



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Pr 2123.25.7

*The gift of*

**John Graham Brooks**

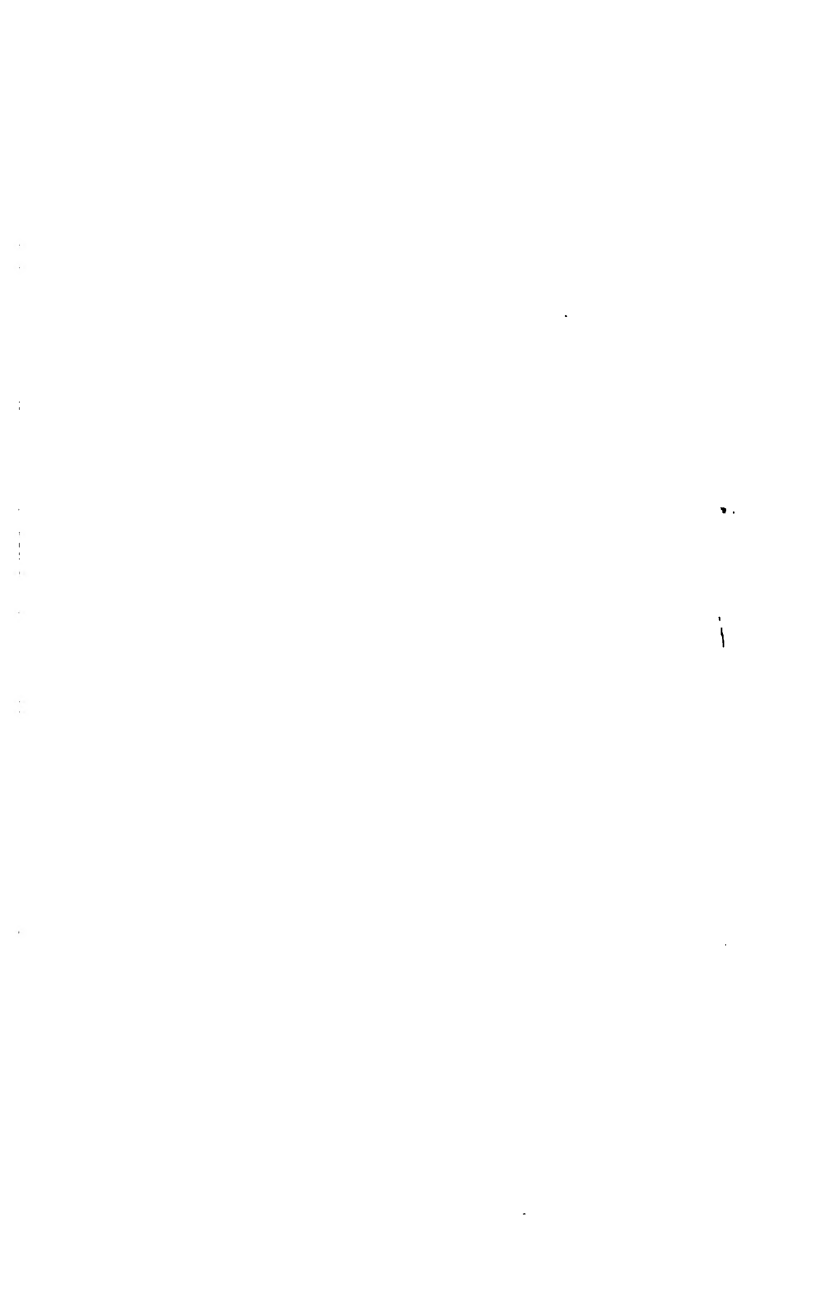
 **HARVARD COLLEGE LIBRARY** 



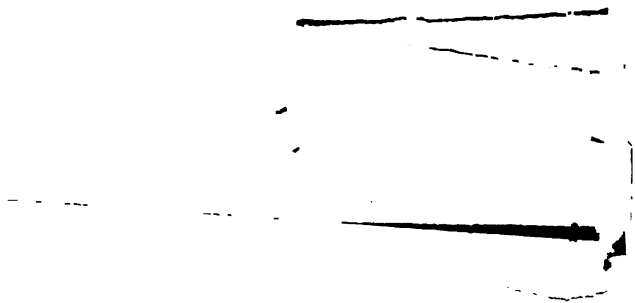








THE LIFE OF WESTLEY.



LONDON : PRINTED BY WILLIAM CLOWES AND SONS, STAMFORD STREET  
AND CHANCING CROSS.

M CLOWES AND SONS, STAMFORD STREET  
CHAHING CROSS.



THE  
LIFE OF WESLEY;  
AND  
THE RISE AND PROGRESS  
OF METHODISM.

BY  
ROBERT SOUTHEY,  
POET LAUREATE.

"Read not to contradict and confute; nor to believe and take for granted;  
nor to find talk and discourse: but to weigh and consider."—*Lord Bacon.*

*A NEW EDITION.*

LONDON:  
BELL & DALDY, 6, YORK STREET, COVENT GARDEN,  
AND 186, FLEET STREET.

1864.

Br 2123.25.9

HARVARD COLLEGE LIBRARY  
FROM THE LIBRARY OF  
JOHN GRHAM BROOKS  
APRIL 25, 1939

1940  
16

TO

SHARON TURNER,

AUTHOR OF THE HISTORY OF THE ANGLO-SAXONS,  
THE HISTORY OF ENGLAND,  
&c. &c.

*THESE VOLUMES ARE INSCRIBED,*

IN THE HOPE

THAT THE OPINIONS WHICH THEY EXPRESS WILL NOT BE  
DISAPPROVED BY HIS JUDGMENT;

IN THE CERTAINTY

THAT THE FEELING WHICH PERVADES THEM IS CONGENIAL  
WITH HIS OWN:

AND IN MEMORIAL

OF TRUE RESPECT AND FRIENDSHIP.



## PREFACE.

---

I HAVE had no private sources of information in composing the present work. The materials are derived chiefly from the following books:—

Life of the Rev. JOHN WESLEY, A.M., including an Account of the Great Revival of Religion in Europe and America, of which he was the first and chief Instrument. By Dr. COKE and Mr. MOORE. 8vo. London, 1792.

Life of the Rev. JOHN WESLEY, M.A., collected from his private Papers and printed Works, and written at the request of his Executors. To which is prefixed, some Account of his Ancestors and Relations: with the Life of the Rev. CHARLES WESLEY, M.A., collected from his private Journal, and never before published. The whole forming a History of Methodism, in which the Principles and Economy of the Methodists are unfolded. Copied chiefly from a London edition published by JOHN WHITEHEAD, M.D. 2 vols. 8vo. Dublin, 1805.

Memoirs of the late Rev. JOHN WESLEY, A.M., with a Review of his Life and Writings; and a History of Methodism, from its commencement in 1729 to the present time. By JOHN HAMPSON, A.B. 3 vols. 12mo. Sunderland, 1791.

Original Letters, by the Rev. JOHN WESLEY and his Friends, illustrative of his early History, with other curious Papers. Communicated by the late Rev. S. Badcock; to which is prefixed, an Address to the Methodists. By JOSEPH PRIESTLEY, LL.D., F.R.S., &c. 8vo. Birmingham, 1791.

The Works of the Rev. JOHN WESLEY. 16 vols. 8vo. London, 1809.

Sermons, by the late Rev. CHARLES WESLEY, A.M., Student of Christchurch, Oxford. With a Memoir of the Author, by the Editor. Crown 8vo. London, 1816.

Minutes of the Methodist Conference, from the First held in London by the late Rev. John Wesley, A.M., in the year 1744. 3 vols. 8vo. London, 1812.

Arminian Magazine (now called the Methodist Magazine) from its commencement.

A Chronological History of the People called Methodists, of the Connection of the late Rev. JOHN WESLEY, from their Rise in the year 1729 to their last Conference in the year 1802. By WILLIAM MYLES. 12mo. London, 1803.

A Portraiture of Methodism; or, the History of the Wesleyan Methodists, showing their Rise, Progress, and present State; Biographical Sketches of some of their most eminent Ministers; the Doctrines the Methodists believe and teach, fully and explicitly stated; with the whole Plan of their Discipline, including their

Original Rules and subsequent Regulations. Also a Defence of Methodism By JONATHAN CROWTHER, who has been upwards of thirty years a travelling Preacher among them. 8vo. London, 1815.

A Portraiture of Methodism : being an impartial View of the Rise, Progress, Doctrines, Discipline, and Manners of the Wesleyan Methodists. In a Series of Letters, addressed to a Lady. By JOSEPH NIGHTINGALE. 8vo. London, 1807.

Memoirs of the Life and Character of the late Rev. GEORGE WHITEFIELD, A.M. of Pembroke College, Oxford, and Chaplain to the Right Hon. the Countess Dowager of Huntingdon ; faithfully selected from his Original Papers, Journals and Letters ; illustrated by a variety of interesting Anecdotes from the best authorities. By the late Rev. J. GILLIES, D.D., Minister of the College Church of Glasgow. Second edition, with large additions and improvements. 8vo. London, 1813.

The Works of the Rev. GEORGE WHITEFIELD, M.A., &c. Containing all his Sermons and Tracts which have been already published ; with a select Collection of Letters, written to his most intimate Friends and Persons of Distinction in England, Scotland, Ireland, and America, from the year 1734 to 1770, including the whole period of his Ministry. Also, some other Pieces on important Subjects, never before printed, prepared by himself for the Press. 6 vols. 8vo. London, 1771.

The Two First Parts of his Life, with his Journals. Revised, corrected, and abridged by GEORGE WHITEFIELD, A.B., Chaplain to the Right Hon. the Countess of Huntingdon. 12mo. London, 1756.

Memoirs of the Life and Character of the late Rev. CORNELIUS WINTER ; compiled and composed by WILLIAM JAY. 12mo. London, 1809. (This volume contains a much more interesting account of Whitefield than is to be found in any Life of him that has yet been published.)

The Ancient and Modern History of the Brethren, or a Succinct Narrative of the Protestant Church of the United Brethren, or *Unitas Fratrum*, in the remoter Ages, and particularly in the present Century. Written in German by DAVID CRANZ, Author of the History of Greenland ; now translated into English, with Emendations, and published with some additional Notes, by BENJAMIN LATROBE. 8vo. London, 1780.

A Candid Narrative of the Rise and Progress of the Herrnhuters, commonly called Moravians, or *Unitas Fratrum*, with a short Account of their Doctrines, drawn from their own Writings. To which are added, Observations on their Politics in General, and particularly on their Conduct whilst in the County of Büdingen, in the Circle of the Upper Rhine in Germany. By HENRY RIMTUS, Aulic Counsellor to his late Majesty the King of Prussia, and Author of the Memoirs of the House of Brunswick. The Second Edition, in which the Latin Appendix in the First Edition is rendered into English. 8vo. London, 1753.

A True and Authentic Account of ANDREW FREY : containing the Occasion of his coming among the Herrnhuters or Moravians ; his Observations on their Conferences, Casting Lots, Marriages, Festivals, Merriments, Celebrations of Birthdays, Impious Doctrines and Fantastical Practices, Abuse of Charitable Contributions, Linen Images, Ostentatious Profuseness, and Rancour against any who in the least differ from them, and the Reasons for which he left them ; together with the Motive for publishing this Account. Faithfully translated from the German. 8vo. London, 1753.

- Solemn Call on Count Zinzendorf, the Author and Advocate of the Sect of Herrnhuters, commonly called Moravians, to answer all and every Charge brought against them in the Candid Narrative, &c.; with some further Observations on the Spirit of that Sect. By HENRY RIMIUS. 8vo. London, 1754.
- The Moravians Compared and Detected. By the Author of the Enthusiasm of Methodists and Papists compared. 8vo. London, 1755.
- An Extract from the Journal of Mr. JOHN NELSON, Preacher of the Gospel; containing an Account of God's dealings with him from his Youth to the 42nd Year of his Age. Written by himself. 24mo. London, 1813.
- The Life and Death of Mr. THOMAS WALSH, Minister of the Gospel; composed in great part from his own Accounts. By JAMES MORGAN. 12mo. London, 1811.
- The Life and Writings of the late Rev. WILLIAM GRIMSHAW, A.B., Minister of Haworth, in the West Riding of the County of York. By WILLIAM MYLES. 12mo. 1813.
- The Life of the Rev. THOMAS COKE, LL.D.: including in detail his various Travels and extraordinary Missionary Exertions in England, Ireland, America, and the West Indies; with an Account of his Death, on the 3rd of May, 1814, while on a Missionary Voyage to the Island of Ceylon, in the East Indies. Interspersed with numerous Reflections, and concluding with an Abstract of his Writings and Character. By SAMUEL DREW, of St. Austell, Cornwall. 8vo. London, 1817.
- Extracts of the Journals of the Rev. Dr. COKE's Five Visits to America. 12mo. 1793.
- A History of the West Indies; containing the Natural, Civil, and Ecclesiastical History of each Island: with an Account of the Missions instituted in those Islands, from the Commencement of their Civilization; but more especially of the Missions which have been established in that Archipelago, by the Society late in Connection with the Rev. JOHN WESLEY. By THOMAS COKE, LL.D., of the University of Oxford. 8vo. 3 vols. Vol. 1, Liverpool, 1808; Vol. 2, London, 1810; Vol. 3, London, 1811.
- The Experience and Gospel Labours of the Rev. BENJAMIN ABBOTT; to which is annexed a Narrative of his Life and Death; also, Extracts from the Journal of the Rev. JOHN WESLEY. By JOHN FIRTH. 12mo. Philadelphia. Liverpool (reprinted), 1809.
- The Life of the Rev. JOHN WILLIAM DE LA FLECHERE, compiled from the Narrative of the Rev. Mr. WESLEY; the Biographical Notes of the Rev. Mr. GILPIN; from his own Letters; and other authentic Documents. By JOSEPH BENSON. 8vo. London, 1817.
- The Works of the Rev. JOHN FLETCHER. In 10 vols. 8vo. London, 1815.
- The Works of AUGUSTUS TOPLADY, A.B., late Vicar of Broad Hambury, Devon. In Six Volumes, 8vo. London, 1794.
- The Enthusiasm of Methodists and Papists compared. In Three Parts. 2 vols. 12mo. London, 1754.
- The Doctrine of Grace; or, the Office and Operations of the Holy Spirit vindicated from the Insults of Infidelity and the Abuses of Fanaticism: with some

Thoughts (humbly offered to the Consideration of the Established Clergy) regarding the Right Method of defending Religion against the attacks of either Party. In Three Books. In the Fourth Volume of Bishop Warburton's Works.

Various Volumes of the Gospel Magazine.

I am not conscious of having left anything undone for rendering the present work as little incomplete as it was in my power to make it; and I have represented facts as I found them, with scrupulous fidelity, neither extenuating nor exaggerating anything. Of the opinions of the writer, the reader will judge according to his own; but whatever his judgment may be upon that point, he will acknowledge that, in a book of this kind, the opinions of an author are of less consequence than his industry, his accuracy, and his sense of duty.

ROBT. SOUTHEY.

*London, 1820.*

## PREFACE TO THE PRESENT EDITION.

HAVING been requested by the publishers to superintend the passing of the present volume through the press, I have, at their suggestion, placed on record, in the shape of additional foot-notes [marked Ed.], such portions of the contents of the well-known "Observations" of the Rev. RICHARD WATSON on the original work, as served to throw light on matters of fact.

A few trifling errors of spelling and punctuation have also been corrected by me.

I have to thank the Rev. THOMAS JACKSON, one of the oldest and most respected ministers of the Wesleyan body, for kindly enabling me to supply the general reader with correct information as to the present numbers and statistics of that community, and for setting me right on a variety of minor matters which otherwise would probably have been left undetermined.

E. W.



# CONTENTS.

---

## CHAPTER I., p. 1.

Bartholomew Wesley, great-grandfather of John, an ejected minister—John, son of Bartholomew, ejected and imprisoned. He dies early—Samuel, son of John, leaves the Dissenters, and enters at Exeter College, Oxford—Marries Susannah Annesley—Preaches against Popery under James II.—Holds the livings of Epworth and Wroote—John Wesley born at Epworth—Providentially preserved from fire—Birth of his brother Charles—Mrs. Wesley holds religious meetings on Sunday evenings, during her husband's absence—Correspondence with her husband upon this subject—Her particular care to breed up John in religious principles—Samuel, the elder brother, an usher at Westminster—Charles educated at Westminster—John at the Charter-house—Preternatural noises in the parsonage at Epworth—Wesley's spare diet and regular exercise while a schoolboy—His annual visit to the Charter-house.

## CHAPTER II., p. 20.

Wesley is entered at Christchurch, Oxford—His skill in logic—He hesitates about taking orders—Effect produced upon him by the treatise *De Imitatione Christi*; and by Bishop Taylor's 'Holy Living and Dying'—His opinions of Christian humility; of Predestination—He is ordained in 1726—Elected Fellow of Lincoln; Greek Lecturer and Moderator of the Classes—Distribution of his studies—He longs for retirement—Officiates at Wroote as his father's curate—Charles Wesley refuses to go to Ireland with one who would have adopted him for his name's sake—Charles takes a religious turn at Oxford—He and his associates are called Methodists—Morgan, one of these first Methodists—Birth and boyhood of Whitefield—Officiates as drawer at his mother's inn—Goes as a servitor to Pembroke College, Oxford—Becomes one of the Methodists; their mode of life and self-examination; Wesley the father encourages them—John becomes acquainted with William Law—The two brothers travel on foot, and converse in Latin—Wesley doubts the lawfulness of worldly studies—Defends himself against the charge of singularity—Wears his hair loose and unpowdered—Reduces himself to a dangerous state of weakness—Samuel accepts the mastership of Tiverton school—John is urged to apply for the succession to his father's living—His reasons for choosing to continue at Oxford.

## CHAPTER III., p. 45.

Death of Samuel Wesley the father—Wesley consents to go out to the new colony in Georgia—He thinks it easy to convert the savages—Charles takes orders, and accompanies him—Delamotte and Ingham their companions—Moravians on board the ship—Wesley advises his brother Samuel to discard the classics from his school—Their rule of life on board—Equanimity of the Moravians—Establishment of the British colony in Georgia—Situation of Savannah—Speech of Tomo-Chichi—Creek Indians in England—Laws of the colony—Wesley's interview with the Moravian pastor Spangenberg—His interview with Tomo-Chichi—He preaches against vanity in dress—Insists upon a rigid observance of the Rubric—Charles becomes obnoxious to the people at Frederica—Oglethorpe treats him unkindly—Falls ill, and sends for his brother—Is reconciled to Oglethorpe—Returns to England—Wesley in love with Sophia Canston—The Moravians forbid him to marry her—She marries Mr. Williamson—Wesley rebukes her—He repels her from the Communion—Williamson prosecutes him for this—He leaves Savannah—Is lost in the woods—Embarks for England—His state of mind on the voyage—He lands at Deal, and describes his own imperfect state of faith—Advantages which he derived from his mission to Georgia.

## CHAPTER IV., p. 80.

Wesley exhorts Whitefield not to pursue his voyage, in consequence of a lot which he has cast—Whitefield's excess of devotion at Oxford—He experiences the new birth—ordained at Gloucester—Whitefield officiates in London with success—Officiates in a village in Hampshire—Resolves to go to Georgia—Preaches at Bristol—Becomes exceedingly popular in that city—His qualifications as an orator—Followed by crowds in London—Excites jealousy concerning his doctrine—Wesley arrives in London as soon as Whitefield leaves it—Wesley meets Peter Boehler—Boehler convinces him of unbelief—Wesley begins to exhort people as he travels—He resolves not to confine himself to a form of prayer—Is persuaded by Boehler that conversion must be an instantaneous work—The Methodists in London are formed into bands—Their rule—Wesley writes to Mr. Law, reproaching him for not having taught him the necessity of a saving faith—Law's answer—Charles Wesley is converted—Wesley's conversion—His conduct at Mr. Hutton's—Mrs. Hutton complains to Samuel—Samuel's remarks upon the conduct of his two brothers—Wesley sets out for Herrnhut.

## CHAPTER V., p. 104.

The Bohemian Church—Effect of Wickliffe's writings—Religious wars—Expulsion of the Protestants—Comenius writes the history of his Church—Christian David incites the Protestants to emigrate—He obtains permission for them to settle on Zinzendorf's estates—Count Zinzendorf—They name this settlement Herrnhut—Debate whether they shall join the Lutheran Church, decided by lot—Zinzendorf banished—He enters into orders—Wesley visits him at Marienborn—His opinions concerning Justification—Wesley proceeds to Herrnhut—Discipline of the Moravians—Their scandalous language at one time—Wesley hears Christian David preach—He returns to England.

## CHAPTER VI., p. 126.

Wesley addresses an epistle to the Church of Herrnhut—He objects to the Count's authority—His opinion of his own spiritual state—Delamotte censures him—He accompanies some criminals to Tyburn—Interview with Bishop Gibson—Charles Wesley's second interview—Raptures of the converts—Whitefield returns from Georgia to raise contributions for building an orphan-house there—Love-feasts in Fetter-lane—Whitefield thinks of preaching without-doors, because the church was not large enough for his hearers—He goes to Bristol—Preaches out of doors to the colliers in Kingswood—He resolves to preach in defiance of ecclesiastical authority—He longs for persecution—He invites Wesley to take his place at Bristol—Wesley consults the Bible upon the subject.

## CHAPTER VII., p. 145.

Wesley at Bristol—Whitefield lays the first stone of a school for the colliers' children at Kingswood—Wesley commences field-preaching after Whitefield's example—Paroxysms of Methodism—Case of Thomas Haydon—Correspondence with his brother Samuel—Conversion of John Maxfield—Exultation of Wesley at the effect which he produces—Bands formed—First meeting-house built—Wesley is called to London.

## CHAPTER VIII., p. 161.

Lay-preaching contended for—Opposed by Charles Wesley—Whitefield in Moorfields—Wesley at Blackheath—Fits in London—Origin of the French Prophets—They produce disputes among the Methodists—Whitefield produces the same paroxysms as Wesley—Samuel argues against these extravagances—Wesley accused of being a Papist—Character of Charles Wesley's preaching—Ceremonies at an evening meeting—Wesley's mother becomes a convert—Letter from Samuel on that occasion—Death of Samuel Wesley—Wesley's view of the difference between himself and the Clergy—Cases of supposed possession—Charles less credulous than his brother.

CHAPTER IX., p. 183.

of the history of Christianity in England—Christianity long confined to cities—Imperfect conversion of the people—Paganism recruited in this island by the Saxons and Danes—Advantages of the Papacy—Corruption of the Roman Church—Reformation—Number of clergy injuriously diminished—Clergy impoverished—Conforming clergy at the Reformation—The sequestered clergy—State of the church at the Restoration—Evil produced by conforming Puritans, and by the ejection of sincere men—Conduct of the clergy—Misapplication of the fines—Decay of discipline—Want of zeal in part owing to the constitution of the church—Its want of auxiliaries—Growth of towns—Growth of infidelity—Exertions against Popery—Advantages of the Reformation—Ignorance of the lower orders—Measures required for completing the Reformation—Wesley's immediate object—His hopes and indefinite prospects.

CHAPTER X., p. 209.

Difference with the Moravians—Molther opposes certain errors of Wesley—He advances others in opposition to them—Wesley repairs to London in consequence—The difference becomes greater—He prepares for a separation, and provides a place of meeting at the Foundry—Extravagant language of the Moravians—Wesley withdraws from them—He addresses an epistle to the Moravian Church—Many of his friends adhere to the Brethren—Peter Boehler arrives in England—Wesley confers with him and Spangenberg—Re-union ineffectually proposed—Conference between Wesley and Zinzendorf—Wesley proclaims the breach to the world—Dedicates the Journal in which this is done to the Moravian Church—Changes his tone, and censures the Moravians—Accredits the calumnies against them—Whitefield writes against them.

CHAPTER XI., p. 223.

Whitefield differs from Wesley concerning predestination, and wishes to avoid the dispute—Writes from America to express his difference of opinion—Acourt brings the question forward in London—Wesley publishes his sermon against predestination—Whitefield assumes a tone of superiority—Extravagance of Whitefield's language—He still affects to look for persecution—Reproves Wesley for his notions of perfection, and for not owning election—Exhorts him to be humble—Writes against him—Copies of his letters distributed at the Foundry—Cennick employed at Kingswood—Writes to Whitefield, complaining that the Wesleys preached false doctrines—Wesley charges him with this—Excludes Cennick and his party—Whitefield sails for England—Finds his popularity diminished—Is under pecuniary embarrassments—Correspondence with Wesley—Breach between them.

CHAPTER XII., p. 238.

Charles Wesley inclined to the Moravians—Wesley's feeling of discontent in youth—Steps towards schism—Class-money—Class-leaders—Itinerancy—Field-preaching—Lay-preachers—Resisted at first by the Wesleys—Necessity of assistants—Thomas Maxfield—Wesley hears him preach, and assents to the practice—John Nelson—Wesley visits him at Birstall—Wesley goes to Newcastle.

CHAPTER XIII., p. 258.

State of Methodism—Death of Mrs. Wesley—Wesley's sisters—Conduct of his brother-in-law Hall—His sister Wright—His brother-in-law Whitelamb—Wesley preaches upon his father's grave—Letter from Whitelamb—Converts at Epworth—The curate at Epworth refuses to administer the sacrament to Wesley.

CHAPTER XIV., p. 271.

Offence taken at the extravagance of the Methodists—Wesley relates miracles—Reports concerning him—Charles Wesley taken up for a Jacobite—John Wesley and Beau Nash—Riots at Bristol—Outrages at Wednesbury—John Nelson pressed for a

soldier—Gross misconduct of the magistrates—Nelson's 'enthusiasm' and courage—The Countess of Huntingdon obtains his discharge—Maxfield pressed in Cornwall—Wesley attacked by the mob in Cornwall—Charles Wesley in danger at Devizes—Wesley's appeal concerning field-preaching.

## CHAPTER XV., p. 286.

Scenes of Itinerancy—Wesley and John Nelson in Cornwall—Chance-converts—Effect of field-preaching—Wesley's love of the poor—His opinion of the higher classes—Dislike of the farmers—Instability of his converts.

## CHAPTER XVI., p. 298.

Wesley's lay-coadjutors—He justifies himself for admitting them—Advises them to read—But not to affect the praise of learning—Defends them from the charge of being ignorant—His management of them—Their ready obedience instanced in the case of John Jane—Some of the first preachers withdraw—Conversion of John Furz—John Thorpe.

## CHAPTER XVII., p. 306.

John Oliver—Severity of his father—Falls into despair, and throws himself into the river—Attempts suicide a second time—Runs away from home—Is permitted to follow his own course, and becomes a preacher—John Pawson—Opposed by his father—His vindication of himself—The father is converted—Pawson becomes melancholy—He receives the assurance—Becomes a preacher—Alexander Mather—Joins the rebels in 1745—Is delivered to justice by his father—Goes to London, and marries there—Objects to working at his business as a baker on Sundays—Is admitted by Wesley to preach—Excessive exertions at this time—Cruelly used by a mob—Account of the change wrought in him by religion—Thomas Olivers—A reprobate boy and young man—Affected by hearing Whitefield—Rejected by one of Whitefield's preachers—Attends the Methodists—His exertions as a preacher—Suffers dreadfully from the small-pox—Pays all his debts—Attacked by the mob at Yarmouth—His deliberation concerning marriage.

## CHAPTER XVIII., p. 324.

John Haimé—His first stage of doubt and despair—In the act of committing blasphemy, he is frightened by a bustard—Enlists as a soldier—Is driven to despair by one of Whitefield's preachers—Charles Wesley comforts him—Goes to the Continent—Forms a society in the army in Flanders—Brings one of his comrades to a court-martial for blasphemy—Is in the battle of Fontenoy—His second state of despair—He continues to preach, notwithstanding—Admitted as a travelling preacher—The disease leaves him when an old man—He dies in the fulness of hope—Sampson Staniforth—His profligate life in the army—Converted through the means of a comrade—Describes a vision in which he is persuaded that his sins are forgiven—Marries, and leaves the army—Settles as a preacher—His happy old age—George Story—His miscellaneous reading—His search after happiness—Becomes an unbeliever—Uneasiness of his mind—Reasons with the Methodists—Joins them from the workings of his own mind—Never becomes an enthusiast.

## CHAPTER XIX., p. 342.

Provision for the lay-preachers—Allowance for their wives—Wesley establishes a school at Kingswood—System of education there—Lady Maxwell—Ill management of the school—Conference of the preachers.

## CHAPTER XX., p. 348.

Wesley's doctrines and opinions—The moral or Adamic law—Spiritual death, or the soul a consequence of the Fall—Hence the necessity of a new birth—Justification—Sanctification—Instantaneous deliverance from sin—Salvation—What is faith?—Revelation, a perpetual thing—The inward evidence of Christianity—Faith, the free gift of God—Witness of the Spirit—Assurance reasonably explained—Perfection—Chain of beings—Diabolical agency—Day of judgment—The Millennium—Opinions concerning the brute creation—Wesley's perfect charity.

## CHAPTER XXI., p. 372.

Discipline of the Methodists—Wesley's supremacy—Circuits—Helpers, in what manner admitted—The twelve rules of a Helper—Forbidden to engage in trade—Advice respecting their diet—Frequent change of preachers—Early preaching—Local preachers—Leaders—Bands—Select bands—Watch-nights—Love-feasts—Settlement of the chapels—Their structure and plan—Psalmody.

## CHAPTER XXII., p. 390.

Methodism in Wales—Origin of the Jumpers—Methodism in Scotland—Whitefield invited thither—Conduct of the Associate Presbytery of the Seceders towards him—Attacked from the pulpit at Aberdeen—His success in Scotland—Finds access to people of rank—Whitefield's talents not to be estimated by his printed works—His manner of preaching—Scene at Cambuslang—Opposition of the Seceders—Their enmity to Wesley—Wesley complains of the indifference of the Scotch—His opinion of John Knox—Arrested at Edinburgh—Thomas Taylor's adventures at Glasgow.

## CHAPTER XXIII., p. 407.

Methodism in Ireland—Feroocious superstition mingled with Christianity—Attachment of the Irish to Popery—The Reformation injurious to Ireland—Berkeley's hints for converting the people—Wesley's favourable opinion of the Irish—The Methodists are nicknamed Swaddlers—Riots against them at Cork—Whitefield nearly murdered at Dublin—Animosity of the Catholics—Thomas Walsh—He renounces the Romish Church—Becomes a Methodist—Preaches in Irish—Sanctity of his character—Wesley becomes popular in Ireland—Cases of Methodism—The plunder of a wreck restored.

## CHAPTER XXIV., p. 427.

Wesley in middle age—Charles Wesley marries—John takes counsel concerning marriage—Marries Mrs. Vissle—Her jealousy and insufferable conduct—Their separation—Tendency of Methodism to schism—Wesley favours the arguments of the Separatists—But opposes the separation—James Wheatley—James Rely—Scheme of the Relyan Universalists—Antinomianism—Excesses at Everton—Wesley suspects their real character—Controversy with Bishop Lavington—With Warburton—George Bell—Maxfield separates from Wesley—Prophecy of the end of the world—Wesley's Primitive Physic—He recovers from a consumption—His epitaph, written by himself.

## CHAPTER XXV., p. 459.

Progress of Calvinistic Methodism—Whitefield's courtship—His marriage—He preaches in Moorfields during the Whitsun-holidays—First Methodist Tabernacle built—Lady Huntingdon—Whitefield invited to preach at her house—She becomes the patroness of the Calvinistic Methodists—Founds a seminary for them at Trevecca—Death of Whitefield—Minutes of Conference in 1771—Lady Huntingdon offended at these minutes—Mr. Fletcher—Mr. Shirley's circular letter concerning the minutes—Meeting at the Conference and apparent reconciliation—Controversy—Mr. Toplady—Fletcher's controversial writings—Abuse of Wesley—Wesley's sermon upon Free Grace.

## CHAPTER XXVI., p. 491.

Wesley attempts to form a union of clergymen—Rev. William Grimshaw—Dr. Coke—Tendency to Schism—Erasmus the Greek bishop—Baptism by immersion—Wesley's manner of dealing with crazy people—Cases of infidelity—His own stage of doubt—He encourages a certain kind of insanity—Is easily duped—His excessive credulity—He publishes the Arminian Magazine.

## CHAPTER XXVII., p. 503.

Methodism in America—Society formed in New York by Philip Embury and Captain Webb—Mr. Wesley sends preachers—Their progress interrupted by the war—Wesley's "Calm Address"—Attacked by Caleb Evans—Defended by Mr. Fletcher—Wesley's Observations on Liberty, in reply to Dr. Price—He instructs his preachers in America to refrain from politics—The English preachers obliged to fly—The secular clergy refuse to administer the ordinances to the Methodists—Impossibility of obtaining episcopal ordination in America—The American Methodists ordain for themselves—Asbury sets this aside, and refers the affair to Mr. Wesley—Wesley resolves to ordain priests for America, and consecrates Dr. Coke as a bishop—His letters of ordination—Dr. Coke sails for New York—Meets Asbury—Conference at Baltimore—Scheme of the Methodist Church in America—Their address to Washington—Foundation of Cokesbury College—Discipline of the College—Popularity of Dr. Coke—He makes himself obnoxious by preaching against slavery—Forest-preaching—Riotous devotion at their meetings—Benjamin Abbott—Rule respecting spirituous liquors—Odd places in which Dr. Coke preached—He complains of the location of the preachers—Rapid increase of the Methodists.

## CHAPTER XXVIII., p. 529.

Methodism in the West Indies—Mr. Gilbert forms a society in Antigua—John Baxter—History of an Irish family—Coke is driven to the West Indies—He is well received at Antigua—Visits the neighbouring islands—His second voyage to the West Indies—Lands in Barbadoes—Methodism proscribed in St. Eustatius—Rash conduct of Dr. Coke—He is hospitably entertained in Jamaica—Begs money for the West Indian missions—Methodists become unpopular in the islands—Effects of enthusiasm—Riots—Numbers at the time of Wesley's death.

## CHAPTER XXIX., p. 542.

Settlement of the Conference—Offence given by the Deed of Declaration—Easy terms of admission—Dress—Amusements—Laughter—Kingswood School—Yearly covenant—Alarming sermons—Effects of Methodism upon the educated classes—Riches—Little real reformation in the great body—Moral miracles—Prisons—Effect of Methodism upon the clergy—Political effects—Wesley ordains preachers for Scotland—Injudicious conduct of some magistrates in Lincolnshire—Wesley's letter to the bishop.

## CHAPTER XXX., p. 573.

Wesley in old age—His excellent health and spirits—Cured of a hydrocele—Removes from the Foundry to the City-road—Lay-preachers jealous of Charles—Mrs. Wright—Musical talents of Charles's sons—One of them becomes a Papist—Wesley's letter upon this subject—His controversy with the Roman Catholics—Account of his health in his 72nd year—He outlives all his first disciples—Death of Mr. Fletcher—Wesley's extraordinary health in old age—He begins to feel decay in his 84th year—Death of Charles Wesley—Wesley closes his cash accounts—His last letters to America—His death—Lies in state in the chapel—State of the Connection at his death—Conclusion.

## APPENDICES.

	PAGE
A.—Letters concerning supernatural disturbances at Epworth . . . . .	593
B.—Sudden conversions . . . . .	611
C.—Account of the Moravian settlement at Zeyst . . . . .	618

# THE LIFE OF WESLEY.

---

## CHAPTER I.

### FAMILY OF THE WESLEYS.—JOHN WESLEY'S CHILDHOOD AND EDUCATION.

THE sect, or Society, as they would call themselves, of Methodists, has existed for the greater part of a century: they have their seminaries and their hierarchy, their own regulations, their own manners, their own literature: in England they form a distinct people, an *imperium in imperio*: they are extending widely in America; and in both countries they number their annual increase by thousands. The history of their founder is little known in his native land beyond the limits of those who are termed the religious public; and on the Continent it is scarcely known at all. In some of his biographers<sup>1</sup> the heart has been wanting to understand his worth, or the will to do it justice; others have not possessed freedom or strength of intellect to perceive wherein he was erroneous.

It has been remarked, with much complacency, by the Jesuits, that in the year of Luther's birth Loyola was born also:<sup>2</sup> Providence, they say, having wisely appointed that when so large a portion of Christendom was to be separated from the Roman Catholic church by means of the great German heresiarch, the great Spanish saint should establish an order by which the catholic faith would be strenuously supported in Europe, and disseminated widely in the other parts of the world. Vol-

<sup>1</sup> Mr. Richard Watson, in his 'Observations on Southey's Life of Wesley,' while he admits that "the narrative is creditable to his literary character," and even that it deserves "the higher praise of considerable candour" and of "intended impartiality," accuses him of being wanting in "theological qualifications and the illuminations which a spiritual mind imparts" (pp. 2, 3). The chief point in which this deficiency shows itself, according to Mr. Watson,

is his tendency to "resolve religion into either enthusiasm or the result of natural causes."—[ED.]

<sup>2</sup> "It can scarcely be now a matter of doubt, whether Loyola or Luther was the agent designated by Providence for good. Providence must be allowed in both cases; but in the one there was permission of evil, in the other the appointment of means to benefit and bless mankind."—Watson, p. 28.—[ED.]

taire and Wesley were not indeed in like manner children of the same year, but they were contemporaries through a longer course of time; and the influences which they exercised upon their age and upon posterity have been not less remarkably opposed. While the one was scattering with pestilent activity, the seeds of immorality and unbelief, the other with equally unweariable zeal, laboured in the cause of religious enthusiasm. The works of Voltaire have found their way wherever the French language is read; the disciples of Wesley wherever the English is spoken. The principles of the arch-infidel were more rapid in their operation: he who aimed at no such evil as that which he contributed so greatly to bring about, was himself startled at their progress: in his latter days he trembled at the consequences which he then foresaw; and indeed his remains had scarcely mouldered in the grave, before those consequences brought down the whole fabric of government in France, overturned her altars, subverted her throne, carried guilt, devastation, and misery into every part of his own country, and shook the rest of Europe like an earthquake. Wesley's doctrines, meantime, were slowly and gradually winning their way; but they advanced every succeeding year with accelerated force, and their effect must ultimately be more extensive, more powerful, and more permanent, for he has set mightier principles at work. Let it not, however, be supposed that I would represent these eminent men, like agents of the good and evil principles, in all things contrasted: the one was not all darkness, neither was the other all light.

The history of men who have been prime agents in those great moral and intellectual revolutions which from time to time take place among mankind, is not less important than that of statesmen and conquerors. If it has not to treat of actions wherewith the world has rung from side to side, it appeals to the higher part of our nature, and may perhaps excite more salutary feelings, a worthier interest, and wiser meditations. The Emperor Charles V., and his rival of France, appear at this day infinitely insignificant, if we compare them with Luther and Loyola; and there may come a time when the name of Wesley will be more generally known, and in remoter regions of the globe, than that of Frederic or of Catherine. For the works of such men survive them, and continue to operate, when nothing remains of wordly ambition but the memory of its vanity and its guilt.

The founder of the Methodists was emphatically of a good family, in the sense wherein he himself would have used the term. Bartholomew Wesley,<sup>1</sup> his great grandfather, studied physic<sup>2</sup> as well as divinity at

<sup>1</sup> Bartholomew Wesley is said to have been the fanatical minister of Charmouth, Dorsetshire, who had nearly been the means of delivering Lord Wilmot and Charles II. to their enemies. Lord Clarendon's account, however, differs from this; he says that the man was a weaver, and had been a soldier; but



the University, a practice not unusual at that time:<sup>8</sup> he was ejected, by the Act of Uniformity, from the living of Allington, in Dorsetshire;

Mr. Wesley had received a University education.

Samuel Wesley, the elder, was a student in a dissenting academy, kept by Mr. Veal, at Stepney; and, according to John Dunton, was "educated upon charity" there; an invidious expression, meaning nothing more than that the friends of his parents assisted in giving him an education which his mother could not have afforded. He distinguished himself there by his facility in versifying; and the year after his removal to Oxford, published a volume entitled, "Maggots, or poems on several subjects never before handled." A whimsical portrait of the anonymous author was prefixed, representing him writing at a table, crowned with laurel, and with a maggot on his forehead: underneath are these words:—

"In's own defence the author writes,  
Because when this foul maggot bites  
He ne'er can rest in quiet,  
Which makes him make so sad a face,  
He'd beg your worship or your grace  
Unseen, unseen to buy it."

It was by the profits of this work, and by composing elegies, epitaphs, and epithalamiums, for his friend John Dunton, who traded in these articles, and kept a stock by him ready made, that Mr. Wesley supported himself at Oxford: not as I have erroneously stated (after Dr. Whitehead) by what he earned in the University itself. "He usually wrote too fast," says Dunton, "to write well. Two hundred couplets a day are too many by two-thirds to be well furnished with all the beauties and the graces of that art. He wrote very much for me both in prose and verse, though I shall not name over the titles, in regard I am altogether as unwilling to see my name at the bottom of them, as Mr. Wesley would be to subscribe his own."

Dunton and Wesley were brothers-in-law, and when the former wrote his "Life and Errors," they were not upon

amicable terms. Dunton could not forgive him for having published a letter concerning the education of the Dissenters in their private academies. It appears, however, by his own account, that Mr. Wesley, little as he had to spare, had lent him money in his distresses; and Dunton, even while he satirises him, acknowledges that he was a generous, good-humoured, and pious man.

Mr. Nichols (*Literary Anecdotes*, vol. ii. p. 84) says that Mr. Wesley's house was burnt twice. John, however, only says that the villains several times attempted to burn it. He had made great progress in his laborious work upon the Book of Job, having collated all the copies he could meet with of the original, and the Greek and other versions and editions. All these labours were destroyed: but in the decline of life he resumed the task, though oppressed with gout and palsy, through long habit of study. Among other assistances he particularly acknowledges that of his three sons, and his friend Maurice Johnson.

The book was printed at Mr. Bowyer's press. How much is it to be wished that the productions of all our great presses had been recorded with equal diligence!

The *Dissertationes in Librum Jobi*, I have never seen; but I learn from Mr. Nichols's *Literary Anecdotes* (vol. v. p. 212), that a curious emblematical portrait of the author is prefixed to the volume. It "represents Job in a chair of state, dressed in a robe bordered with fur, sitting beneath a gateway, on the arch of which is written *JOB PATRIARCHA*. He bears a sceptre in his hand, and in the back-ground are seen two of the Pyramids of Egypt. His position exactly corresponds with the idea given us by the Scriptures in the book of Job, chap. xxix. 7: 'When I went out to the gate through the city, when I prepared my seat in the street:' according to the custom of those times of great men sitting at the gate of the

and the medical knowledge which he had acquired from motives of charity, became then the means of his support. John his son was

city to decide causes. The subscription on a tablet beneath his feet, *An. ætat. circiter LXX. Quis mihi tribuat?* mark it out as the quaint device of a man in years who thought himself neglected."

Garth and Swift have mentioned Wesley with contempt: and Pope introduced him in the Dunciad, in company with Watts. Both names were erased in the subsequent editions. Pope felt ashamed of having spoken injuriously of such a man as Dr. Watts, who was entitled not only to high respect for his talents, but to admiration for his innocent and holy life; and he had become intimate with Samuel Wesley the younger. That excellent man exerted himself in every way to assist his father, when the latter had lost all hope of the preferment which he once had reason to expect.

"Time," says Mr. Badcock, "had so far gotten the better of his fury against Sir Robert (Walpole), as to change the satirist into the suppliant. I have seen a copy of verses addressed to the great Minister, in behalf of his poor and aged parent. But I have seen something much better. I have in my possession a letter of this *poor and aged parent*, addressed to his son Samuel, in which he gratefully acknowledges his filial duty in terms so affecting, that I am at a loss which to admire most, the gratitude of the parent, or the affection and generosity of the child. It was written when the good old man was nearly fourscore, and so weakened by a palsy as to be incapable of directing a pen, unless with his left hand. I preserve it as a curious memorial of what will make Wesley applauded when his wit is forgotten."—*Literary Anecdotes*, vol. v. p. 220.

The only works of the elder Wesley which I have met with, are the two following, which were probably his most successful publications.

The History of the Old Testament in Verse, with one hundred and eighty

Sculptures, in two volumes, dedicated to her most sacred Majesty. Vol. i. From the Creation to the Revolt of the Ten Tribes from the House of David. Vol. ii. From that Revolt to the End of the Prophets.—Written by Samuel Wesley, A.M., Chaplain to his Grace John, Duke of Buckingham and Marquis of Normanby, Author of the Life of Christ, an Heroic Poem. The Cuts done by J. Sturt. London: printed for Cha. Harper, at the Flower-de-luce, over against St. Dunstan's Church, in Fleet-street, 1704. 12mo.

The History of the New Testament, representing the Actions and Miracles of our Blessed Saviour and his Apostles: attempted in Verse, and adorned with 152 Sculptures. Written by Samuel Wesley, A.M., Chaplain to the Most Honourable the Lord Marquis of Normanby, and Author of the Life of Christ, an Heroic Poem. The Cuts done by J. Sturt. London: printed for Cha. Harper, at the Flower-de-luce, over against St. Dunstan's Church, in Fleet-street, 1701. 12mo.

The elder Wesley had a clerk, who was a Whig, like his master, and a poet also, of a very original kind. "One Sunday, immediately after Sermon, he said, with an audible voice, Let us sing to the praise and glory of God, a hymn of my own composing. It was short and sweet, and ran thus:

'King William is come home, come home,

King William home his come!

Therefore let us together sing

The hymn that's call'd Te De'um.'"

*Wesley's Remarks on Mr. Hill's Farrago Double-distilled.* Works, vol. xv. p. 109.

"Let me," says the humble moderator (Bishop Croft), "speak a word to those of the inferior clergy who take upon them to study and practise physic for hire: this must needs be sinful, as taking them off from their spiritual employment. Had they studied physic

educated at New Inn Hall, Oxford, in the time of the Commonwealth: he was distinguished not only for his piety and diligence, but for his progress in the oriental tongues, by which he attracted the particular

before they entered holy orders, and would after make use of their skill among their poor neighbours out of charity, they were commendable: but being entered on a spiritual and pastoral charge, which requires the whole man, and more, to spend their time in this, or any other study not spiritual, is contrary to their vocation, and consequently sinful; and to do it for gain is sordid, and unworthy their high and holy calling. But *necessitas cogit ad turpia*: the maintenance of many ministers is so small, as it forces them, even for food and raiment, to seek it by other employment, which may in some measure excuse them, but mightily condemns those who should provide better for them."

<sup>3</sup> This would seem to have been the old resource of ejected ministers. "At the beginning of the happy raigne of our late good Queen Elizabeth, divers commissioners of great place, being authorized to enquire of and to displace all such of the clergie as would not conforme to the reformed church, one amongst others was convented before them, who being asked whether he would subscribe or no, he denied it, and so consequently was adjudged to lose his benefice, and be deprived of his function; whereupon, in his impatience, he said, That if they, meaning the commissioners, held this course, it would cost many a man's life. For which the commissioners called him back againe, and charged him that he had spoke treasonable and seditious words, tending to the raising of a rebellion or some tumult in the land, for which he should receive the reward of a traitor. And being asked whether he spake those words or no, he acknowledged it, and took upon him the justification thereof; for, said he, ye have taken from me my living and profession of the ministrie. Scholarship is all my portion; and I have no other means now left for my maintenance but to turn physitian, and before I shall be absolute master of that mystery,

God he knowes how many men's lives it will cost. For few physitians use to try experiments upon their own bodies. With us it is a profession can maintaine but a few; and divers of those more indebted to opinion than learning, and (for the most part) better qualified in discoursing of their travails than in discerning their patients maladies. For it is growne to be a very huswives trade, where fortune prevailes more than skill. Their best benefactor, the Neapolitan, their grand signieur; the Sorpego, their gonfollinire; the Scatica, their great marshall, that calles the muster-rolle of them all together at every spring and fall, are all as familiar to her as the cuckow at Cankwood in May. And the cure of them is the skill of every good old ladies cast gentlewoman; when she gives over painting she falls to plastering, and shall have as good practice as the best of them for those kinde of diseases."—"Art of Thriving," by Thomas Powel. Scott's Somers' Tracts, 7. 200. By the ancient laws of Spain, no monk was permitted to study physic or law; because when under pretence of studying for the advantage of their brethren they had acquired either of these professions, the Devil used to tempt them to quit their monasteries, and go wandering about the world.—Partida 1. Tit. 7. Ley, 28. Baxter, after he was fixed at Kidderminster, assisted the people for some time with his advice in physic, and was very successful; but finding it took up so much time as to be burthensome, he at length fixed among them a diligent skilful physician, and bound himself to him by promise, that he would practise no more in common cases. The excellent George Herbert also writes in a like manner, in the chapter which he entitles, 'The Parson's Completeness.' The country parson desires to be all to his parish, and not onely a pastour, but a lawyer also, and a physician.

notice and esteem of the then vice-chancellor, John Owen,<sup>1</sup> a man whom the Calvinistic dissenters still regard as the greatest<sup>2</sup> of their divines. If the government had continued in the Cromwell family, this patronage would have raised him to distinction. He obtained the living of Blandford in his own county, and was ejected from it for non-conformity: being thus adrift, he thought of emigrating to Maryland, or to Surinam, where the English were then intending to settle a colony, but reflection and advice determined him to take his lot in his native land. There, by continuing to preach, he became obnoxious to the laws, and was four times imprisoned: his spirits were broken by the loss of those whom he loved best, and by the evil days: he died at the early age of three or four and thirty; and such was the spirit of the times, that the vicar of Preston, in which village he died, would not allow his body to be buried in the church. Bartholomew was then living, but the loss of this, his only son, brought his grey hairs with sorrow to the grave.

This John Wesley married a woman of good stock, the niece of Fuller, the church historian, a man not more remarkable for wit and quaintness than for the felicity with which he clothed fine thoughts in beautiful language. He left two sons, of whom Samuel, the younger, was only eight or nine years old at the time of his father's death. The circumstances of his father's life and sufferings, which have given him a place among the confessors of the non-conformists, were likely to influence the opinions of the son; but happening to fall in with bigoted and ferocious men, he saw the worst part of the dissenting character. Their defence of the execution of King Charles offended him, and he was

<sup>1</sup> Cotton Mather has preserved a choice specimen of invective against Dr. Owen, by one of the primitive Quakers, whose name was Fisher. It was, indeed, a species of rhetoric in which they indulged freely, and exceeded all other sectarians. Fisher addressed him thus: "Thou fiery fighter and green-headed trumpeter; thou hedgehog and grinning dog; thou bastard, that tumbled out of the mouth of the Babylonish bawd; thou mole; thou tinker; thou lizard; thou bell of no metal, but the tone of a kettle; thou wheelbarrow; thou whirlpool, thou whirligig: O thou firebrand; thou adder and scorpion; thou louse; thou cow-dung; thou moon-calf; thou ragged tatterdemallion; thou Judas: thou livest in philosophy and logic, which are of the Devil."

<sup>2</sup> "The name of Owen," says Messrs. Bogue and Bennet, the joint historians

of the Dissenters, "has been raised to imperial dignity in the theological world by Dr. John Owen."—"A young minister," they say, "who wishes to attain eminence in his profession, if he has not the works of John Howe, and can procure them in no other way, should sell his coat and buy them; and if that will not suffice, let him sell his bed too, and lie on the floor; and if he spend his days in reading them, he will not complain that he lies hard at night."—But "if the theological student should part with his coat, or his bed, to procure the works of Howe, he that would not sell his shirt to procure those of John Owen, and especially his 'Exposition,' of which every sentence is precious, shows too much regard for his body, and too little for his immortal mind."—*History of the Dissenters*, vol. ii. pp. 223, 236.

at once shocked and disgusted by their Calf's Head Club;<sup>1</sup> so much so, that he separated from them, and, because of their intolerance, joined the church which had persecuted his father. This conduct, which was the result of feeling, was approved by his ripe judgment, and Samuel Wesley continued through life a zealous churchman. The feeling which urged him to this step must have been very powerful, and no common spirit was required to bear him through the difficulties which he brought upon himself; for by withdrawing from the academy at which he had been placed, he so far offended his friends, that they lent him no farther support, and in the latter years of Charles II. there was little disposition to encourage proselytes who joined a church which the reigning family was labouring to subvert. But Samuel Wesley was made of good mould: he knew and could depend upon himself: he walked to Oxford, entered himself at Exeter College as a "poor scholar,"<sup>2</sup> and began his studies there with no larger a fund than two pounds sixteen shillings, and no prospect of any future supply. From that time, till he graduated, a single crown was all the assistance he received from his friends. He composed exercises for those who had more money than learning; and

<sup>1</sup> So Samuel Wesley the son states, in a note to his elegy upon his father. According to him, if his words are to be literally understood, the separation took place when Mr. Wesley was but a boy. There is, however, reason for supposing that he was of age at the time, as will be shown in the note next ensuing.

<sup>2</sup> In Dr. Whitehead's lives of the Wesleys, and in the life which is prefixed to the collected edition of Mr. Wesley's works, it is said that Wesley the father was about sixteen when he entered himself at Exeter College. But as he was born "about the year 1662, or perhaps a little earlier," he must have been not less than two-and-twenty at that time, as the following extracts from the registers of Exeter College will prove:—

Deposit of caution money.

Sept. 26.

1684. Mro. Hutchins pro  
Samuele Westley, paup.  
schol. de Dorchester, 3*l*.  
Ric. Hutchins.  
Guil. Crabb.

Feb. 9.

1686. Mro. Paynter pro Sam.  
Westley, p. schol. olim.  
admisso, 3*l*.  
Guil. Paynter.  
Ric. Hutchins.

Return of caution money.

Dec. 22.

1686. Samueli Westley pro  
seipso, 3*l*.

Ric. Hutchins.  
Samuel Westley.

Jan. 10.

1687. Mihi ipsi pro impensis.  
Coll. debitis ad fest.  
Nat. 87. 3*l*.

Jo. Harria.

To these extracts, for which I am obliged to a fellow of Exeter College, through the means of a common friend, these explanatory observations are annexed. "In the entries of deposits the name first signed is that of the bursar, as R. Hutchins, G. Paynter: the name which follows is that of the depositor sometimes, but more usually, that of his tutor or friend. Crabb was dean of the college when Wesley entered.

"The '*Pauper Scholaris*' was the lowest of the four conditions of members not

he gave instruction to those who wished to profit by his lessons; and thus by great industry, and great frugality, he not only supported himself, but had accumulated the sum of ten pounds fifteen shillings, when he went to London to be ordained. Having served a curacy there one year, and as chaplain during another on board a king's ship, he settled upon a curacy in the metropolis, and married Susannah, daughter of Dr. Annesley, one of the ejected ministers.

No man was ever more suitably mated than the elder Wesley. The wife whom he chose was, like himself, the child of a man eminent among the Non-conformists, and, like himself, in early youth she had chosen her own path: she had examined the controversy<sup>1</sup> between the Dissenters and the Church of England with conscientious diligence, and satisfied herself that the schismatics were in the wrong. The dispute, it must be remembered, related wholly to discipline; but her inquiries

on the foundation, as the annexed table, copied from one prefixed to the caution book, shows:—

Summae	{	1. Commensalium	{	1. Sociorum . . .	6l.
tradendæ		admissorum ad			
Bursario pro	{	mensam		2. Propriam . . .	5l.
ratione					
diversarum	{				
conditionum		2. Battalliorum . . . . .			4l.
scire.	{	3. Pauperum Scholarium . . . . .			3l.

"I understand that some of these poor scholars were servitors, but not all.

"There seems reason to suspect that Dec. 22, 1686, in the first entry of return, should be 1685; for otherwise Samuel Westley will appear to have had two cautions *in* at once; and from the state of his finances this is peculiarly improbable."

The name is spelled Westley, with a *t*, in these entries, and in his own signature.

<sup>1</sup> "There is nothing I now desire to live for (says Mrs. Wesley, in a letter to her son Samuel, dated Oct. 11, 1709), but to do some small service to my children: that, as I have brought them into the world, I may, if it please God, be an instrument of doing good to their souls. I had been several years collecting from my little reading, but chiefly from my own observation and experience, some things which I hoped might be useful to you all. I had begun to correct and form all into a little manual, wherein I designed you should have seen what were the particular reasons which prevailed on me to believe the being of a God, and the grounds of natural religion, together with the motives that induced me to embrace the faith of Jesus Christ; under which was comprehended my own private reasons for the truth of revealed religion; and because I was educated among the Dissenters, and there was something remarkable in my leaving them at so early an age, not being full thirteen, I had drawn up an account of the whole transaction, under which I had included the main of the controversy between them and the established church, as far as it had come to my knowledge, and then followed the reasons which had determined my judgment to the preference of the Church of England. I had fairly transcribed a great part of it, but before I could finish my design, the flames consumed both this and all my other writings."

had not stopt there, and she had reasoned herself into Socinianism, from which she was reclaimed by her husband. She was an admirable woman, of highly-improved mind, and of a strong and masculine understanding, an obedient wife, an exemplary mother, a fervent Christian. The marriage was blest in all its circumstances: it was contracted in the prime of their youth: it was fruitful; and death did not divide them till they were both full of days. They had no less than nineteen children; but only three sons and three daughters seem to have grown up; and it is probably to the loss of the others that the father refers in one of his letters, where he says, that he had suffered things more grievous than death. The manner in which these children were taught to read is remarkable:<sup>1</sup> the mother never began with them till they were five years old, and then she made them learn the alphabet perfectly in one day: on the next they were put to spell and to read one line, and then a verse, never leaving it till they were perfect in the lesson.

Mr. Wesley soon attracted notice by his ability and his erudition. Talents found their way into public less readily in that age than in the present; and therefore, when they appeared, they obtained attention the sooner. He was thought capable of forwarding the plans of

<sup>1</sup> Mrs. Wesley thus describes her peculiar method in a letter to her son John: "None of them were taught to read till five years old, except Kezzy, in whose case I was overruled; and she was more years in learning, than any of the rest had been months. The way of teaching was this: the day before a child began to learn, the house was set in order, everyone's work appointed them, and a charge given that none should come into the room from nine till twelve, or from two till five, which were our school hours. One day was allowed the child wherein to learn its letters, and each of them did in that time know all its letters, great and small, except Molly and Nancy, who were a day and a half before they knew them perfectly, for which I then thought them very dull; but the reason why I thought them so was, because the rest learned them so readily, and your brother Samuel, who was the first child I ever taught, learnt the alphabet in a few hours. He was five years old the tenth of February; the next day he began to learn, and, as soon as he knew the letters, began at the first chapter of

Genesis. He was taught to spell the first verse; then to read it over and over till he could read it off hand without any hesitation; so on to the second, &c., till he took ten verses for a lesson, which he quickly did. Easter fell low that year, and by Whitsuntide he could read a chapter very well; for he read continually, and had such a prodigious memory, that I cannot remember ever to have told him the same word twice. What was yet stranger, any word he had learnt in his lesson, he knew wherever he saw it, either in his Bible, or any other book; by which means he learnt very soon to read an English author well.

"The same method was observed with them all. As soon as they knew the letters, they were first put to spell and read one line; then a verse; never leaving till perfect in their lesson, were it shorter or longer. So one or other continued reading at school-time without any intermission; and before we left school, each child read what he had learned that morning; and ere we parted in the afternoon, what he had learned that day.

James II. with regard to religion; and preferment was promised him if he would preach in behalf of the king's measures. But instead of reading the king's declaration as he was required, and although surrounded with courtiers, soldiers, and informers, he preached boldly against the designs of the court, taking for his text the pointed language of the prophet Daniel, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king! But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." When the Revolution was effected, Mr. Wesley was the first who wrote in its defence: he dedicated the work to Queen Mary, and was rewarded for it with the living of Epworth, in Lincolnshire. It is said that if the queen had lived longer he would have obtained more preferment. His wife differed from him in opinion concerning the Revolution, but as she understood the duty and the wisdom of obedience, she did not express her dissent; and he discovered it a year only before King William died, by observing that she did not say Amen to the prayers for him. Instead of imitating her forbearance, he questioned her upon the subject, and when she told him she did not believe the Prince of Orange was king, he vowed never again to cohabit with her till she did. In pursuance of this unwarrantable vow he immediately took horse and rode away; nor did she hear of him again till the death of the king, about twelvemonths afterwards, released him from his rash and criminal engagement. John was their first child after his separation.

In the reign of Queen Anne Mr. Wesley's prospects appeared to brighten. A poem which he published upon the battle of Blenheim pleased the duke of Marlborough, and the author was rewarded with the chaplainship of a regiment. A farther and better reward was held out to his expectations; and he was invited to London by a nobleman who promised to procure him a prebend. This the Dissenters, with whom he was engaged in controversy, were at that time powerful enough to prevent. No enmity is so envenomed as that of religious faction. The Dissenters hated Mr. Wesley cordially, because they looked upon him as one who, having been born in their service, had cast off his allegiance. They intercepted his preferment: "they worked him out of his chaplainship, and brought several other very severe sufferings upon him and his family." During the subsequent reign the small living of Wroote was given him, in the same county with Epworth.

John,<sup>1</sup> his second son, the founder of the Methodists, was born at

<sup>1</sup> "I have heard him say," says Mr. Crowther, in his 'Portraiture of Methodism' (p. 20), "that he was baptized by the name of John Benjamin; that his mother had buried two sons, one called John, and the other Benjamin."



Epworth on the 17th of June, 1703. Epworth is a market-town in the Lindsey division of Lincolnshire, irregularly built, and containing at that time in its parish about two thousand persons. The inhabitants are chiefly employed in the culture and preparation of hemp and flax, in spinning these articles, and in the manufactory of sacking and bagging. Mr. Wesley found his parishioners in a profligate state; and the zeal with which he discharged his duty in admonishing them of their sins, excited a spirit of diabolical hatred in those whom it failed to reclaim. Some of these wretches twice attempted to set his house on fire, without success: they succeeded in a third attempt. At midnight some pieces of burning wood fell from the roof upon the bed in which one of the children lay, and burnt her feet. Before she could give the alarm, Mr. Wesley was roused by a cry of fire from the street: little imagining that it was in his own house, he opened the door, and found it full of smoke, and that the roof was already burnt through. His wife being ill at the time, slept apart from him, and in a separate room. Bidding her and the two eldest girls rise and shift for their lives, he burst open the nursery door, where the maid was sleeping with five children. She snatched up the youngest, and bade the others follow her; the three elder did so, but John, who was then six years old, was not awakened by all this, and in the alarm and confusion he was forgotten. By the time they reached the hall, the flames had spread everywhere around them, and Mr. Wesley then found that the keys of the house-door were above stairs. He ran and recovered them, a minute before the staircase took fire. When the door was opened, a strong north-east wind drove in the flames with such violence from the side of the house, that it was impossible to stand against them. Some of the children got through the windows, and others through a little door into the garden. Mrs. Wesley could not reach the garden door, and was not in a condition to climb to the windows: after three times attempting to face the flames, and shrinking as often from their force, she besought Christ to preserve her, if it was his will, from that

and that she united their names in him; but he never made use of the second name."

Mr. Crowther also says, that, in 1719, Wesley went from the Charterhouse to Westminster school, "where he made a more rapid progress in Hebrew and Greek." I have so much admiration of Wesley, and so much Westminster feeling, that I should be glad to believe this. But Dr. Coke and Mr. Moore have distinctly stated that he went from the Charterhouse to Oxford; and Mr. Crowther has probably been

misled by what Samuel says in a letter to his father, "Jack is with me, and a brave boy, learning Hebrew as fast as he can." He was probably in his brother's house, during the interval between his leaving school and going to college. But that he was never at Westminster is certain: a list of all entrances there has been kept from a time earlier than his boyhood; and my friend, Mr. Knox, has ascertained for me, that the name of John Wesley is not in that list.

dreadful death: she then, to use her own expression, *waded* through the fire, and escaped into the street naked as she was, with some slight scorching of the hands and face. At this time John, who had not been remembered till that moment, was heard crying in the nursery. The father ran to the stairs, but they were so nearly consumed, that they could not bear his weight, and being utterly in despair, he fell upon his knees in the hall, and in agony commended the soul of the child to God. John had been awakened by the light, and thinking it was day, called to the maid to take him up; but as no one answered, he opened the curtains, and saw streaks of fire upon the top of the room. He ran to the door, and finding it impossible to escape that way, climbed upon a chest which stood near the window, and he was then seen from the yard. There was no time for procuring a ladder, but it was happily a low house: one man was hoisted upon the shoulders of another, and could then reach the window, so as to take him out: a moment later and it would have been too late: the whole roof fell in, and had it not fallen inward, they must all have been crushed together. When the child was carried out to the house where his parents were, the father cried out, "Come, neighbours, let us kneel down: let us give thanks to God! he has given me all my eight children: let the house go, I am rich enough."<sup>1</sup> John Wesley remembered this providential deliverance through life with the deepest gratitude. In reference to it he had a house in flames engraved as an emblem under one of his portraits, with these words for the motto, "Is not this a brand plucked out of the burning?"

The third son, Charles, the zealous and able associate of his brother in his future labours, was at this time scarcely two months old. The circumstances of his birth are remarkable. His mother was delivered of him before the due time, and the child appeared dead rather than alive, neither crying nor opening its eyes: in this state it was kept,

<sup>1</sup> The day after the fire, as Mr. Wesley was walking in the garden, and surveying the ruins of the house, he picked up part of a leaf of his Polyglot Bible, on which (says his son John), just these words were legible. *Vade, vende omnia quæ habes, et attolle crucem, et sequere me*—Go, sell all that thou hast, and take up thy cross, and follow me.

How Mr. Wesley surmounted this loss, with his large family and limited means, does not appear. Mr. Bowyer's house and printing-office were burnt about the same time, and he obtained, by means of a brief, the clear sum of 1514*l.* 13*s.* 4*d.* Fires were in those

days far less frequent than they are now, notwithstanding so much more timber was used in the construction of houses. The increase is more attributable to increased roguery, than to decreased care; though something, no doubt, to the latter cause. But it is only since insurance offices have been established that houses have been set on fire for purposes of fraud: and that in many or most cases in the metropolis this is the fact, is proved by the proportion of fires being so much greater there than in any other city. Where one fire takes place in Manchester or Bristol, there are at least fifty in London.

wrapt up in soft wool, till the time when he should have been born according to the usual course of nature, and then, it is said, he opened his eyes and made himself heard.

Mr. Wesley usually attended the sittings of the Convocation: such attendance, according to his principles, was a part of his duty, and he performed it at an expense of money which he could ill spare from the necessities of so large a family, and at a cost of time which was injurious to his parish. During these absences, as there was no afternoon service at Epworth, Mrs. Wesley prayed with her own family on Sunday evenings, read a sermon, and engaged afterwards in religious conversation. Some of the parishioners who came in accidentally were not excluded; and she did not think it proper that their presence should interrupt the duty of the hour. Induced by the report which these persons made, others requested permission to attend; and in this manner from thirty to forty persons usually assembled. After this had continued some time, she happened to find an account of the Danish missionaries in her husband's study, and was much impressed by the perusal. The book strengthened her desire of doing good: she chose "the best and most awakening sermons," and spake with more freedom, more warmth, more affection to the neighbours who attended at her evening prayers; their numbers increased in consequence, for she did not think it right to deny any who asked admittance. More persons came at length than the apartment could hold; and the thing was represented to her husband in such a manner that he wrote to her, objecting to her conduct, because, he said, "it looked particular," because of her sex, and because he was at that time in a public station and character, which rendered it the more necessary that she should do nothing to attract censure; and he recommended that some other person should read for her. She began her reply by heartily thanking him for dealing so plainly and faithfully with her in a matter of no common concern. "As to its *looking particular*," she said, "I grant it does; and so does almost every thing that is serious, or that may any way advance the glory of God, or the salvation of souls, if it be performed out of a pulpit or in the way of common conversation; because in our corrupt age the utmost care and diligence has been used to banish all discourse of God, or spiritual concerns, out of society, as if religion were never to appear out of the closet, and we were to be ashamed of nothing so much as confessing ourselves to be Christians." To the objection on account of her sex she answered, that as she was a woman, so was she also mistress of a large family; and though the superior charge lay upon him as their head and minister, yet in his absence she could not but look upon every soul which he had left under her care, as a talent committed to her under a trust by the great Lord of all the families of heaven and earth. "If," she added, "I am unfaithful to Him or to

you, in neglecting to improve these talents, how shall I answer unto Him, when he shall command me to render an account of my stewardship?" The objections which arose from his own station and character she left entirely to his own judgment. Why any person should reflect upon him, because his wife endeavoured to draw people to church, and restrain them, by reading and other persuasions, from profaning the sabbath, she could not conceive; and if any were mad enough to do so, she hoped he would not regard it. "For my own part," she says, "I value no censure on this account: I have long since shook hands with the world; and I heartily wish I had never given them more reason to speak against me." As to the proposal of letting some other person read for her, she thought her husband had not considered what a people they were; not a man among them could read a sermon without spelling a good part of it, and how would that edify the rest? And none of her own family had voices strong enough to be heard by so many.

While Mrs. Wesley thus vindicated herself in a manner which she thought must prove convincing to her husband, as well as to her own calm judgment, the curate of Epworth (a man who seems to have been entitled to very little respect) wrote to Mr. Wesley in a very different strain, complaining that a conventicle was held in his house. The name was well chosen to alarm so high a churchman; and his second letter declared a decided disapprobation of these meetings, to which he had made no serious objections before. She did not reply to this till some days had elapsed, for she deemed it necessary that both should take some time to consider before her husband finally determined in a matter which she felt to be of great importance. She expressed her astonishment that any effect upon his opinions, much more any change in them, should be produced by the senseless clamour of two or three of the worst in his parish; and she represented to him the good which had been done by inducing a much more frequent and regular attendance at church, and reforming the general habits of the people; and the evil which would result from discontinuing such meetings, especially by the prejudices which it would excite against the curate, in those persons who were sensible that they derived benefit from the religious opportunities, which would thus be taken away through his interference. After stating these things clearly and judiciously, she concluded thus, in reference to her own duty as a wife:—"If you do, after all, think fit to dissolve this assembly, do not tell me that you *desire* me to do it, for that will not satisfy my conscience; but send me your *positive command*, in such full and express terms as may absolve me from guilt and punishment for neglecting this opportunity of doing good, when you and I shall appear before the great and awful tribunal of our Lord Jesus Christ."

Mr. Wesley made no farther objections; and thoroughly respecting,

as he did, the principles and the understanding of his wife, he was perhaps ashamed that the representations of meaner minds should have prejudiced him against her conduct.

John and Charles were at this time under their mother's care: she devoted such a proportion of time as she could afford to discourse with each child by itself on one night of the week, upon the duties and the hopes of Christianity: and it may well be believed that these circumstances of their childhood had no inconsiderable influence upon their proceedings when they became the founders and directors of a new community of Christians. John's providential deliverance from the fire had profoundly impressed his mother, as it did himself, throughout the whole of his after-life. Among the private meditations which were found among her papers, was one written out long after that event, in which she expressed in prayer her intention to be *more particularly* careful of the soul of this child, which God had so mercifully provided for, that she might instil into him the principles of true religion and virtue:—"Lord," she said, "give me grace to do it sincerely and prudently, and bless my attempts with good success." The peculiar care which was thus taken of his religious education, the habitual and fervent piety of both his parents, and his own surprising preservation, at an age when he was perfectly capable of remembering all the circumstances, combined to foster in the child that disposition which afterwards developed itself with such force, and produced such important effects.

Talents of no ordinary kind, as well as a devotional temper, were hereditary in this remarkable family. Samuel, the elder brother, who was eleven years older than John, could not speak at all till he was more than four years old, and consequently was thought to be deficient in his faculties: but it seems as if the child had been laying up stores in secret till that time, for one day, when some question was proposed to another person concerning him, he answered it himself in a manner which astonished all who heard him, and from that hour he continued to speak without difficulty. He distinguished himself first at Westminster, and afterwards at Christ Church, Oxford, by his classical attainments. From Christ Church he returned to Westminster as an usher, and then took orders, under the patronage of Atterbury. But he regarded Atterbury more as a friend than a patron, and holding the same political opinions,<sup>1</sup> he attracted the resentment of the ministers,

<sup>1</sup> The sons appear to have imbibed their mother's political opinions. Samuel was one of those wits who did themselves no honour, and their country no service, by assailing Sir Robert Walpole's administration. There is a passage in one of Charles Wesley's letters which

shows that John was of the same political school. Writing to Samuel from Oxford, in the year 1734, he says, "My brother has been much mauled, and threatened more, for his Jacobite sermon on the 11th of June. But he was wise enough to get the vice-

by assailing them with epigrams and satires. On this account, when the situation of under-master became vacant, and he was proposed as a man eminently qualified to fill it, by experience, ability, and character, the appointment was refused, upon the irrelevant objection that he was a married man. Charles was placed under him at Westminster, and going through the college in like manner, was also elected to Christ Church. John was educated at the Charter-house.

While John was at school, certain disturbances occurred in his father's house,<sup>1</sup> so unaccountable, that every person by whom they were witnessed believed them to be supernatural. At the latter end of the year 1715, the maid-servant was terrified by hearing at the dining-room door several dismal groans, as of a person at the point of death. The family gave little heed to her story, and endeavoured to laugh her out of her fears; but a few nights afterwards, they began to hear strange knockings, usually three or four at a time, in different parts of the house: every person heard these noises except Mr. Wesley himself; and as, according to vulgar opinion, such sounds were not audible by the individual to whom they forboded evil, they refrained from telling him, lest he should suppose that it betokened his own death, as they indeed all apprehended. At length, however, the disturbance became so great and so frequent, that few or none of the family durst be alone, and Mrs. Wesley thought it better to inform her husband; for it was not possible that the matter could long be concealed from him; and moreover, as she says, she was minded he should speak to it. The noises were now various as well as strange, loud rumblings above stairs or below; a clatter among a number of bottles, as if they had all at once been dashed to pieces; footsteps as of a man going up and downstairs at all hours of the night; sounds like that of dancing in an empty room, the door of which was locked; gobbling like a turkey-cock; but most frequently a knocking about the beds at night, and in different parts of the house. Mrs. Wesley would at first have persuaded the children and servants that it was occasioned by rats within doors, and mischievous persons without, and her husband had recourse to the same ready solution: or some

chancellor to read and approve it before he preached it, and may therefore bid Wadham, Merton, Exeter, and Christ Church do their worst." Wesley has asserted, and his biographers have repeated it after him, that Dr. Sacheverel's defence was composed by his father. It has been usually ascribed to Atterbury, and very possibly he may have employed his young friend in the task—a task by no means consonant with the father's principles. Burnet says of it,

"It had a great effect on the weaker sort; while it possessed those who knew the man and his ordinary discourses with horror, when they heard him affirm so many falsehoods, with such solemn appeals to God. It was very plain the speech was made for him by others; for the style was correct, and far different from his own."

<sup>1</sup> See Appendix A., at the end of the Volume.

of his daughters, he supposed, sate up late and made a noise ; and a hint that their lovers might have something to do with the mystery, made the young ladies heartily hope he might soon be convinced that there was more in the matter than he was disposed to believe. In this they were not disappointed, for on the next night, a little after midnight, he was awakened by nine loud and distinct knocks, which seemed to be in the next room, with a pause at every third stroke. He rose and went to see if he could discover the cause, but could perceive nothing ; still he thought it might be some person out of doors, and relied upon a stout mastiff to rid them of this nuisance. But the dog, which upon the first disturbance had barked violently, was ever afterwards cowed by it, and, seeming more terrified than any of the children, came whining himself to his master and mistress, as if to seek protection in a human presence. And when the man-servant, Robin Brown, took the mastiff at night into his room, to be at once a guard and a companion, as soon as the latch began to jar as usual, the dog crept into bed, and barked and howled so as to alarm the house.

The fears of the family for Mr. Wesley's life being removed as soon as he had heard the mysterious noises, they began to apprehend that one of the sons had met with a violent death, and more particularly Samuel, the eldest. The father, therefore, one night, after several deep groans had been heard, adjured it to speak, if it had power, and tell him why it troubled the house ; and upon this, three distinct knockings were made. He then questioned if it were Samuel his son ? bidding it, if it were, and could not speak, to knock again : but to their great comfort there was no farther knocking that night ; and when they heard that Samuel and the two boys were safe and well, the visitations of the goblin became rather a matter of curiosity and amusement than of alarm. Emilia gave it the name of Old Jeffery, and by this name he was now known as a harmless though by no means an agreeable inmate of the parsonage. Jeffery was not a malicious goblin, but he was easily offended. Before Mrs. Wesley was satisfied that there was something supernatural in the noises, she recollected that one of her neighbours had frightened the rats from his dwelling by blowing a horn there : the horn, therefore, was borrowed, and blown stoutly about the house for half a day, greatly against the judgment of one of the sisters, who maintained that if it was anything supernatural, it would certainly be very angry and more troublesome. Her opinion was verified by the event : Jeffery had never till then begun his operations during the day : from that time he came by day as well as by night, and was louder than before. And he never entered Mr. Wesley's study till the owner one day rebuked him sharply, called him a deaf and dumb devil, and bade him cease to disturb the innocent children, and come to him in his study, if he had anything to say. This was a sort of defiance, and Jeffery therefore took him at his

word. No other person in the family ever felt the goblin, but Mr. Wesley was thrice pushed by it with considerable force.

So he himself relates, and his evidence is clear and distinct. He says also, that once or twice when he spoke to it, he heard two or three feeble squeaks, a little louder than the chirping of a bird, but not like the noise of rats. What is said of an actual appearance is not so well confirmed. Mrs. Wesley thought she saw something run from under the bed, and thought it most like a badger, but she could not well say of what shape; and the man saw something like a white rabbit, which came from behind the oven, with its ears flat upon the neck, and its little scut standing straight up. A shadow may possibly explain the first of these appearances; the other may be imputed to that proneness which ignorant persons so commonly evince to exaggerate in all uncommon cases. These circumstances, therefore, though apparently silly in themselves, in no degree invalidate the other parts of the story, which rest upon the concurrent testimony of many intelligent witnesses. The door was once violently pushed against Emilia, when there was no person on the outside; the latches were frequently lifted up; the windows clattered always before Jeffery entered a room, and whatever iron or brass was there, rung and jarred exceedingly. It was observed also that the wind commonly rose after any of his noises, and increased with it, and whistled loudly around the house. Mr. Wesley's trencher (for it was before our potteries had pushed their ware into every village throughout the kingdom) danced one day upon the table, to his no small amazement; and the handle of Robin's hand-mill, at another time, was turned round with great swiftness: unluckily Robin had just done grinding: nothing vexed him, he said, but that the mill was empty; if there had been corn in it, Jeffery might have ground his heart out before he would have disturbed him. It was plainly a Jacobite goblin, and seldom suffered Mr. Wesley to pray for the King and the Prince of Wales without disturbing the family prayers. Mr. Wesley was sore upon this subject, and became angry, and therefore repeated the prayer. But when Samuel was informed of this, his remark was, "As to the devil's being an enemy to King George, were I the king myself, I should rather Old Nick should be my enemy than my friend." The children were the only persons who were distressed by these visitations: the manner in which they were affected is remarkable: when the noises began, they appeared to be frightened in their sleep, a sweat came over them, and they panted and trembled till the disturbance was so loud as to waken them. Before it ceased, the family had become quite accustomed to it, and were tired with hearing or speaking of it. "Send me some news," said one of the sisters to her brother Samuel, "for we are secluded from the sight or hearing of any versal thing, except Jeffery."

An author who in this age relates such a story, and treats it as not



utterly incredible and absurd, must expect to be ridiculed; but the testimony upon which it rests is far too strong to be set aside because of the strangeness of the relation. The letters which passed at the time between Samuel Wesley and the family at Epworth, the journal which Mr. Wesley kept of these remarkable transactions, and the evidence concerning them which John afterwards collected, fell into the hands of Dr. Priestley, and were published<sup>1</sup> by him as being "perhaps the best authenticated and best told story of the kind that is anywhere extant." He observes in favour of the story, "that all the parties seem to have been sufficiently void of fear, and also free from credulity, except the general belief that such things were supernatural." But he argues, that where no good end was to be answered, we may safely conclude that no miracle was wrought; and he supposes, as the most probable solution, that it was a trick of the servants, assisted by some of the neighbours, for the sake of amusing themselves and puzzling the family. In reply to this it may safely be asserted, that many of the circumstances cannot be explained by any such supposition, nor by any legerdemain, nor by ventriloquism, nor by any secret of acoustics. The former argument would be valid, if the term miracle were applicable to the case; but by miracle Dr. Priestley evidently intends a manifestation of Divine power, and in the present instance no such manifestation is supposed, any more than in the appearance of a departed spirit. Such things may be preternatural and yet not miraculous: they may be not in the ordinary course of nature, and yet imply no alteration of its laws. And with regard to the good end which they may be supposed to answer, it would be end sufficient if sometimes one of those unhappy persons who, looking through the dim glass of infidelity, see nothing beyond this life, and the narrow sphere of mortal existence, should, from the well-established truth of one such story (trifling and objectless as it might otherwise appear), be led to a conclusion that there are more things in heaven and earth than are dreamt of in their philosophy.

John suffered at the Charter-house under the tyranny which the elder boys were permitted to exercise. This evil at one time existed very generally in English schools, through the culpable negligence of the masters, and perhaps may still continue to exist; though if a system were designed for cultivating the worst dispositions of human nature, it could not more effectually answer the purpose. The boys of the higher forms of the Charter-house were then in the practice of taking their portion of meat from the younger ones, by the law of the strongest; and during great part of the time that Wesley remained there, a small daily portion of bread was his only food. Those theoretical physicians

<sup>1</sup> These papers are inserted in the original documents relating to this Appendix at the end of the volume, remarkable affair.  
that the reader may have before him

who recommend spare diet for the human animal, might appeal with triumph to the length of days which he attained, and the elastic constitution which he enjoyed. He himself imputed this blessing, in great measure, to the strict obedience with which he performed an injunction of his father's, that he should run round the Charter-house garden three times every morning. Here, for his quietness, regularity, and application, he became a favourite with the master, Dr. Walker; and through life he retained so great a predilection for the place, that on his annual visit to London he made it a custom to walk through the scene<sup>1</sup> of his boyhood. To most men every year would render a pilgrimage of this kind more painful than the last; but Wesley seems never to have looked back with melancholy upon the days that were gone; earthly regrets of this kind could find no room in one who was continually pressing onward to the goal.

At the age of seventeen he was removed from the Charter-house to Christ Church, Oxford.

---

## CHAPTER II.

### WESLEY AT OXFORD.

BEFORE Wesley went to the University, he had acquired some knowledge of Hebrew under his brother Samuel's tuition. At college he continued his studies with all diligence, and was noticed there for his attainments, and especially for his skill in logic, by which he frequently put to silence those who contended with him in after-life. No man, indeed, was ever more dexterous in the art of reasoning. A charge was

<sup>1</sup> Good old Izaak Walton has preserved a beautiful speech of that excellent man, Sir Henry Wotton, when, in his old age, he was returning from a visit to Winchester, where he had been educated. "How useful," he said to a friend, his companion on that journey, "how useful was that advice of a holy monk, who persuaded his friend to perform his customary devotions in a constant place, because in that place we usually meet with those very thoughts which possessed us at our last being there. And I find it thus far experimentally true, that my now being in that school, and seeing that very place where I sate when I was a boy, occasioned me to remember those very thoughts of my youth which then pos-

sessed me: sweet thoughts, indeed, that promised my growing years numerous pleasures, without mixtures of cares; and those to be enjoyed when time (which I therefore thought slow-paced) had changed my youth into manhood: but age and experience have taught me, that those were but empty hopes: for I have always found it true, as my Saviour did foretell, 'sufficient for the day is the evil thereof.' Nevertheless, I saw there a succession of boys using the same recreations, and questionless possessed with the same thoughts that then possessed me. Thus one generation succeeds another, both in their lives, recreations, hopes, fears, and death."

once brought against him that he delighted to perplex his opponents by his expertness in sophistry : he repelled it with indignation : " It has been my first care," said he, " to see that my cause was good, and never, either in jest or earnest, to defend the wrong side of a question ; and shame on me if I cannot defend the right after so much practice, and after having been so early accustomed to separate truth from falsehood, how artfully soever they are twisted together." Like his father, and both his brothers, he was no inexpert versifier in his youth : this, however, was a talent which he forbore to use, when ascetic opinions began to influence him ; and the honour of being the sweet singer of Methodism was reserved for his brother Charles.

While he was an undergraduate, his manners were free and cheerful ; and that activity of disposition which bore him afterward through such uninterrupted labour, displayed itself in wit and vivacity. But when the time of life arrived at which he might have taken orders, he, who was not a man to act lightly upon any occasion, and least of all upon so solemn a one, began to reflect seriously upon the importance of the priestly office, and to feel some scruples concerning the motives by which the person ought to be influenced who determines to take upon himself so awful a charge. These scruples he communicated to his father, who answered them sensibly, but agreed with him in not liking " a callow clergyman," and hinting that he thought it too soon for him to be ordained, exhorted him to work while he could. The letter was written with a trembling pen : " You see," said the old man, " Time has shaken me by the hand, and Death is but a little way behind him. My eyes and heart are now almost all I have left, and I bless God for them." The mother, however, was of opinion that the sooner he entered into deacon's orders the better, because it might be an inducement to greater application in the study of practical divinity. " And now," said she, " in good earnest resolve to make religion the business of your life : for, after all, that is the one thing that, strictly speaking, is necessary ; all things besides are comparatively little to the purposes of life. I heartily wish you would now enter upon a strict examination of yourself, that you may know whether you have a reasonable hope of salvation by Jesus Christ. If you have, the satisfaction of knowing it will abundantly reward your pains ; if you have not, you will find a more reasonable occasion for tears than can be met with in a tragedy."

In conformity to this advice he applied himself closely to theological studies ; his devotional feelings thus fostered, soon acquired the predominance in a frame of mind like his, and he now became desirous of entering upon his ministerial career. The father understanding this, judged it advisable that he should be ordained in the ensuing summer ; " but, in the first place," said he, " if you love yourself or me, pray heartily." Two books which he read in the course of this preparation

laid strong hold upon him. The first was the famous treatise 'De Imitatione Christi,' commonly ascribed, though perhaps upon insufficient evidence, to Thomas à Kempis.<sup>1</sup> The view which is taken in that work of human life and of Christian duties revolted him at first. Upon this, as upon all other subjects, he consulted his parents as his natural and best counsellors, and represented it with humility as a misfortune that he differed from the writer in some main points. "I cannot think," said he, "that when God sent us into the world, he had irreversibly decreed that we should be perpetually miserable in it. If our taking up the Cross imply our bidding adieu to all joy and satisfaction, how is it reconcileable with what Solomon expressly affirms of religion, that *her ways are ways of pleasantness, and all her paths are peace?*" Another of his tenets is, that mirth or pleasure is useless, if not sinful; and that nothing is an affliction to a good man—that he ought to thank God even for sending him misery. This, in my opinion, says Wesley, is contrary to God's design in afflicting us; for though he chasteneth those whom he loveth, yet it is in order to humble them. His mother agreed with him that the author of this treatise had more zeal than knowledge, and was one of those men who would unnecessarily strew the way of life with thorns. "Would you judge of the lawfulness or unlawfulness of pleasure," she said, "take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself." Well might Wesley consult upon such questions a mother who was

<sup>1</sup> Mr. Butler, in whose biographical works the reader may find a well-digested account of the life and writings of Thomas à Kempis, says that more than 150 treatises concerning the author of 'The Imitation' had been printed before Du Pin wrote his dissertation on the subject. The controversy has been renewed in the present century. There is a *Dissertatione Epistolare intorno all' Autore del Libro de Imitatione Christi* annexed to a dissertation on the birth-place of Columbus (Florence, 1808). A treatise upon sixty French translations of 'The Imitation,' was published at Paris, in 1813, by A. A. Barbier, *Bibliothécaire de sa Majesté l'Empereur et Roi*. Mr. Buller says, "The fear of the Cossacks suspended the controversy; probably it will now be resumed.

"A curious anecdote concerning this

book occurs in Hutchinson's 'History of Massachusetts,' vol. i. p. 236. 'There had been a press for printing at Cambridge (in New England) for near twenty years. The Court in October, 1662, appointed two persons licensors of the press, and prohibited the publishing any books or papers which should not be supervised by them; and in 1668, the supervisors having allowed of the printing of Thomas à Kempis' *De Imitatione Christi*, the Court interposed, 'it being wrote by a Popish minister, and containing some things less safe to be infused among the people;' and therefore they commended to the licensors a more full revision, and ordered the press to stop in the mean time. In a constitution less popular, this would have been thought too great an abridgment of the subject's liberty."

capable of reasoning and writing thus. His father expressed a different opinion: "All men," he said, "were apt to verge toward extremes, but mortification was still an indispensable Christian duty. If the young man will '*rejoice in his youth*,' let him take care that his joys be innocent; and in order to this, remember, that '*for all these things* God will bring him into judgment.'" The book had been his "great and old companion," and he thought that "making some grains of allowance, it might be read to great advantage—nay, that it was almost impossible to peruse it seriously without admiring, and in some measure imitating its heroic strains of humility, piety, and devotion." But he referred him to his mother, saying, that "she had leisure to bould the matter to the bran." This reference to the judgment of a woman upon such a subject will appear less extraordinary, if it be remembered that the practice of giving girls a learned education, which began in England with the Reformation, had not been laid aside in Mrs. Wesley's youth—that she understood Greek and Latin, and that her early studies had been directed to theology. Her attainments, however, had not made her pedantic; neither had her talents, and the deference which was paid to them by her husband and her children, rendered her in any degree presumptuous. She speaks of herself in this correspondence as being infirm and slow of understanding; but expresses the delight which it gave her to correspond with her son upon such subjects.

The treatise '*De Imitatione Christi*' appears to have offended Wesley's reason, as well as the instincts of hilarity and youth. But the impression,<sup>1</sup> which this writer (whoever he be) failed to make, was produced by the work of a far more powerful intellect, and an imagination infinitely more fervent—Jeremy Taylor's '*Rules of Holy Living and Dying*.' He had been trained up in religious habits; and when his religious feelings were once called into action, they soon became pre-eminent above all others. That part in particular of this splendid work which relates to purity of intention, affected him exceedingly. "Instantly,"

<sup>1</sup> "Impressed in his youth with a religious concern, he resorted to books and to men for an answer to the question. . . . 'What shall I do to be saved?' . . . He stood in awe of God, because he had no lively hope of happiness beyond it. He redoubled his attention to the services of the Church; he adopted the fasts and mortifications of former times; he read the Scriptures and the Fathers; he resorted to every book of credit on practical and spiritual religion. . . . He had early resorted to the Calvinistic divines, but . . . he found them mixed up with a system at

which he revolted, and afterwards strenuously opposed. . . . This revulsion threw him more fully under the influence of the writings of Jeremy Taylor, & Kempis, and Law, which, however excellent, afforded him little help in the point of most concern to him—his justification before God; for, though admirably adapted to mature and perfect religion in the heart and life, they are greatly defective in those views of faith and the Atonement on which faith rests as its proper object, which alone can give peace to a penitent and troubled spirit." —Watson, pp. 12, 13.—[Ed.]

he says, "I resolved to dedicate *all* my life to God—*all* my thoughts and words and actions, being thoroughly convinced there was no medium; but that *every part* of my life (not *some* only) must either be a sacrifice to God, or myself,—that is, in effect, to the Devil." The 'Imitation,' which he had found repulsive at first, appeared so no longer now: Bishop Taylor had prepared the way for the ascetic author, and he began to find in the perusal sensible comfort, such as he was an utter stranger to before. His father, who had once thought him wanting in theopathy, and probably for that reason had advised him to delay his ordination, perceived the change with joy. "God fit you for your great work!" he said to him; "fast, watch and pray; believe, love, endure and be happy, towards which you shall never want the most ardent prayers of your affectionate father." He removed some scruples which his son expressed concerning the damnatory clauses of the Athanasian creed—that creed of which Tillotson wished the Church of England were "well rid." "Their point," he said, "was levelled only against obstinate heretics; and a distinction was undoubtedly to be made between what is wilful and what is in some measure involuntary. God certainly will make a difference, and to him it must be left; our business is to keep to the rule which he has given us. As to the main of the cause," he continues, "the best way to deal with our adversaries is to turn the war and their own vaunted arms against them. From balancing the schemes it will appear, that there are many irreconcilable absurdities and contradictions in theirs, but none such (though indeed some difficulties) in ours. They can never prove a contradiction in our Three and One, unless we affirm them to be so in the same respect, which every child knows we do not. But we can prove there is one in a creature's being a creator, which they assert of our Lord."

It is curious to observe the opinions of the young theologian at this time upon some of those topics, whereon he enlarged so copiously, and acted so decisively in after-life. Jeremy Taylor had remarked that we ought, "in some sense or other, to think ourselves the worst in every company where we come." The duty of absolute humility Wesley at once acknowledged; but he denied that this comparative humility, as he called it, was in our power; it could not be reasonable or sincere, and therefore it could not be a virtue. The bishop had affirmed, that we know not whether God has forgiven us. Wesley could not assent to this position. "If," said he, "we dwell in Christ and Christ in us, which he will not do unless we are regenerate, certainly we *must* be sensible of it. If we can never have any certainty of our being in a state of salvation, good reason it is that every moment should be spent, not in joy, but in fear and trembling; and then undoubtedly in this life we are of all men most miserable. God deliver us from such a fearful expectation! Humility is undoubtedly necessary to salvation, and if all

these things are essential to humility, who can be humble? who can be saved? That we can never be so certain of the pardon of our sins, as to be assured they will never rise up against us, I firmly believe. We know that they will infallibly do so if we apostatize; and I am not satisfied what evidence there can be of our final perseverance, till we have finished our course. But I am persuaded we may know if we are *now* in a state of salvation, since that is expressly promised in the Holy Scriptures to our sincere endeavours, and we are surely able to judge of our own sincerity."<sup>1</sup> He was startled at that part of our Articles which bears a Calvinistic appearance. "As I understand faith," said he, "to be an assent to any truth upon rational grounds, I do not think it possible, without perjury, to swear I believe anything, unless I have reasonable grounds for my persuasion. Now, that which contradicts reason cannot be said to stand upon reasonable grounds, and such, undoubtedly, is every proposition which is incompatible with the divine justice or mercy. What, then, shall I say of predestination? If it was inevitably decreed from eternity that a determinate part of mankind should be saved, and none beside them, a vast majority of the world were only born to eternal death, without so much as a possibility of avoiding it. How is this consistent with either the Divine justice or mercy? Is it merciful to ordain a creature to everlasting misery? Is it just to punish man for crimes which he could not but commit? That God should be the author of sin and injustice, which must, I think, be the consequence of maintaining this opinion, is a contradiction to the clearest ideas we have of the Divine nature and perfections." His mother, to whom these feelings were imparted, agreed with him that the Calvinistic doctrine of predestination was shocking, and ought utterly to be abhorred. The Church doctrine, she argued, if it were properly understood, in nowise derogated from God's free grace, nor impaired the liberty of man; for there could be no more reason to suppose that the prescience of God is

<sup>1</sup> "Mr. Southey's more specific charges of enthusiasm are founded on the doctrine of assurance, as taught by Mr. Wesley. . . . The precise sense in which that doctrine was taught by the Founder of Methodism is fairly stated. It was not the assurance of eternal salvation as held by Calvinistic divines; but the assurance given by the Holy Spirit to penitent and believing persons, that they are '*now* accepted of God, pardoned, and adopted into God's family.' It was a doctrine, therefore, on the ground of which no relaxation of religious effort could be pleaded, and no unwatchfulness of spirit or irregularity of life allowed; for all were taught, that

only by the lively exercise of the same humble and obedient faith in the merits and intercession of Christ, this assured state of mind could be maintained. This was Mr. Wesley's view of the subject, and it was urged by him as a motive, influential as our desire of inward peace, to vigilance and obedience. With Mr. Southey, this doctrine is, nevertheless, enthusiastic: it is the offspring of a disordered imagination."—Watson, pp. 58, 59. He shows, afterwards, by examples, that a similar doctrine was taught by Bishop Hooper, Bishop Andrewes, Hooker, Archbishop Usher, Archbishop Wake, Dr. Isaac Barrow, Bp. Pearson, and the Homilies of the Church.—[Ed.]

the cause why so many finally perish, than that our knowing the sun will rise to-morrow is the cause of its rising. But she wondered why men would amuse themselves with searching into the decrees of God, which no human art could fathom, and not rather employ their time and powers in making their own election sure. "Such studies," she said, "tended more to confound than to inform the understanding: but as he had entered upon it, if her thoughts did not satisfy him, he had better consult his father, who was surely much better qualified for a casuist than herself."

The course of these studies, aided also by his meeting, for the first time, with a religious friend, produced a great change in Wesley's frame of mind. He began to alter the whole form of his conversation, and to set in earnest upon a new life. He communicated every week, and began to pray for that inward holiness of the necessity of which Bishop Taylor had convinced him, and to aim at it with his utmost endeavours. Thus prepared in heart as well as in knowledge, he was ordained in the autumn of the year 1725 by Dr. Potter, then bishop of Oxford, and afterwards primate. In the ensuing spring he offered himself for a fellowship at Lincoln College. Even in college elections there is play enough for evil passions, and too much licence allowed them. Though Wesley was not yet eccentric in his habits of life, the strictness of his religious principles was sufficiently remarkable to afford subject for satire; and his opponents hoped to prevent his success by making him ridiculous. Upon this occasion his father told him it was a callow virtue that could not bear being laughed at. His mother encouraged him in a different manner. "If," said she, "it be a weak virtue that cannot bear being laughed at, I am sure it is a strong and well-confirmed virtue that can stand the test of a brisk buffoonery. Many people, though well inclined, have yet made shipwreck of faith and a good conscience, merely because they could not bear raillery. I would therefore advise those who are in the beginning of a Christian course, to shun the company of profane wits, as they would the plague or poverty; and never to contract an intimacy with any but such as have a good sense of religion." Notwithstanding this kind of opposition, he attained the object in view, and was elected fellow in March, 1726, having been much indebted to his brother Samuel's influence, and to the goodwill of the rector of the college, Dr. Morley. This was a great joy to his father, who was now far advanced in the vale of years. In writing to congratulate him he says, "What will be my own fate before the summer be over, God knows: *sed passus graviora*—Wherever I am, my Jack is Fellow of Lincoln."

This removal enabled him to rid himself of all unsympathising acquaintance, in a manner which he related, sixty years afterwards, in his sermon on leaving the world. "When it pleased God," he says,



"to give me a settled resolution to be not a nominal, but a real Christian (being then about twenty-two years of age), my acquaintance were as ignorant of God as myself. But there was this difference: I knew my own ignorance; they did not know theirs. I faintly endeavoured to help them, but in vain. Meantime I found, by sad experience, that even their harmless conversation, so called, damped all my good resolutions. But how to get rid of them was the question which I revolved in my mind again and again. I saw no possible way, unless it should please God to remove me to another College. He did so, in a manner utterly contrary to all human probability. I was elected fellow of a college, where I knew not one person. I foresaw abundance of people would come to see me, either out of friendship, civility, or curiosity, and that I should have offers of acquaintance new and old; but I had now fixed my plan. Entering now, as it were, into a new world, I resolved to have no acquaintance by chance, but by choice, and to choose such only as I had reason to believe would help me on my way to heaven. In consequence of this, I narrowly observed the temper and behaviour of all that visited me. I saw no reason to think that the greater part of these truly loved or feared God. Such acquaintance, therefore, I did not choose: I could not expect they would do me any good. Therefore, when any of these came, I behaved as courteously as I could: but to the question, 'When will you come to see me?' I returned no answer. When they had come a few times, and found I still declined returning the visit, I saw them no more. And I bless God," he adds, "this has been my invariable rule for about threescore years. I knew many reflections would follow; but that did not move me, as I knew full well it was my calling to go *through evil report and good report.*"

From this time Wesley began to keep a diary, according to a practice which at one time was very general among persons religiously disposed. To this practice the world owes some valuable materials for history as well as individual biography; but perhaps no person has, in this manner, conveyed so lively a picture of himself as Wesley. During a most restless life of incessant occupation he found time to register not only his proceedings, but his thoughts, his studies, and his occasional remarks upon men and books, and not unfrequently upon miscellaneous subjects, with a vivacity which characterised him to the last. Eight months after his election to a fellowship, he was appointed Greek lecturer and moderator of the classes. At that time disputations were held six times a week at Lincoln College; and however the students may have profited by them, they were of singular use to the moderator. "I could not avoid," he says, "acquiring hereby some degree of expertness in arguing; and especially in discerning and pointing out well-covered and plausible fallacies. I have since found abundant reason to praise God for giving me this honest art. By this, when men have

hedged me in by what they called demonstrations, I have been many times able to dash them in pieces ; in spite of all its covers, to touch the very point where the fallacy lay, and it flew open in a moment." He now formed for himself a scheme of studies, resolving not to vary from it for some years at least. Mondays and Tuesdays were allotted for the classics ; Wednesdays to logic and ethics ; Thursdays to Hebrew and Arabic ; Fridays to metaphysics and natural philosophy ; Saturdays to oratory and poetry, but chiefly to composition in those arts ; and the Sabbath to divinity. It appears by his diary, also, that he gave great attention to mathematics. But he had come to that conclusion, at which, sooner or later, every studious man must arrive—that life is not long enough for the attainment of general knowledge, and that there are many things of which the most learned must content themselves to be ignorant. He says to his mother, "I am perfectly come over to your opinion, that there are many truths it is not worth while to know. Curiosity, indeed, might be a sufficient plea for our laying out some time upon them, if we had half a dozen centuries of lives to come ; but methinks it is great ill husbandry to spend a considerable part of the small pittance now allowed us, in what makes us neither a quick nor a sure return." Full of business as he now was, he found time for writing by rising an hour earlier in the morning, and going into company an hour later in the evening.

As his religious feelings grew upon him, that state of mind came on which led the enthusiasts of early ages into the wilderness. He began to think that such society as that wherein he was placed, hindered his progress in spiritual things. He thought it "the settled temper of his soul," that he should, for some time at least, prefer such a retirement as might seclude him from all the world, where he might confirm in himself those habits which he thought best, before the flexibility of youth should be over. A school was proposed to him, with a good salary annexed to it, in one of the Yorkshire dales. Some persons, who knew the place, gave him what they thought a frightful description of it, according to the fashion of an age in which the sense of picturesque beauty seems hardly to have existed. They told him that it was a little vale, so pent up between two hills, that it was scarcely accessible on any side ; little company was to be expected from without, and there was none within. "I should, therefore," says he, "be entirely at liberty to converse with company of my own choosing, whom, for that reason, I would bring with me ; and company equally agreeable, wherever I fixed, could not put me to less expense.

"The sun that walks his airy way,  
To cheer the world and bring the day :  
The moon that shines with borrowed light,  
The stars that gild the gloomy night ;

"All of these, and all I see,  
Should be sung, and sung by me :  
These praise their Maker as they can,  
But want and ask the tongue of man."

The option of this retirement, to which he seems at this time to have been so well inclined, was not given him, and his mother was not sorry that the school was otherwise disposed of : "That way of life," she said, "would not agree with your constitution, and I hope God has better work for you to do ;" words which, perhaps, in after years, carried with them a prophetic import and impulse to his imagination. The elder Wesley was now, from age and infirmity, become unequal to the duty of both his livings, especially as the road between them was bad, and sometimes dangerous in the winter. John therefore, at his desire, went to reside at Wroote, and officiated there as his curate. Though a native of the county, he did not escape the ague, which was then its endemic malady ; and perhaps it was fortunate for him, after two years, to be summoned to his college, upon a regulation that the junior fellows, who might be chosen moderators, should attend in person the duties of their office. It was while he held this curacy that he obtained priest's orders from the same prelate who had ordained him deacon three years before.

In consequence of this summons he once more took up his abode at Lincoln College, became a tutor there, and presided as moderator at the disputations which were held six times a week in the hall ; an office which exercised and sharpened his habits of logical discrimination. Some time before his return to the University, he had travelled many miles to see what is called a "serious man." This person said to him, "Sir, you wish to serve God and go to heaven. Remember, you cannot serve Him alone : you must therefore *find* companions or *make* them : the Bible knows nothing of solitary religion." Wesley never forgot these words ; and it happened that while he was residing upon his curacy, such a society was prepared for him at Oxford as he and his serious adviser would have wished.

While Charles Wesley was at Westminster under his brother, a gentleman of large fortune in Ireland, and of the same family name, wrote to the father, and inquired of him if he had a son named Charles ; for if so, he would make him his heir. Accordingly his school bills, during several years, were discharged by his unseen namesake. At length a gentleman, who is supposed to have been this Mr. Wesley, called upon him, and after much conversation, asked if he was willing to accompany him to Ireland : the youth desired to write to his father before he could make answer : the father left it to his own decision, and he, who was satisfied with the fair prospects which Christ Church opened to him, chose to stay in England. John Wesley, in his account of his brother,

calls this a fair escape : the fact is more remarkable than he was aware of ; for the person who inherited the property intended for Charles Wesley, and who took the name of Wesley or Wellesley, in consequence, was the first Earl of Mornington, grandfather of the late Marquis Wellesley and the great Duke of Wellington. Had Charles made a different choice, there might have been no Methodists, the British Empire in India might still have been menaced from Seringapatam, and the undisputed tyrant of Europe might at this time have insulted and endangered us on our own shores.

Charles, then pursuing contentedly his scholastic course, had been elected from Westminster to Christ Church, just after his brother John obtained his fellowship. He was diligent in study, and regular in his conduct ; but when John sought to press upon him the importance of austerer habits, and a more active devotion, he protested against becoming a saint all at once, and turned a deaf ear to his admonitions. While John, however, resided at Wroote, the process which he had vainly sought to accelerate in his brother was going on. His disposition, his early education, the example of his parents and of both his brethren, were in unison : not knowing how or when he woke out of his lethargy, he imputed the change to the efficacy of another's prayers,—most likely, he said, his mother's ; and meeting with two or three undergraduates, whose inclinations and principles resembled his own, they associated together for the purpose of religious improvement, lived by rule, and received the sacrament of the Lord's Supper weekly. Such conduct would at any time have attracted observation in an English university ; it was peculiarly noticeable at that time, when a laxity of opinions as well as morals obtained, and infidelity, a plague which had lately found its way into the country, was becoming so prevalent, that the vice-chancellor had, in a *programma*, exhorted the tutors to discharge their duty by double diligence, and had forbidden the undergraduates to read such books as might tend to the weakening of their faith. The greatest prudence would not have sufficed to save men from ridicule, who at such an age, and in such a scene, professed to make religion the great business of their lives : and prudence is rarely united with enthusiasm. They were called in derision "Sacramentarians," "Bible-bigots," "Bible-moths," "the Holy," or "the Godly Club." One person, with less irreverence and more learning, observed, in reference to their methodical manner of life, that a new sect of "Methodists" was sprung up, alluding to the ancient school of physicians known by that name. Appellations, even of opprobrious origin, have often been adopted by the parties to which they were applied, as well as by the public, convenience legitimating the inventions of malice. In this instance there was neither maliciousness nor wit, but there was some fitness in the name ; it

obtained vogue;<sup>1</sup> and though long, and even still sometimes indiscriminately applied to all enthusiasts, and even to all who observe the forms of religion more strictly than their neighbours, it has become the appropriate designation of the sect of which Wesley is the founder.

It was to Charles Wesley and his few associates that the name was first given. When John returned to Oxford, they gladly placed themselves under his direction; their meetings acquired more form and regularity, and obtained an accession of numbers. His standing and character in the University gave him a degree of credit; and his erudition, his keen logic, and ready speech, commanded respect wherever he was known. But no talents, and, it may be added, no virtues, can protect the possessor from the ridicule of fools and profligates. "I hear," says Mr. Wesley, "my son John has the honour of being styled the Father of the Holy Club: if it be so, I am sure I must be the grandfather of it: and I need not say, that I had rather any of my sons should be so dignified and distinguished, than to have the title of His Holiness."

One of the earliest members of this little society, Mr. Morgan, seems to have been morbidly constituted both in body and mind: and by the practice of rigorous fasting, he injured a constitution which required a very different treatment. But if his religion, in this point erroneous, led him to impose improper privations upon himself, it made him indefatigable in acts of real charity toward others: his heart and his purse were open to the poor and needy; he instructed little children, he

<sup>1</sup> The Rev. J. Chapman says, in a letter to Wesley, "The name Methodist is not a new name, never before given to any religious people."

Dr. Calamy, in one of his volumes of the Ejected Ministers, observes, they called those who stood up for God, Methodists.

"It is not generally known," says Mr. Crowther, "that the name of Methodist had been given long before the days of Mr. Wesley to a religious party in England, which was distinguished by some of those marks which are supposed to characterise the present Methodists. A person called John Spencer, who was librarian of Sion College, 1657, during the protectorate of Oliver Cromwell, in a book which he published, consisting of extracts from various authors, speaks of the eloquence and elegance of the Sacred Scriptures, and asks, 'where are now our Anabaptists, and plain pack-staff Methodists, who esteem all flowers of

rhetoric in sermons no better than stinking weeds?'

"By the Anabaptists, we know that he means a denomination of Christians which is still in existence; and though we have not at this time any particular account of the Methodists of that day, it seems very probable that one description of religionists, during that fertile period, was denominated Methodists. These it would seem distinguished themselves by plainness of speech, despising the ornaments of literature and the charms of eloquence in their public discourses. This might have been known to the Fellow of Merton College, who gave the Oxonian Pietists the name of Methodists, though it seems probable Mr. Wesley never caught the idea. Gale also, in his fourth Part of the 'Court of the Gentiles,' mentions a religious sect, whom he calls 'The New Methodists.'" — 'History of the Wesleyan Methodists,' p. 24.

visited the sick, and he prayed with the prisoners. In these things he led the way ; and the Wesleys, who were not backward in following, have commemorated his virtues as they deserve. Morgan died young, after a long illness, in which the misery of a gloomy and mistaken religion aggravated the sufferings of disease. Wesley was accused of having been the cause of his death, by leading him into those austerities which undoubtedly had accelerated it : but in these practices Wesley had been the imitator, not the example ; and the father, who had at first expressed great indignation at the extravagancies of his son's associates, was so well convinced of this at last, that he placed one of his children under his care. Two others of the party were men who afterwards acquired celebrity. James Hervey was one, author of '*The Meditations*,' a book which has been translated into most European languages, and for the shallowness of its matter, its superficial sentimentality, and its tinsel style, as much as for its devotional spirit, has become singularly popular. Whitefield was the other, a man so eminently connected with the rise and progress of Methodism, that his history cannot be separated from that of Wesley.

George Whitefield was born at the Bell Inn, in the city of Gloucester, at the close of the year 1714. He describes himself as froward from his mother's womb ; so brutish as to hate instruction ; stealing from his mother's pocket, and frequently appropriating to his own use the money that he took in the house. "If I trace myself," he says, "from my cradle to my manhood, I can see nothing in me but a fitness to be damned ; and if the Almighty had not prevented me by his grace, I had now either been sitting in darkness and in the shadow of death, or condemned, as the due reward of my crimes, to be for ever lifting up my eyes in torments." Yet Whitefield could recollect early movings of the heart, which satisfied him in after-life, that "God loved him with an everlasting love, and had separated him even from his mother's womb, for the work to which he afterwards was pleased to call him." He had a devout disposition, and a tender heart. When he was about ten years old, his mother made a second marriage : it proved an unhappy one. During the affliction to which this led, his brother used to read aloud Bishop Ken's '*Manual for Winchester Scholars*.' This book affected George Whitefield greatly ; and when the corporation, at their annual visitation of St. Mary de Crypt's School, where he was educated, gave him, according to custom, money for the speeches which he was chosen to deliver, he purchased the book, and found it, he says, of great benefit to his soul.

Whitefield's talents for elocution, which made him afterwards so great a performer in the pulpit, were at this time in some danger of receiving a theatrical direction. The boys at the grammar-school were fond of acting plays : the master, "seeing how their vein ran," encouraged it,

and composed a dramatic piece himself, which they represented before the corporation, and in which Whitefield enacted a woman's part, and appeared in girl's clothes. The remembrance of this, he says, had often covered him with confusion of face, and he hoped it would do so even to the end of his life! Before he was fifteen, he persuaded his mother to take him from school, saying, that she could not place him at the University, and more learning would only spoil him for a tradesman. Her own circumstances, indeed, were by this time so much on the decline, that his menial services were required: he began occasionally to assist her in the public-house, till at length he "put on his blue apron and his snuffers,<sup>1</sup> washed mops, cleaned rooms, and became a professed and common drawer." In the little leisure which such employments allowed, this strange boy composed two or three sermons; and the romances, which had been his heart's delight, gave place for awhile to *Thomas à Kempis*.

When he had been about a year in this servile occupation, the inn was made over to a married brother, and George, being accustomed to the house, continued there as an assistant; but he could not agree with his sister-in-law, and after much uneasiness gave up the situation. His mother, though her means were scanty, permitted him to have a bed upon the ground in her house, and live with her, till Providence should point out a place for him. The way was soon indicated. A servitor of Pembroke College called upon his mother, and in the course of conversation told her, that after all his college expenses for that quarter were discharged, he had received a penny. She immediately cried out, this will do for my son; and turning to him said, Will you go to Oxford, George? Happening to have the same friends as this young man, she waited on them without delay; they promised their interest to obtain a servitor's place in the same college, and in reliance upon this George returned to the grammar-school. Here he applied closely to his books, and shaking off, by the strong effort of a religious mind, all evil and idle courses, produced, by the influence of his talents and example, some reformation among his schoolfellows. He attended public service constantly, received the sacrament monthly, fasted often, and prayed often more than twice a day in private. At the age of eighteen he was removed to Oxford; the recommendation of his friends was successful; another friend borrowed for him ten pounds, to defray the expense of entering; and with a good fortune beyond his hopes, he was admitted servitor immediately.

Servitorships are more in the spirit of a Roman Catholic than of an

<sup>1</sup> So the word is printed in his own account of his life; it seems to mean the sleeves which are worn by cleanly men in dirty employments, and may

possibly be a misprint for *scoggers*, as such sleeves are called in some parts of England.

English establishment. Among the Catholics religious poverty is made respectable, because it is accounted a virtue; and humiliation is an essential part of monastic discipline. But in our state of things it cannot be wise to brand men with the mark of inferiority; the line is already broad enough. Oxford<sup>1</sup> would do well if, in this respect, it imitated Cambridge, abolished an invidious distinction of dress, and dispensed with services which, even when they are not mortifying to those who perform them, are painful to those to whom they are performed. Whitefield found the advantage of having been used to a public-house; many who could choose their servitor preferred him, because of his diligent and alert attendance; and thus, by help of the profits of the place, and some little presents made him by a kind-hearted tutor, he was enabled to live without being beholden to his relations for more than four-and-twenty pounds, in the course of three years. Little as this is, it shows, when compared with the ways and means of the elder Wesley at college, that half a century had greatly enhanced the expenses of Oxford.<sup>2</sup> At first he was rendered uncomfortable by the society into which he was thrown; he had several chamber

<sup>1</sup> At Oxford the name of *Servitors* has become obsolete, except at Christ Church; and though the *Servitors* there still wear a distinctive dress, they are no longer now (1864) expected to perform menial offices.—[ED.]

<sup>2</sup> Upon this subject I transcribe a curious note from Dr. Wordsworth's most interesting collection of *Ecclesiastical Biography*.

"We may learn what the fare of the Universities was from a description of the state of Cambridge, given at St. Paul's Cross in the year 1550, by Thomas Lever, soon after made Master of St. John's College.

"There be divers there at Cambridge which rise daily betwixt four and five of the clock in the morning, and from five until six of the clock use common prayer, with an exhortation of God's word in a common chapel; and from six unto ten of the clock use ever either private study or common lectures. At ten of the clock they go to dinner; whereas they be content with a penny piece of beef amongst four, having a few pottage made of the broth of the same beef with salt and oatmeal, and<sup>e</sup> nothing else. After this slender dinner, they be either teaching or learning until five of the

clock in the evening, when as they have a supper not much better than their dinner. Immediately after the which they go either to reasoning in problems or unto some other study, until it be nine or ten of the clock; and then being without fire, are fain to walk or run up and down half an hour, to get a heat on their feet, when they go to bed.

"These be men not weary of their pains, but very sorry to leave their study; and sure they be not able some of them to continue for lack of necessary exhibition and relief."

Sir Henry Wotton, writing from Vienna in 1590, says, "I am now at two florins a week, chamber, stove and table: lights he finds me; wood I buy myself; in which respect I hold Your Honour right happy that you came in the summer, for we can hardly come by them here without two dollars the *clofter*, though we border upon Bohemia. Wine I have as much as it pleaseth me for my friend and self, and not at a stint, as the students of Altorph. All circumstances considered, I make my account that I spend more at this reckoning by five pounds four shillings yearly, than a good careful scholar in the Universities of England."



fellows, who would fain have made him join them in their riotous mode of life; and as he could only escape from their persecutions by sitting alone in his study, he was sometimes benumbed with cold; but when they perceived the strength as well as the singularity of his character, they suffered him to take his own way in peace.

Before Whitefield went to Oxford, he had heard of the young men there who "lived by rule and method," and were therefore called Methodists. They were now much talked of, and generally despised. He, however, was drawn toward them by kindred feelings, defended them strenuously when he heard them reviled, and when he saw them go through a ridiculing crowd to receive the sacrament at St. Mary's, was strongly inclined to follow their example. For more than a year he yearned to be acquainted with them; and it seems that the sense of his inferior condition kept him back. At length the great object of his desires was effected. A pauper had attempted suicide, and Whitefield sent a poor woman to inform Charles Wesley, that he might visit the person, and minister spiritual medicine: the messenger was charged not to say who sent her: contrary to these orders, she told his name, and Charles Wesley, who had seen him frequently walking by himself, and heard something of his character, invited him to breakfast the next morning. An introduction to this little fellowship soon followed; and he also, like them, "began to live by rule, and to pick up the very fragments of his time, that not a moment of it might be lost."

They were now about fifteen in number. When first they began to meet, they read divinity on Sunday evenings only, and pursued their classical studies on other nights; but religion soon became the sole business of their meetings: they now regularly visited the prisoners and the sick, communicated once a week, and fasted on Wednesdays and Fridays, the stationary days of the Ancient Church, which were thus set apart, because on those days our Saviour had been betrayed and crucified. They also drew up a scheme of self-examination, to assist themselves, by means of prayer and meditation, in attaining simplicity and the love of God. Except that it speaks of obeying the laws of the Church of England, it might fitly be appended to the spiritual exercises of St. Ignatius Loyola. Its obvious faults were, that such self-examination would leave little time for anything else; that the habits of life which it requires and pre-supposes would be as burthensome as the rules of the monastic orders; and that the proposed simplicity would generally end in producing the worst of artificial characters; for where it made one out of a thousand a saint, it would make the rest inevitably formalists and hypocrites. Religion is defined in this scheme to be *a recovery of the image of God*. It cannot be doubted that they who framed it were filled with devotion the most fervent, and charity the most unbounded, however injudicious in many respects the means were

whereby they thought to promote and strengthen such dispositions in themselves. But Wesley, when he had advanced in his career, looked back upon himself as having been at this time in a state of great spiritual ignorance : and the two leading ministers, who drew up for the use of the Methodists, and under the sanction of the collected preachers, the life of their founder, remark, that in this scheme the great sincerity and earnestness of Wesley and his friends are discernible, but that " the darkness of their minds as to Gospel truths is very evident to those who are favoured with true evangelical views."

To the younger members of the University their conduct, which now rather affected singularity than avoided it, was matter of general ridicule ; and there were elder and wiser heads who disapproved their course, as leading fast towards enthusiasm and extravagance. Wesley had not yet that confidence in his own judgment by which he was afterwards so strongly characterized, and he wrote to his father for advice. The principles upon which he proceeded were unexceptionable, the motives excellent : and the circumstances which gave offence, and excited just apprehension, would not only be unintentionally softened in his own representation, but would lose much of their weight when reported from a distance, and through this channel, to one who was pre-possessed by natural affection. The father says in reply, " As to your designs and employments, what can I say less of them than *valde probo* : and that I have the highest reason to bless God for giving me two sons together at Oxford, to whom he has given grace and courage to turn the war against the World and the Devil, which is the best way to conquer them." He advised them to obtain the approbation of the Bishop for visiting the prisoners ; and encouraged them by saying, that when he was an undergraduate he had performed this work of charity, and reflected on it with great comfort now in his latter days. " You have reason," he says, " to bless God, as I do, that you have so fast a friend as Mr. Morgan, who I see, in the most difficult service, is ready to break the ice for you. I think I must adopt him to be my son together with you and your brother Charles ; and when I have such a Ternion to prosecute that war, wherein I am now *miles emeritus*, I shall not be ashamed when they speak with their enemies in the gate. If it be possible, I should be glad to see you all three here in the fine end of the summer. But if I cannot have that satisfaction, I am sure I can reach you every day, though you were beyond the Indies." He exhorted them to walk prudently, though not fearfully ; and prayed that God would keep them humble. " Be not high-minded," said he ; " preserve an equal temper of mind under whatever treatment you meet with from a not very just or well-natured world. Bear no more sail than is necessary, but steer steady. The less you value yourselves for these unfashionable duties (as there is no such things as works of

supererogation), the more all good and wise men will value you, if they see your actions are of a piece; and what is infinitely more, He by whom actions and intentions are weighed will both accept and reward you."

Thus encouraged and thus advised, Wesley consulted the Bishop, who sanctioned and approved their visiting the prisons. This was no doubtful matter; the parts of their conduct which he might have regarded with disapprobation, were precisely those upon which it would not be thought necessary to consult him. About this time Wesley became personally acquainted with William Law, a man whose writings completed what Jeremy Taylor, and the treatise *De Imitatione Christi*, had begun. When first he visited him he was prepared to object to his views of Christian duty as too elevated to be attainable; but Law silenced and satisfied him by replying, "We shall do well to aim at the highest degrees of perfection, if we may thereby at least attain to mediocrity." Law is a powerful writer: it is said that few books have ever made so many religious enthusiasts as his 'Christian Perfection' and his 'Serious Call:' indeed the youth who should read them without being perilously affected must have either a light mind or an unusually strong one. But Law himself, who has shaken so many intellects, sacrificed his own at last to the reveries and rhapsodies of Jacob Behmen.<sup>1</sup> Perhaps the art of engraving was never applied to a more extraordinary purpose, nor in a more extraordinary manner, than when the nonsense of the German shoemaker was elucidated in a series of prints after Law's designs, representing the anatomy of the spiritual man. His own happiness, however, was certainly not diminished by the change: the system of the ascetic is dark and cheerless; but mysticism lives in a sunshine of its own, and dreams of the light of heaven, while the visions of the ascetic are such as the fear of the devil produces, rather than the love of God. It was in his happier state of mind that Law was found by Wesley, and in this spirit he said to him, "You would have a philosophical religion, but there can be no such thing. Religion is the most plain, simple thing in the world. It is only, *we love Him, because He first loved us.*" Wesley on one occasion confessed to him that he felt greatly dejected, because he saw so little fruit from his labours. "My dear friend," replied Law, "you reverse matters from their proper order. You are to follow the Divine Light, wherever it leads you, in all your conduct. It is God alone that gives the blessing. I pray you always mind your own work, and go on with

<sup>1</sup> Jacob Behmen's books made some proselytes in England during the great rebellion. "Dr. Pordage and his family were of this sect, who lived together in community, and pretended to hold

visible and sensible communion with angels, whom they sometimes saw and sometimes *smelt.*"—*Calamy's Life of Baxter.*

cheerfulness; and God, you may depend upon it, will take care of his. Besides, Sir, I perceive you would fain convert the world! but you must wait God's own time. Nay, if after all he is pleased to use you only as a hewer of wood or a drawer of water, you should submit—yea, you should be thankful to him that he has honoured you so far."

These visits to Law, who at that time resided near London, were performed on foot, the Wesleys travelling in this manner that they might save the more money for the poor. It was so little the custom in that age for men in their rank of life to walk any distance, as to make them think it a discovery that four or five-and-twenty miles are an easy and safe day's journey. They discovered also, with equal surprise, that it was easy to read while walking, and that it neither made them faint, nor produced any other symptom of weariness. Some years afterwards, when John carried his economy of time to the utmost, he used to read on horseback, till some severe falls, which he met with in consequence, convinced him that this practice might probably cost him his life. The brothers also accustomed themselves to converse together in Latin, whenever they were alone: when they had subsequently much intercourse with the Moravians, they found the great advantage of having acquired this power. It is indeed a notorious defect in modern education, that the habit of speaking a language which is everywhere understood by all educated men, should nowhere be taught in schools as a regular part of the course of instruction. Yet Wesley's mind was now in that perturbed and restless state, that he began to doubt the utility, and even the lawfulness, of carnal studies. In a letter to his mother, written under evident disquietude, he says: "To all who give signs of their not being strangers to it, I propose this question—And why not to you rather than any? Shall I quite break off my pursuit of all learning, but what immediately tends to practice? I once desired to make a fair show in languages and philosophy; but it is past: there is a more excellent way, and if I cannot attain to any progress in the one, without throwing up all thoughts of the other, why, fare it well! Yet a little while, and we shall all be equal in knowledge if we are in virtue." In the same letter he says, "I am to renounce the world, to draw off my affections from this world, and fix them on a better: but how? what is the surest and the shortest way? Is it not to be humble? surely this is a large step in the way. But the question occurs, how am I to do this? To own the necessity of it is not to be humble. In many things you have interceded for me and prevailed: who knows but in this too you may be successful? If you can spare me only that little part of Thursday evening which you formerly bestowed upon me in another manner, I doubt not but it would be as useful now for correcting my heart, as it was then for forming my judgment. When I observe how fast life flies away, and how slow im-

provement comes, I think one can never be too much afraid of dying before one has learned to live."

The good intentions of Wesley and his associates could not be questioned; but they were now running fast into fanaticism; and a meeting was held at Christ Church, by the Seniors of the College, to consult in what manner the evil might be checked. The report in Oxford was, that the Dean and the Censors were going to blow up the Godly Club. When Samuel Wesley heard of this, he called it an execrable consultation, in order to stop the progress of religion, by giving it a false name. He did not like, he said, that they should be "called a club, for that name was really calculated to do mischief: but the charge of enthusiasm could weigh with none but such as drink away their senses, or never had any; for surely activity in social duties, and a strict attendance on the ordained means of grace, are the strongest guards imaginable against it." However, it was not long before Samuel, who was of riper judgment than his brother, and of a less ardent disposition, began to perceive that John was carrying his principles to excess, and that he excited injurious prejudices against himself, by affecting singularity in things which were of no importance. Wesley, in defending himself, observed, that the most unpopular of his habits were those of early rising and keeping little company, in the propriety of which there could be no difference of opinion between them. "Is it not hard," he says, "that even those who are with us should be against us:—that a man's enemies, in some degree, should be those of the same household of faith? Yet so it is. From the time that a man sets himself to this business, very many even of those who travel the same road,—many of those who are before as well as behind him,—will lay stumbling-blocks in his way. One blames him for not going fast enough, another for having made no further progress, another for going too far, which, perhaps, strange as it is, is the more common charge of the two; for this comes from all people of all sorts; not only infidels, not only half Christians, but some of the best of men are very apt to make this reflection: 'he lays unnecessary burdens upon himself; he is too precise; he does what God has nowhere required to be done.' True, all men are not required to use all means, but every man is required to use those which he finds most useful to himself. It will be said," he pursued, "I am whimsical. If by whimsical be meant simply *singular*, I own it; if singular without any reason, I deny it with both my hands, and am ready to give a reason, to any that asks me, of every custom wherein I differ from the world. As to my being formal, if by that be meant that I am not easy and unaffected enough in my carriage, it is very true; but how shall I help it? If by formal be meant that I am serious, this, too, is very true; but why should I help it?"

Wesley would not be at the expense of having his hair dressed, in

order that the money which would otherwise have been employed in this vile fashion might be given to the poor: he wore it remarkably long, and flowing loose upon his shoulders. "As to my hair," he said, "I am much more sure that what this enables me to do is according to the Scripture, than I am that the length of it is contrary to it." His mother fancied that this fashion injured his health, for he was often indisposed; and therefore she urged him to have it taken off. To this he objected, because it would cause an additional expense, which would lessen his means of relieving the needy. Samuel proposed the middle course of cutting it shorter, by which means the singularity of his appearance would be lessened, without entrenching upon his meritorious economy. This was the only instance in which he condescended, in any degree, to the opinion of others. Soon afterwards Samuel went to Oxford, that he might form a better opinion of his brethren's demeanour upon the spot, than could be formed from the contradictory accounts which reached him. Their general conduct, and all their principles, received his unqualified approbation: but he perceived that Morgan was far gone in his fatal malady, was diseased in mind as well as body, and had fallen into that wretched state of weakness in which religion, instead of being food and support, was, by a deplorable perversion of its nature, converted into poison. He perceived also that John was pursuing habits of austerity in such disregard of health, as if he were eager for death, and was an enemy to his own frail carcase. Morgan did not live long; and it appeared probable that Wesley would soon follow him to that world, the preparation for which they seemed to consider not merely as the most important, but as the sole business of this. Hard study, exercise carried sometimes in his journies beyond his strength, the exertion of frequent preaching and earnest discourse, fasting upon all the appointed days of the Ancient Church, and a most abstemious diet at all times, had reduced him to an alarming condition. Frequent spitting of blood indicated the consequences which might be apprehended; at length he was awakened at midnight by the breaking of a blood vessel; and he has recorded in his private diary, that thinking himself at that moment on the brink of eternity, he cried to God, "Oh prepare me for thy coming, and come when thou wilt!" This attack compelled him to put himself under the direction of medical men, and after awhile he thoroughly recovered.

About this time Samuel, finding that promotion at Westminster was hopeless, on account of his connection with a party who were deservedly obnoxious to government, accepted the mastership of Tiverton School. Before he removed so far westward, he went to visit his parents at Epworth, and there his two brothers met him, that the whole family might, for the last time in this world, be gathered together. Among the many solemn circumstances of human life, few can be more solemn than such a meeting. For some years their father had been declining; and

he was very solicitous that the cure in which he had laboured faithfully during so long a course of years should be obtained for his son John, if possible, from an anxious desire that the good which he had effected might not be lost through the carelessness of a lukewarm successor; and that his wife and daughters might not be dispossessed of the home wherein the one had lived so long, and the others had been born and bred. Wesley, who had not before thought of such a proposal, gave no opinion upon it now; but in the ensuing year his father pressed him to apply for the next presentation, and Samuel urged him to the same effect. At first he seems to have hesitated how to decide. "I know," says he, writing from Oxford upon the subject, "if I could stand my ground here, and approve myself a faithful minister of our blessed Jesus, by honour and dishonour, through evil and good report, then there would not be a place under heaven like this for improvement in every good work." An absence of some little time from Oxford had shown how soon the effects of all his exertions may be counteracted. One of his pupils confessed that he was becoming more and more afraid of singularity; another had studied some of Mr. Locke's writings, which had convinced him of the mischief of regarding authority; a third had been converted from fasting by a fever and a physician. The little body of his associates had diminished in number from seven-and-twenty to five. These things made him reflect closely: the ill consequences of his singularity were diminution of fortune, loss of friends and of reputation. "As to my fortune," said he, "I well know, though perhaps others do not, that I could not have borne a larger than I have. For friends, they were either trifling or serious: if triflers, fare them well, a noble escape; if serious, those who are more serious are left. And as for reputation, though it be a glorious instrument of advancing our Master's service, yet there is a better than that, a clean heart, a single eye, and a soul full of God. A fair exchange, if, by the loss of reputation, we can purchase the lowest degree of purity of heart."

These considerations led to the conclusion that there was little prospect of doing any lasting good in his present situation; and when the fitness of settling at Epworth, if the succession could be obtained, was pressed upon him, he considered it not so much with reference to his utility, as to his own well-being in spiritual things. The question, as it appeared to him, was not whether he could do more good to others there or at Oxford, but whether he could do more good to himself, seeing that wherever he could be most holy himself, there he could most promote holiness in others; but he could improve himself more at Oxford than at any other place, and at Oxford therefore he determined to remain. This reasoning was well answered by his father; who told him, that even at Oxford he might have promoted holiness much more than he had done, if he had taken the right method, "for there is a particular

turn of mind for these matters, great prudence as well as great fervour. I cannot," he said, "allow austerity or fasting, considered by themselves, to be proper acts of holiness, nor am I for a solitary life. God made us for a social life. We are to 'let our light shine before men,' and that not barely through the chinks of a bushel for fear the wind should blow it out; the design of lighting it was that it might 'give light to all who are in the house' of God. And to this academical studies are only preparatory." He concluded, with singular force and eloquent earnestness, in these words: "We are not to fix our view on one single point of duty, but to take in the complicated view of all the circumstances in every state of life that offers. Thus is the case before us: put all the circumstances together: if you are not indifferent whether the labours of an aged father, for above forty years in God's vineyard, be lost, and the fences of it trodden down and destroyed;—if you consider that Mr. M. must in all probability succeed me if you do not, and that the prospect of that mighty Nimrod's coming hither shocks my soul, and is in a fair way of bringing down my grey hairs with sorrow to the grave;—if you have any care for our family, which must be dismally shattered as soon as I am dropt;—if you reflect on the dear love and longing which this poor people has for you, whereby you will be enabled to do God the more service, and the plenteousness of the harvest, consisting of near two thousand souls, whereas you have not many more souls in the University;—you may perhaps alter your mind, and bend your will to His, who has promised if in all our ways we acknowledge Him, He will direct our paths."

Samuel, when he heard that his brother had declared himself unalterably resolved not to accept the living if he could get it, knew him, as he said, well enough to believe that no one could move his mind, except Him who made it. Without, therefore, drawing the saw of controversy, as he called it, he set before him his own example. "I left Oxford," said he, "with all its opportunity of good, on a worldly account, at my father's desire. I left my last settlement by the same determination, and should have thought I sinned both times if I had not followed it." And he pressed upon John the simple proposition, that having taken orders, he was solemnly engaged to undertake the cure of souls before God and His High Priest and His Church. Wesley replied both to his father and his brother in a manner more characteristic of the man than creditable to his judgment. He argued as if his own salvation would be rendered impossible at Epworth: he could not, he said, stand his ground there for a month, against intemperance in sleeping, eating and drinking; his spirit would thus be dissolved; the cares and desires of the world would roll back with a full tide upon him, and while he preached to others, he should be a castaway himself. Uninterrupted freedom from trifling acquaintance was necessary for him: he dreaded, as the



bane of piety, the company of good sort of men, lukewarm Christians, persons that have a great concern for religion, but no sense of it. "They undermine insensibly," says he, "all my resolutions, and quite steal from me the little favour I have. I never come from among these saints of the world (as John Valdesso calls them) faint, dissipated, and shorn of all my strength, but I say, God deliver me from a half Christian!" *Agitur de vitâ et sanguine Turni*: the point was, whether he should serve Christ or Belial. He stood in need of persons nearly of his own judgment, and engaged in the same studies; persons who were awakened into a full and lively conviction that they had only one work to do upon earth; who had absolutely devoted themselves to God; who took up their cross daily; who would constantly watch over his soul, and, according to the occasion, administer reproof, advice, or exhortation with all plainness and all gentleness. But this was a blessing which he could enjoy nowhere but at Oxford. There also he knew none of the cares of the world; he heard of such things, and read of them, but he knew them not: whatever he wanted was provided for him there, without any expense of thought. There, too, he endured that contempt which is a part of the cross that every man who would follow his Saviour must bear. Every true Christian, he said, is contemned by all who are not so, and who know him to be such; until he be thus contemned no man is in a state of salvation; for though a man may be despised without being saved, yet he cannot be saved without being despised. More good also, he averred, was to be done to others by his continuance at Oxford; the schools of the prophets were there: was it not a more extensive benefit to sweeten the fountain, than to purify a particular stream? And for the argument that Epworth was a wider sphere of action, where he would have the charge of two thousand souls, he exclaimed, "Two thousand souls! I see not how any man living can take care of an hundred." If any stress be laid upon the love of the people at Epworth,—*"I ask how long will it last? Only till I come to tell them plainly that their deeds are evil, and to make a particular application of that general sentence, to say to each, Thou art the man! Alas, Sir, do I not know what love they had for you at first? And how have they used you since? Why, just as every one will be used whose business it is to bring light to them that love to sit in darkness!"* To the concluding part of his father's letter he replied thus: "As for the flock committed to your care, whom for many years you have diligently fed with the sincere milk of the word, I trust in God your labour shall not be in vain, either to yourself or them. Many of them the Great Shepherd has, by your hand, delivered from the hand of the destroyer, some of whom are already entered into peace, and some remain unto this day. For yourself, I doubt not, but when your warfare is accomplished, when you are made perfect through sufferings, you

shall come to your grave, not with sorrow, but as a ripe shock of corn, full of years and victories. And He that took care of the poor sheep before you were born, will not forget them when you are dead."

This letter convinced Samuel how unavailing it must needs be to reason farther with one who was possessed by such notions. Nevertheless, as John had requested to know his farther thoughts, he asked him if all his labours were come to this, that more was absolutely necessary for the very being of his Christian life, than for the salvation of all the parish priests in England. "What you say of contempt," said he, "is nothing to the purpose; for if you will go to Epworth, I will answer for it you shall, in a competent time, be despised as much as your heart can wish." But he maintained that there was not in Euclid a proposition more certain than this, that a man must be esteemed in order to be useful; and he rested the case upon his former argument, that a general resolution against undertaking the cure of souls was contrary to his engagement at ordination: "The order of the Church," said he, "stakes you down, and the more you struggle will hold the faster. You must, when opportunity offers, either perform that promise or repent of it: *utrum mavis?* which do you prefer?" Wesley admitted the force of his ordination oath, but denied that it had this meaning. But acknowledging the established principle, that the mode and extent of the obligation which an oath imposes are not to be determined by him who takes, but by him who requires it, he wrote to the Bishop who ordained him, proposing this single question, whether, at ordination, he had engaged himself to undertake the cure of a parish or not? The Bishop's answer was in these words, "It doth not seem to me that, at your ordination, you engaged yourself to undertake the cure of any parish, provided you can, as a clergyman, better serve God and his Church in your present or some other station." Wesley believed he had all reasonable evidence that this was the case, and here the discussion ended. He had made it an affair of religious casuistry, and therefore the interest of his mother and sisters in the decision, nearly as this point lay at the father's heart, seems to have been totally disregarded by him as unworthy of any consideration.<sup>1</sup>

<sup>1</sup> "Mr. Southey is right in representing it as Mr. Wesley's object to revive the spirit of religion in the Church of England. To this he thought himself called, at least by circumstances; for this he commenced and continued his labours; and his ultimate success is a stronger presumption than any Mr. Southey can bring against it, that he did not mistake his call. We may be thought enthusiastic; but judging from

the results pendent upon that determination, we choose rather to explain his not accepting his father's living at Epworth by a providential interposition, than to adopt the solution of his biographer, who, if Divine interference be omitted, is never at a loss for a reason to supply its place. Mr. Wesley on that occasion was neither indifferent to the opinions of his friends, nor to the 'interest of his mother and sisters;'

## CHAPTER III.

## WESLEY IN AMERICA.

WESLEY the father died in the ensuing April, at a good old age, and ripe for immortality. John and Charles were with him during the last stage of his illness. A few days before his departure he said to them, "The weaker I am in body, the stronger and more sensible support I feel from God. There is but a step between me and death. To-morrow I would see you all with me round this table, that we may once more drink of the Cup of Blessing, before we drink it new in the kingdom of God. With desire have I desired to eat this passover with you before I die." On the morrow he was so exceeding weak and full of pain, that he could not receive the elements without difficulty, and often repeated, "Thou shakest me, thou shakest me!" He had no fear of death, and the peace of God which he enjoyed appeared sometimes to suspend his bodily sufferings and, when they recurred, to sustain his mind above them. When, as nature seemed spent, and his speech was failing, his son John asked him whether he was not near heaven, he answered, "Yes, I am," distinctly, and with a voice of hope and joy. After John had used the commendatory prayer, he said, "Now you have done all;" these were his last words, and he passed away so peacefully and insensibly, that his children continued over him a considerable time in doubt whether or not the spirit was departed. Mrs. Wesley, who for several days, whenever she entered his chamber, had been carried out of it in a fit, recovered her fortitude now, and said her prayers were heard, for God had granted him an easy death, and had strengthened her to bear it.

The mother and daughter were left with little or no provision; and a brutal woman, of whom Mr. Wesley rented a few fields, seized the live stock on the very day of his funeral, for a debt of fifteen pounds. Samuel was now their support: "If you take London in your way," said Charles to him, "my mother desires you would remember she is a Clergyman's widow. Let the Society give her what they please, she must be still, in some degree, *burthensome* to you, as she calls it. How do I envy you that glorious burthen, and wish I could share in it!

but in no great step does he appear ever to have acted without a clear conviction of duty; and, if Providence designed him to fill a larger sphere than the parish of Epworth, such a conviction in this case was not likely to be permitted. If there be any truth in providential

interposition, it is to be looked for precisely in those circumstances in which Mr. Southey seems most anxious to exclude it, the circumstances which form the turning-points of our future designation in life."—Watson, p. 143.

You must put me into some way of getting a little money, that I may do something in this shipwreck of the family."

The latest human desires of this good man were, that he might complete his work upon the book of Job, pay his debts, and see his eldest son once more. The first of these desires seems to have been nearly, if not wholly accomplished; and John was charged to present the volume to Queen Caroline. Going to London on this commission, he found that the trustees of the new colony of Georgia were in search of persons who would preach the Gospel there to the settlers and the Indians, and that they had fixed their eyes upon him and his associates, as men who appeared to possess the habits and qualities required for such a service. Dr. Burton, of Corpus Christi College, was one of the trustees: he was well acquainted with Wesley, and being at this time in London, introduced him to Mr. Oglethorpe, the founder of the colony. At first when it was proposed to him to go upon this mission, he peremptorily refused. Arguments were adduced which made him less resolute in his refusal; objections which he started were obviated; and when he spoke of the grief which it must give his mother if he were to accept the proposal, saying he was the staff of her age, her chief support and comfort, it was evident that he was shaken. He was asked, in reply, whether he would go if his mother's approbation could be obtained? this he thought impossible, but he consented that the trial should be made, and secretly determined, that, if she were willing, he would receive her assent as the call of God. Her answer was, "Had I twenty sons, I should rejoice that they were all so employed, though I should never see them more."

He did not, however, resolve finally upon this measure without consulting those persons whose opinions had most weight with him, among whom were William Law, and John Byron the poet. Their approbation confirmed him in his intention, though their dissent might not have shaken his purpose. His brother Samuel also was content that he should go: perhaps he thought it well that he should engage in a service wherein so much zeal was required, that the excess, which now led him into extravagancies,<sup>1</sup> might find full employment. It was, indeed, his growing attachment to ascetic principles and habits which

<sup>1</sup> Whatever Mr. Wesley's views may have been, true religion itself, if the Church of England has rightly exhibited it in her formularies, and in the writings of her greatest divines, is very incautiously and generally resolved by him into enthusiasm, and other natural causes; and every excitement of the feelings which may appear new and irregular to a cold and torpid formality,

has a ready designation in the equally undefined term fanaticism. There are, it is true, occasional admissions on these subjects, which indicate respect and veneration for what is sacred; but they seem often to be used only as a convenient medium through which to convey contrary impressions with greater force.—Mason, p. 3.

made him desirous of removing from the temptations of the world. He looked forward to the conversion of the Indians as comparatively an easy task: there, he said, he should have the advantage of preaching to a people not yet beguiled by philosophy and vain deceit; and might enforce to them the plain truth of God, without its being softened and rendered useless by the comments of men. Little had he read of missionary labours, and less could he have reflected upon them when he reasoned thus! But to an unbeliever, who said to him, "What is this, Sir; are *you* one of the knights errant? How, I pray, got Quixotism into your head? You want nothing; you have a good provision for life, and are in a way of preferment: and must you leave all to fight windmills,—to convert savages in America!" He answered feelingly and calmly, "Sir, if the Bible be not true, I am as very a fool and madman as you can conceive; but if it be of God, I am sober-minded. For he has declared, 'There is no man that hath left house, or friends, or brethren, for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come everlasting life.'"

It had been Charles Wesley's intention to spend all his days at Oxford as a tutor, for he dreaded exceedingly to enter into orders: now, however, he determined to accompany his brother. This was strongly opposed by Samuel, but in vain: he was more docile towards John, whom he always regarded as his guide, and in deference to his judgment consented to be ordained; but he went out in the capacity of secretary to Mr. Oglethorpe. Their companions were Charles Delamotte, the son of a London merchant, and Benjamin Ingham, who was one of the little community at Oxford. "Our end," says Wesley, "in leaving our native country, was not to avoid want (God having given us plenty of temporal blessings), nor to gain the dung and dross of riches and honour; but singly this, to save our souls; to live wholly to the glory of God." They embarked at Gravesend on the 14th of October, 1735, and from that day the series of his printed journals commences. Oh that all men who have produced great effects in the world had left such memoirs of themselves!<sup>1</sup>

On board the same vessel there were six-and-twenty Moravians, going to join a party of their brethren from Herrnhut, who had gone out the preceding year under the sanction of the British government, and with the approbation of the English church; some of our bishops, indeed, having, of their own accord, offered to ordain their pastors. The conductor of this second detachment was David Nitschmann, one of a family distinguished for their sufferings and their zeal: he was after-

<sup>1</sup> A short time before he left England he seems to have published a corrected version of Thomas à Kempis, and to have translated a Preface which had not appeared before in any English edition.

wards the first bishop of the revived Church of the Brethren, the appellation by which the Moravians designate themselves. The rise and institutions of this remarkable people, with whom Wesley was for some time intimately connected, and from whom much of the œconomy of the Methodists has been derived, will be described hereafter. Wesley was exceedingly impressed with the piety, the simplicity, and the equanimity of these his shipmates : he applied himself to the German language, that he might converse with them the more freely, and Nitschmann and the others began to learn English.

While he resided at Oxford he had always hitherto been restrained, perhaps unconsciously, by some regard to appearances ; that restraint was no longer felt, and he and his companions began to put their ascetic principles in full practice. Believing, he says, the denying ourselves, even in the smallest instances, might, by the blessing of God, be helpful to us, we wholly left off the use of flesh and wine, and confined ourselves to vegetable food, chiefly rice or biscuit. After a while they persuaded themselves that nature did not require such frequent supplies as they had been accustomed to,—so they agreed to leave off supper : and Wesley having slept on the floor one night, because his bed had been wetted in a storm, thought he should not find it needful to sleep in a bed any more. His next experiment was, whether life might not as well be sustained by one sort of food as by variety : he and Delamotte accordingly tried with bread, as being the staff of life in Europe, and they found themselves never more vigorous and hearty. Upon this he exclaims, “Blessed are the pure in heart ; to them all things are pure : every creature is good to them, and nothing to be rejected. But let them who are not thus pure use every help and remove every hindrance, always remembering, that he that despiseth little things shall fall by little and little.” “At this time,” his official biographers say, “he had only attained to the spirit of bondage unto fear, and he found that all his senses were ready to betray him into sin, upon every exercise of them.” In a spirit akin to this, and derived from the same source, he wrote from on board to his brother Samuel, beseeching him, by the mercies of God, to banish all such poison from his school as the classics which were usually read there, and introduce Christian authors in their place ; for it was his duty to instruct his scholars, “not only in the beggarly elements of Greek and Latin, but much more in the Gospel.” Fanaticism always comes to this in its progress : first it depreciates learning, then it would destroy it. There have been Christians, as they believed themselves, who would have burnt the Alexandrian library upon the same logic as the Caliph Omar, with no other difference than that of calling their book by a Greek name instead of an Arabic one.

The course of life which they adopted on board was as regular as the circumstances of a voyage would allow, and as severe as the rule of a

monastic order. From four in the morning till five they used private prayer: from five till seven they read the Bible together, carefully comparing it with the writings of the earliest ages, that they might not lean to their own understandings. At seven they breakfasted, and they had public prayers at eight. From nine till twelve John Wesley was employed in learning German, Delamotte pursued his Greek studies, Charles wrote sermons, and Ingham instructed the children: and at twelve they met to give an account to one another of what they had done since their last meeting, and of what they intended to do before their next. They dined about one, and from dinner till four the time was spent in reading to those of whom each had taken especial charge, or in exhorting them severally, as the case might require. There were evening prayers at four, when the second lesson was explained, or the children were catechised and instructed before the congregation. From six to seven each read in his cabin to a few of the passengers. At seven Wesley joined with the Germans in their public service, and Ingham read between the decks to as many as desired to hear. At eight they met again to instruct and exhort. By this time they were pretty well wearied with exhortations and instruction; and between nine and ten they went to bed, where, as Wesley says, neither the waving of the sea, nor the motion of the ship, could take away the refreshing sleep which God gave them.

It was a rough season, their passage was tempestuous; and, during the storm, Wesley felt that he was unfit, because he was unwilling, to die. Ashamed of this unwillingness, he reproached himself as if he had no faith, and he admired the impassible tranquillity to which the Moravians had attained. They had evinced that they were delivered from pride, anger, and revenge; those servile offices, which none of the English would perform for the other passengers, they offered themselves to undertake, and would receive no recompense; saying, it was good for their proud hearts, and their Saviour had done more for them. No injury could move their meekness; if they were struck or thrown down, they made no complaint, nor suffered the slightest indication of resentment to appear. Wesley was curious to see whether they were equally delivered from the spirit of fear, and this he had an opportunity of ascertaining. In the midst of the psalm with which they began their service, the sea broke over, split the main-sail, covered the ship, and poured in between the decks, as if, he says, the great deep had already swallowed us up. A dreadful screaming was heard among the English colonists: the Moravians calmly sung on. Wesley afterwards asked one of them, if he was not afraid at that time. He replied, "I thank God, no." He was then asked if the women and children were not afraid. His answer was, "No; our women and children are not afraid to die." In the intervals of fine weather which they enjoyed, Wesley

said he could conceive no difference comparable to that between a smooth and a rough sea, except that which is between a mind calmed by the love of God, and one torn up by the storms of earthly passions. On the 5th of February they anchored in the Savannah river.

The colony in Georgia, the last which the English established in North America, had been only three years founded at this time. The British government had encouraged it, with wise political views, as a defence for the southern provinces against the Spaniards, and for the purpose of occupying a critical position which otherwise, there was reason to believe, would have been occupied by the French, to the great danger and detriment of the British settlements: but it had been projected by men of enlarged benevolence, as a means of providing for the employment and well-being of those who were poor and distressed at home. Twenty-one persons were incorporated as trustees for twenty-one years, with power during that time to appoint all the officers, and regulate all the concerns of the colony; and they were authorized to collect subscriptions for fitting out the colonists and supporting them, till they could clear the lands. The trustees contributed money not less liberally than time and labour; the bank subscribed largely, and parliament voted 10,000*l.* for the advancement of a design which was every way conducive to the interest of the common weal. The first expedition consisted of an hundred and sixteen settlers. James Oglethorpe, one of the trustees, embarked with them: an active, enterprising, and zealous man. He is said to have taken with him Sir Walter Raleigh's original journals, and to have been guided by them in the choice of a situation for his settlement; and this is confirmed by the tradition of the Indians: their forefathers, they said, had held a conference with a warrior who came over the great waters, and they pointed out a funeral barrow, under which the chief who had conferred with him was buried, by his own desire, in the spot where the conference had been held.

The site of the new settlement was on the banks of the river Savannah, which bends like a sickle in that part: the banks are about forty feet high, and on the top is what in the language of the colonies is called a bluff,—plain high ground, extending about half a mile along the river, and some five or six miles up the country. Ships drawing twelve feet water may ride within ten yards of the shore. In the centre of the plain the town was marked out, opposite an island of rich pasturage. From the key there was a fine prospect of the coast in one direction, and an island called Tybee, in the mouth of the river: on the other, the wide stream, bordered with high woods on both sides, glittered in the distance as far as the eye could reach. The country belonged to the Creek Indians: they were computed at this time to amount to about 25,000 souls, war and disease, and the vices of savage life, having greatly reduced their numbers. An Indian woman, who had married a trader from Carolina



acted as interpreter between the English and her countrymen; her services were at first purchased with presents, and liberally rewarded afterwards by an annuity of an hundred pounds. Fifty chieftains and elders, from the eight tribes who composed the confederacy of the Creeks, were deputed to confer with Oglethorpe, and treat of an alliance. In the name of these confederated tribes, Weecachumpa, the Long Chief, informed the British adventurers what was the extent of country which they claimed as their inheritance: he acknowledged the superiority of the white men to the red: he said they were persuaded that the Great Power, who dwelt in heaven and all around (and he threw his hands abroad, and prolonged his articulation as he spake) had sent the English thither for their good, and therefore they were welcome to all the land which the Creeks did not use themselves.

Tomo-chichi, to whose tribe this part of the country belonged, then presented him with a buffalo skin, adorned on the inside with the head and feathers of an eagle. The eagle, he said, signified speed, and the buffalo strength. The English were swift as the eagle, and strong as the buffalo. Like the eagle, they flew over the great waters to the uttermost parts of the earth; and like the buffalo, they were so strong that nothing could withstand them. The feathers of the eagle, he said, were soft, and signified love; the skin of the buffalo was warm, and signified protection: therefore he hoped the English would love and protect the little family of the Creeks. The alliance was soon concluded, a stipulation being made, that wherever a town was laid out, a certain portion of land should be allotted to the natives. Oglethorpe then presented each of their Micoes, or Kings, with a shirt, a laced coat, and a laced hat: each of the warriors with a gun, and each of their attendants with a duffle cloak, and a few trifles.

Oglethorpe returned to England the following year, and took with him Tomo-chichi, Sonawki his wife, and Tooanahowi his son, with seven other Indians. They were presented to George II. at Kensington, where the Micoe offered a calumet to the King, and addressed him in a characteristic and not ineloquent oration. "This day I see the majesty of your face, the greatness of your house, and the number of your people. I am come in my old days, though I cannot expect to see any advantage to myself; I am come for the good of the children of all the nations of the Lower and Upper Creeks, that they may be instructed in the knowledge of the English. These are feathers of the eagle, which is the swiftest of birds, and which flieth around our nations. These feathers in our land are a sign of peace, and have been carried from town to town there. We have brought them over to leave them with you, O great King, as a token of everlasting peace. O great King, whatever words you shall say unto me, I will faithfully tell them to all the Kings of the Creek nations." The orator addressed the

Queen also in these words: "I am glad to see this day, and to have the opportunity of seeing the mother of this great people. As our people are joined with your Majesty's, we humbly hope to find you the common mother and protectress of us and all our children." Tomochichi and his companions had no reason to be dissatisfied with their reception in England. They were objects not only of curiosity, but of kindness. A weekly allowance was assigned them of twenty pounds, during their stay of four months; they lived during most of the time at the tables of persons of distinction, liberal presents were made them, and when they embarked for their own country, they were carried in one of the king's carriages to Gravesend. A number of Protestant Saltzburghers,<sup>1</sup>

<sup>1</sup> The expulsion of these Saltzburghers was the last wholesale act of intolerance committed by a Roman Catholic government. Of all acts of the kind, however, it was executed with the least inhumanity, and the most cause. The archbishop was a humane and conscientious man, and endeavoured by all means of gentleness and persuasion to maintain that conformity of belief in his dominions, which, both as prince and prelate, according to the laws and the faith which he professed, it was his duty to preserve. But the spirit of reformation which had arisen was not to be suppressed by the preaching of Franciscan friars; and in a country where the greater part of the inhabitants were passionately attached to the religion of their fathers, with all its forms and fables, and the rest were possessed with an uncompromising and enthusiastic determination of worshipping God in their own way, the only means of preventing a civil war, sooner or later, was to make the minority depart in peace, and this was not done till they had threatened to call upon a foreign power for support. About 25,000 persons (a tenth part of the population) migrated on this occasion. Their property was sold for them under the King of Prussia's protection; some injustice and considerable loss must needs have been suffered by such a sale, and the chancellor, by whom this strong measure was carried into effect, is accused of having enriched himself by the transaction. Seventeen thousand of the emigrants settled in the Prussian states.

Their march will long be remembered in Germany. The Catholic magistrates at Augsburg shut the gates against them, but the Protestants in the city prevailed, and lodged them in their houses. The Count of Stolberg Warnegerode gave a dinner to about 900 in his palace: they were also liberally entertained and relieved by the Duke of Brunswick. At Leipsic the clergy met them at the gates, and entered with them in procession, singing one of Luther's hymns; the magistrates quartered them upon the inhabitants, and a collection was made for them in the church, several merchants subscribing 1000 dollars each. The University of Wittenberg went out to meet them, with the rector at their head, and collections were made from house to house. "We thought it an honour," says one of the professors, "to receive our poor guests in that city where Luther first preached the doctrines for which they were obliged to abandon their native homes." These demonstrations of the popular feeling render it more than probable that, if a religious war had been allowed to begin in Saltzburgh, it would have spread throughout Germany.

Thirty-three thousand pounds were raised in London for the relief of the Saltzburghers; many of them settled in Georgia—colonists of the best description. They called their settlement Ebenezer. Whitefield, in 1738, was wonderfully pleased with their order and industry. "Their lands," he says, "are improved surprisingly for the time

expelled by their own government on account of religion, went over with them. A large party of Highlanders followed in the year ensuing, and the prospects of the colony were so promising, that parliament granted a supply of £26,000. And when Mr. Oglethorpe returned bringing with him the Wesleys, he took out about three hundred passengers in two ships.

Such was the history of the settlement to which Wesley went out as Chaplain and Missionary: and such had been its progress when he arrived there. No colony was ever established upon principles more honourable to its projectors. The device upon their seal was the genius of the colony seated between the two rivers which were its boundaries, with the cap of liberty on his head, a spear in one hand, and a cornucopia in the other: on the reverse were some silk-worms at their work, with the words *Non sibi sed aliis* for the motto. The conduct of the trustees did not discredit their professions; they looked for no emolument to themselves or their representatives after them; and the first principle which they laid down in their laws was, that no slave should be employed. This was regarded at the time as their great and fundamental error: it was afterwards repealed; and it is worthy of remark, that this colony, being the only one in America which prohibited slavery at its foundation, was the last which gave its reluctant assent to the abolition of the slave-trade. But there were solid political reasons for the prohibition, even if the everlasting principles of humanity and justice had not been regarded; for the Spaniards, who have been little scrupulous as to the means of carrying on war in the new world, had formed a regiment of refugee negroes from Carolina, who were paid and clothed like the Spanish troops, and officered from among themselves; they had proclaimed freedom for all who would join them, and had emissaries actively employed in encouraging them to escape from slavery. Some other regulations, although equally well designed, were not equally wise. None of the colonists were to be permitted to trade with the Indians, except such as should obtain a special license for that purpose—this was placing the settlers in a worse condition than any other colonists, the law therefore was sure to render them discontented, and to be disobeyed. The lands were granted upon a feudal principle, the possessors being bound to take the field whenever the public service might require; but as if the evils of a feudal aristocracy could possibly arise in a commercial colony, estates were to be granted only in tail male, lest large tracks, by descents and intermarriages, should fall into

they have been there, and I believe they have far the best crop of any in the colony. They are blest with two such pious ministers as I have not often seen. They have no courts of judicature, but all little differences are immediately and implicitly decided by their ministers,

whom they look upon and love as their fathers. They have likewise an orphan-house, in which are seventeen children and one widow, and I was much delighted to see the regularity wherewith it is managed."

one hand; thus, from the apprehension of remote and imaginary danger, the odious injustice of a Salic law in private possessions was introduced. And the importation of rum was prohibited: it is said that this spirit, when properly diluted, is proved by experience to be the wholesomest and most refreshing drink, as well as the cheapest, for workmen in that foggy and burning climate; and it is certain that to forbid the use of a thing good in itself, because it is liable to be abused, is subjecting the worthy part of the community to a privation for the sake of the worthless.

The ship in which Wesley was embarked cast anchor near Tybec island, "where the groves of pines, running along the shore, made," he says, "an agreeable prospect, shewing, as it were, the bloom of spring in the depth of winter." On the following morning they landed on a small uninhabited island, where Mr. Oglethorpe led them to a rising ground, and they all knelt and returned thanks to God for having arrived in safety. Mr. Oglethorpe went that day to Savannah, and returned the next, bringing with him Augustus Gottlieb Spangenberg, one of the pastors of the Moravians. Wesley perceiving in him the same character which in his fellow-passengers had impressed him so strongly, asked his advice concerning his own conduct in a situation which was new to him; the German replied, "My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?" Wesley had hitherto been accustomed to be himself the teacher: it was the first time that he had been treated as a novice or a child in spiritual things: he was surprised, and knew not what to answer: the German perceived this, and said, "Do you know Jesus Christ?" After a pause he replied, "I know he is the Saviour of the world." "True," rejoined Spangenberg, "but do you know he has saved *you*?" Wesley answered, "I hope he has died to save me." The Moravian only added, "Do you know yourself?" and Wesley, who was evidently awed by this catechism, confesses, that in answering "I do," he feared he was but uttering vain words.<sup>1</sup> The account which Spangenberg gave of himself strengthened the impression which this conversation had made. He had spent some years at the University of Jena, he said, in learning languages and the vain philosophy, which he had now long been labouring to forget. It had pleased God to overturn

<sup>1</sup> Mr. Southey may think the doctrine of justification by faith fanatical, yet it was not until Mr. Wesley's acquaintance with the Moravians that he came fully to understand the views taken of this subject by the very Church of which he was a clergyman; and his mind was never so fully imbued with

the letter and spirit of the article in which she has so truly interpreted St. Paul, as when he learned from Peter Bohler, almost in the words of the article itself, that "we are justified by faith only," and that this is a most "wholesome doctrine."—Mason, *Observations*, p. 19.—[ED.]

his heart by means of some who preached the word with power, and he then immediately threw aside all learning, except what tended to salvation. He then began teaching poor children, and having been invited to Halle, was banished from thence, because many faults were found both with his behaviour and his preaching: he had removed accordingly to Herrnhut, and had been sent from thence to Georgia, to regulate the Moravian establishment. Wesley inquired whither he was to go next; his answer was, "I have thoughts of going to Pennsylvania: but what God will do with me I know not. I am blind. I am a child. My father knows, and I am ready to go wherever he calls."

The brothers now separated. Charles went with Ingham to Frederica, a settlement on the west side of the Island of St. Simon's, in the mouth of the Alatomaha.<sup>1</sup> John and Delamotte took up their lodgings with the Germans at Savannah, till the house which was intended for them should be erected. "We had now," says Wesley, "an opportunity, day by day, of observing their whole behaviour; for we were in one room with them from morning to night, unless for the little time spent in walking. They were always employed, always cheerful themselves, and in good humour with one another. They had put away all anger, and strife, and wrath, and bitterness, and clamour, and evil speaking. They walked worthy of the vocation wherewith they were called, and adorned the gospel of our Lord in all things." And having been present at a consultation concerning the affairs of their church, in which, after several hours spent in conference and prayer, they proceeded to the election and ordination of a bishop, he says, that "the great simplicity, as well as solemnity of the whole, almost made him forget the seventeen hundred years between, and imagine himself in one of those assemblies where form and state were not, but Paul the tent-maker, or Peter the fisherman presided,—yet with the demonstration of the Spirit and of power." Among the things of which he was chiefly afraid upon leaving England, one had been, that he should never again have so many faithful friends as he left there. He now exclaimed, "But who knoweth the mercy and power of God! From ten friends I am awhile secluded, and he hath opened me a door into the whole Moravian church."

When Dr. Burton proposed Wesley as a proper person for the mission to Georgia, he was influenced by an opinion, that the more men were inured to a contempt of the conveniences and comforts of life, to serious thoughts and bodily austerities, the fitter they were for such an undertaking. He told him that the apostolical manner of preaching from house to house might be effectual, and turn many to righteousness. He reminded him (as if seeing upon what rock he was most likely to be

<sup>1</sup> The Duke de la Rochefoucault Liancourt says, that the three branches of the river Alatomaha, with the island of St. Simon's, which lies facing them, form the best, deepest, and safest harbour on the American coast, below the Chesapeake.

wrecked) of how great importance it was to distinguish with prudence "between what is essential and what is merely circumstantial to Christianity; between what is indispensable and what is variable; between what is of divine and what is of human authority;" and he warned him, that the people among whom he was going were "babes in the progress of their Christian life, to be fed with milk instead of strong meat."

In one point Dr. Burton judged rightly; no man was more desirous of courting discomfort, or more able to endure privations and fatigue; in all other points never was man more thoroughly unfit for the service which he had undertaken. It seems at first to have been supposed that he would be engaged more as a missionary than as a chaplain, and he thought himself called to the conversion of the heathen. But when Tomo-chichi came to welcome the governor on his arrival, and was introduced to the intended teacher, it appeared that unforeseen obstacles had arisen. "I am glad you are come," said the chief, speaking through the female interpreter to Wesley; "when I was in England, I desired that some would speak the Great Word to me: and my nation then desired to hear it. But now we are all in confusion. Yet I am glad you are come. I will go up and speak to the wise men of our nation, and I hope they will hear. But we would not be made Christians as the Spaniards make Christians: we would be taught before we are baptized." Wesley made answer, "There is but One, He that sitteth in Heaven, who is able to teach man wisdom. Though we are come so far, we know not whether He will please to teach you by us, or no. If He teaches you, you will learn wisdom; but we can do nothing."

Had he been master of their language, like those excellent men Eliot and Roger Williams, the manner of his speech indicates that he would have addressed them successfully in their own style: but he never seems to have attempted the arduous task of acquiring it; and when an opportunity offered of going among the Choctaws, and Mr. Oglethorpe objected to it, because there was danger of being intercepted or killed by the French; and still more because of the inexpediency of leaving Savannah without a minister, the two brethren discussed these objections with the Moravians, and acceded to their opinion, that they ought not yet to go. In Georgia, indeed, as the Jesuits had found it in South America, the vicinity of a white settlement would have proved the most formidable obstacle to the conversion of the Indians. When Tomo-chichi was urged to listen to the doctrines of Christianity, he keenly replied, "Why, these are Christians at Savannah! these are Christians at Frederica!" Nor was it without good apparent reason that the poor savage exclaimed, "Christian much drunk! Christian beat men! Christian tell lies! Devil Christian! Me no Christian!"

Wesley, however, was well pleased at first with his situation; the place, he said, was pleasant beyond imagination: he was even persuaded that it was exceeding healthful, and he wrote to his mother, saying, he should be heartily glad if any poor and religious men or women of Epworth or Wroote could come over to him; inviting them with a promise of land enough, and of provisions till they could live upon its produce. He was satisfied also with his reception, and the effect which he produced. The people crowded to hear him; and when he beheld the deep attention with which they received the word, and the seriousness that afterwards sate upon all their faces, he could scarce refrain from anticipating a continuance of the impression, "in spite," he says, "of experience, and reason, and Scripture altogether." One of the ladies to whom he was introduced on his first landing, assured him that he would see as well-drest a congregation on Sunday, as most which he had seen in London. "I did so," he says, "and soon after took occasion to expound those Scriptures which relate to dress, and to press them freely upon my audience, in a plain and close application. All the time that I afterwards ministered at Savannah, I saw neither gold in the church, nor costly apparel; but the congregation in general was almost constantly clothed in plain clean linen or woollen. All," he said, "was smooth, and fair, and promising: many seemed to be awakened: all, all were full of respect and commendation." He taught one school, and Delamotte another: some of Delamotte's boys, who wore shoes and stockings, thought themselves superior to the poor fellows who went bare-foot; and Wesley proposed to change schools for a while, that he might endeavour to cure an evil which his friend found himself unable to remedy. To effect this he went into the school without shoes and stockings himself. The boys stared at him and at each other: he, of course, took no notice, but kept them to their work: it was soon evident that the unshod party felt the comfort of being thus countenanced, and before the week was over, pride stood no longer in the way of discipline or of economy, and many of the others came to school bare-legged also.

This was not the only instance in which he gained a signal victory over the vanities of the world: one of the better order of colonists gave a ball; the public prayers began about the same time; the church was full, and the ball-room so empty, that the entertainment could not go forward. He perceived that this made many persons angry, and he did not perceive that it would have been prudent as well as easy not to have excited such feelings on such an occasion. All might have continued well, could he but have remembered the advice of Dr. Burton, to consider his parishioners as babes in their progress, and therefore to feed them with milk. Instead of this, he drenched them with the physic of an intolerant discipline. Following the rubric, in opposition to the practice

of the English Church, he insisted upon baptizing children by immersion,<sup>1</sup> and refused to baptize them if the parents would not consent to this rude and perilous method. Some persons he would not receive as sponsors, because they were not communicants; and when one of the most pious men in the colony earnestly desired to be admitted to the communion, because he was a dissenter he refused to administer it to him, unless he would submit to be re-baptized; and he would not read the burial service over another for the same reason, or for some one founded upon the same principle. He was accused of making his sermons so many satires upon particular persons, and for this cause his auditors fell off; for though one might have been very well pleased to hear the others preached at, no person liked the chance of being made the mark himself. All the quarrels which had occurred since his arrival were occasioned, it was affirmed, by his intermeddling conduct. "Besides," said a plain speaker to him, "the people say they are Protestants, but as for you they cannot tell what religion you are of; they never heard of such a religion before, and they do not know what to make of it."

It was not merely by his austere opinions and ascetic habits that Wesley gave occasion to this notion. With all his rigid adherence to the letter of the rubric, his disposition for departing from the practices of the Church, and establishing a discipline of his own, was now beginning to declare itself. He divided the public prayers, following, in this respect, the original appointment of the Church, which, he said, was still observed in a few places in England; so he performed the morning service at five, and reserved the communion office, with the sermon, for a separate service at eleven: the evening service was at three. He visited his parishioners from house to house in order, setting apart for this purpose the hours between twelve and three, when they could not work because of the heat. And he agreed with his companions to form, if they could, the more serious parishioners into a little society, who should assemble once or twice a-week for the purpose of improving, instructing, and exhorting each other: from these again a smaller number was to be selected for a more intimate intercommunion, which might be forwarded partly by the minister's conversing singly with each, and partly by inviting them altogether to the minister's house on Sunday afternoons. Mr. Oglethorpe so far accorded with his views of reformation, as to give orders that no person should profane the Sabbath by fishing or fowling upon that day; but the governor, who had cares

<sup>1</sup> Wesley would willingly have persuaded himself that this practice was salutary as well as regular. His 'Journal' contains the following entry at this time:—"Mary Welch, aged

eleven days, was baptized according to the custom of the first Church and the rule of the Church of England, by immersion. The child was ill then, but recovered from that hour."



enough to disquiet him, arising from the precarious state of the colony, was teased and soured by the complaints which were now perpetually brought against the two brothers, and soon began to wish that he had brought out with him men of more practicable tempers.

The best people are not to be looked for in new colonies : formed as such establishments hitherto have been in modern times, they usually consist of adventurers, who have either no fortune to lose, or no character—the most daring, or the most desperate members of society. Charles Wesley attempted the doubly difficult task of reforming some of the lady colonists, and reconciling their petty jealousies and hatreds of each other ; in which he succeeded no further than just to make them cordially agree in hating him, and caballing to get rid of him in any way. He had not been six days at Frederica before he was involved in so many disputes and disagreeable circumstances, that he declared he would not spend six days more in the same manner for all Georgia ; but it was neither in his power to change his situation so soon, nor to improve it. As he was at prayers in a myrtle grove, a gun was fired from the other side of the bushes, and the ball passed close by him : he believed it was aimed at him, yet if there had really been a design against his life, they who made the attempt would not so easily have given up their purpose. Oglethorpe was at this time gone inland with the Indians, to see the limits which they claimed. During his absence the doctor chose to shoot during service-time on the Sunday, in the midst of the sermon, and so near the church, that the constable thought it his duty to go out and deliver him to the commanding officer, who put him under arrest in the guard-room. This was of course imputed to the chaplain ; the doctor's wife poured out a torrent of execrations against him in the street ; and, to heighten the indignation which was excited, the doctor himself refused to go out to any patient, though his services were wanted by a woman at the time. When Oglethorpe returned he found Frederica in an uproar, and he was informed that a plan was concerted among the settlers for abandoning the colony, and that Charles Wesley was the prime mover of the mischief. The accusation came in too authentic a manner to be disregarded, for it was made by the spokesman of the discontented, who in their name demanded leave to depart. Oglethorpe accordingly sent for him, and charged him with mutiny and sedition, yet treated him with some remains of kindness, and said, that he should not scruple shooting half-a-dozen of those fellows at once, but that from regard to him he had spoken to him first. A cross-examination, skilfully managed, made the accuser himself admit that Charles Wesley had no otherwise excited the mutineers to this resolution than by forcing them to prayers. Still an uncomfortable feeling remained in Oglethorpe's breast, which no explanation could remove :—he had expected that men of such talents, such learning, such

piety, and such zeal as the Wealeys, would have contributed essentially to the good order of the colony : and he complained that instead of love, meekness, and true religion among the people, there was nothing but mere formal prayers : but of the form he was soon convinced there was as little as of the reality, seldom more than half-a-dozen attending at the public service. Still, he thought Charles had raised these disorders, as in truth he had been the occasion of them by his injudicious zeal : Charles asked whether it was his wish that he should altogether forbear from conversing with the parishioners. To this the governor would give no answer ; but he spoke of the difficulties of his own situation : " Everything was in confusion," he said ; " it was much easier to govern a thousand persons than threescore ; and he durst not leave them before they were settled."

This interview left neither party in an enviable state of mind. Charles wrote to his brother, the letter was intercepted, and the scoundrel who opened it proclaimed its contents : instead of writing again, he resolved to send Ingham to him. There was one person of better character among these profligate settlers, who burst into tears when he took leave of Ingham, and said, " One good man is leaving us already ; I foresee nothing but desolation. Must my poor children be brought up like these savages ?" And Charles himself, feeling the utter loneliness in which he was left, though but by a temporary separation, exclaims in his journal, " O happy, happy friend ! *abiit, erupit, evasit* ; but woe is me that I am still constrained to dwell in Meshech ! I languished," he says, " to bear him company, followed him with my eye till out of sight, and then sunk into deeper dejection of spirit than I had known before." Mr. Oglethorpe now began to manifest his displeasure in a manner not more distressing to its object than dishonourable to himself. Charles Wesley, expecting to live with him as his secretary, had taken out with him from England no furniture of any kind : he was now informed that Mr. Oglethorpe had given orders that no one should use his things ; and upon observing that he supposed the order did not extend to him, was told by the servant that he was particularly included by name. " Thanks be to God," said he, " it is not yet made capital to give me a morsel of bread. I begin now," he says in his journal, " to be abused and slighted into an opinion of my own considerableness. I could not be more trampled upon were I a fallen minister of state. The people have found out that I am in disgrace ; my few well-wishers are afraid to speak to me : some have turned out of the way to avoid me ; others have desired that I would not take it ill if they seemed not to know me when we should meet. The servant that used to wash my linen sent it back unwashed. It was great cause of triumph that I was forbidden the use of Mr. Oglethorpe's things, which in effect debarred me of most of the conveniences, if not the necessities of life. I sometimes pitied them, and

sometimes diverted myself with the odd expressions of their contempt ; but I found the benefit of having undergone a much lower degree of obloquy at Oxford."

Hitherto he had lain on the ground in the corner of a hut : some boards were now to be distributed from the public stores, and he applied for some to use as a bedstead, but they were given to every person except himself. Outward hardships and inward conflicts, above all, the bitterness of reproach from Mr. Oglethorpe, who was the only man he wished to please, wore him out at last, and he was forced to lie down by what he called a friendly fever. "My sickness," he says, "I knew could not be of long continuance, as I was in want of every help and convenience : it must either soon leave me, or release me from further sufferings." Some charitable persons brought him gruel, which produced a salutary perspiration, and being a little relieved, the next day he was able to bury a poor man, who had been killed by the bursting of a cannon, but in a state of such weakness, that he was led out to perform the funeral service, and envied the man his quiet grave. On the first day of his illness he got the old bedstead to lie upon, on which the wounded man had expired ; he possessed it only one night ; Oglethorpe was brutal enough to give it away from under him, and refused to spare one of the carpenters to mend him up another.

John, meantime, being relieved by Ingham, at Savannah, embarked for Frederica in a sort of flat-bottomed barge called a pettiagaw. At night he wrapt himself from head to foot in a large cloak to keep off the sand flies (for they were anchored near an island), and lay down on the quarter-deck. About midnight he was greatly astonished by finding himself under water ; he had rolled overboard, and in so sound a sleep that he did not wake while falling ; his presence of mind which never forsook him, served him here in good stead, and swimming round to the other side of the vessel where there was a boat tied, he climbed up by the rope. Contrary winds delayed him six days on the passage. Charles began to recover from the moment of his brother's arrival. In his natural indignation at the treatment which he received, he had resolved rather to perish for want of necessities, than submit to ask for them ; by John's advice, however, he departed from this resolution, and the way to reconciliation was thus opened. Wesley remained about a week at Frederica. A few days after his departure, Mr. Oglethorpe sent for Charles, and a remarkable scene ensued. The governor began by saying he had taken some pains to satisfy his brother, but in vain. "It matters not," said he. "I am now going to death : you will see me no more. Take this ring, and carry it to Mr. V. : if there be a friend to be depended on, he is one. His interest is next to Sir Robert's : whatever you ask within his power, he will do for you, your brother and family. I have expected death for some days. These letters show that the Spaniards

have long been seducing our allies, and intend to cut us off at a blow. I fall by my friends on whom I depended to send their promised succours. But death is nothing to me: he will pursue all my designs, and to him I recommend them and you." He then gave him a diamond ring. Charles Wesley, who had little expected such an address, took it, and replied, "If I am speaking to you for the last time, hear what you will quickly know to be a truth, as soon as you are entered on a separate state. This ring I shall never make use of for myself. I have no worldly hopes: I have renounced the world: life is bitterness to me: I came hither to lay it down. You have been deceived as well as I. I protest my innocence of the crimes I am charged with, and think myself now at liberty to tell you what I thought never to have uttered." The explanation into which he then entered, so satisfied Oglethorpe, that his feelings were entirely changed: all his old love and confidence returned; and he embraced Charles and kissed him with the most cordial affection. They went together to the boat, where he waited some minutes for his sword: a mourning sword was twice brought him, which he twice refused to take; at last they brought his own: it had been his father's. "With this sword," said he, "I was never yet unsuccessful." When the boat pushed off, Charles Wesley ran along the shore to see his last of him. Oglethorpe seeing him and two other persons run after him, stopped the boat, and asked if they wanted anything. One of them, the officer, whom he had left with the command, desired his last orders: Charles then said, "God is with you: go forth *Christo duce et auspice Christo*." Oglethorpe replied, "You have some verses of mine: you there see my thoughts of success." The boat then moved off, and Charles remained praying that God would save him from death, and wash away all his sins.

On the fifth day, Oglethorpe returned in safety. An enemy's squadron of three large ships, and four smaller, had been for three weeks endeavouring to make a descent, but the wind continued against them till they could wait no longer. Charles returned him the ring. "When I gave it you," said the governor, "I never expected to see you again, but I thought it would be of service to your brother and you. I had many omens of my death, but God has been pleased to preserve a life which was never valuable to me, and yet in the continuance of it, I thank God, I can rejoice." He then talked of the strangeness of his deliverance, when betrayed, as it appeared, on all sides, and without human support; and he condemned himself for his late conduct, imputing it, however, to want of time for consideration, and the state of his mind. "I longed, Sir," said Charles, "to see you once more, that I might tell you some things before we finally parted: but then I considered that if you died, you would know them all in a moment." Oglethorpe replied, "I know not whether separate spirits regard our little concerns; if they do, it is as men regard the follies of their child-

hood, or I my late passionateness." About three months afterwards, Mr. Oglethorpe sent him to England with despatches, and followed him thither in the autumn of the same year.

At the beginning of the ensuing year, it was determined that Ingham should go to England also, and endeavour to bring over some of their friends to assist them. When Wesley had been twelve months in Georgia, he sent to the trustees an account of the expenses for that time, for himself and Delamotte, which, deducting building and journeys, amounted only to £44 4s. 4d. A salary of £50 was allowed for his maintenance, which he had resolved not to accept, thinking his fellowship sufficient for him; but his brother Samuel expostulated with him upon the injustice of such conduct, both to himself and to those who should come after him. These arguments were too reasonable to be resisted, especially when Wesley was looking to an event which would have deprived him of his income from college.

Sophia Causton, the niece of the chief magistrate at Savannah, had fixed her eyes upon Wesley; and it is said that Mr. Oglethorpe wished to bring about a marriage between them, thinking it the likeliest means of reclaiming him from those eccentricities which stood in the way of his usefulness. She was a woman of fine person, polished manners, and cultivated mind, and was easily led to bear her part in a design which was to cure an excellent man of his extravagances, and give her a good husband. Accordingly she was introduced to him as one suffering under a wounded spirit, and enquiring after the way of eternal life. Nor was it enough to place herself thus in a more particular manner under his spiritual guidance: she became his pupil also, like another *Heloisa*. She dressed always in white, and with the utmost simplicity, to please his taste; and when, in consequence of his having taken meat and wine one day at the General's express desire, as a proof that he did not think the use of these things unlawful, he was seized with fever, and confined to his bed, she attended him night and day with incessant and sincere solicitude. Wesley's manner of life had hitherto estranged him from women, and he felt these attentions as it was designed that he should feel them. But she had a difficult part to act, and might well doubt whether with all his virtues it was likely that such a husband would make her happy. While she was at Frederica, he wrote to his brother Charles concerning her in language which strongly marks his anxiety: the letter was partly written in Greek, that it might not be exposed to impertinent curiosity. It was to this purport:—"I conjure you spare no time, no address or pains, to learn the true cause of my friend's former grief. I much doubt you are in the right. God forbid that she should again err thus. Watch over, guard her as much as you possibly can. Write to me, how it behoves me to write to her." Here not being under Wesley's eye, her life was not regulated with the

same reference to his opinion; and when he went to Frederica some weeks after his brother's departure, "he found her," he says, "scarce the shadow of what she was, when he had left her." He endeavoured to convince her of this: the kind of remonstrance excited some pain and some pride; and in her resentment she told him she would return to England immediately. "I was at first a little surprised," says he, "but I soon recollected my spirits, and remembered my calling."<sup>1</sup>

— non me qui cætera vincet  
Impetus; at rapido contrarius evehar orbi."

He had recourse to prayer, however, and to the exhortations of Ephrem Syrus, whom he thought at this time the most awakening writer of all the ancients; and after several fruitless attempts, he at length succeeded in dissuading her from what he called the fatal resolution of going to England. She went back with him to Savannah, and in a short time he believed she had recovered the ground which she had lost. This was the close of October. "In the beginning of December," he writes, "I advised Miss Sophy to sup earlier, and not immediately before she went to bed. She did so, and on this little circumstance what an inconceivable train of consequences depend! not only all the colour of remaining life for her, but perhaps my happiness too."

Notwithstanding this docility, Delamotte suspected that both her obedience and her devotion were merely assumed for the occasion; he therefore told Wesley what he thought of her artfulness and his simplicity, and plainly asked him if it was his intention to marry her. That he had formed this intention in his heart is beyond a doubt, but he had not declared it; the question embarrassed him, and he made no decisive answer; but being staggered by what Delamotte had said, he called upon the Moravian Bishop. The Bishop replied thus:—"Marriage is not unlawful. Whether it is expedient for you at this time, and whether this lady is a proper wife for you, ought to be maturely considered." The more he considered the more he was perplexed, so he propounded the matter to the elders of the Moravian Church. When he went to learn their determination, he found Delamotte sitting with the elders in full conclave assembled; and upon his proposing the question, the Bishop replied: "We have considered your case; will you abide by our decision?" He made answer that he would. Then said the Bishop, we advise you to proceed no further in this business. Upon this Wesley replied, "The will of the Lord be done," and from that time in perfect obedience to their decision, it is affirmed that he

<sup>1</sup> It was perhaps on this occasion that he composed these lines, which, as he tells us in his 'Plain Account of Christian Perfection,' were written at Savannah in the year 1736:

"Is there a thing beneath the sun  
That strives with thee my heart to  
share?  
Ah, tear it thence, and reign alone,  
The Lord of every motion there!"

carefully avoided the lady's company, though he perceived what pain this change in his conduct gave her. Had the lady herself known that a consultation of Moravian elders had been held upon her case, whatever pain and whatever love she might have felt, would soon have given place to resentment.

Docile, however, as he had shown himself to his spiritual directors, his private diary shows what pain he felt in their decision, and that even when he thought it best for his salvation that the match should be broken off, he had not resolution to break it off himself, so that the point on his part was still undecided, when she put an end to his struggles by taking another husband. Passages in his private journal make this beyond a doubt. "Feb. 5, 1737.—One of the most remarkable dispensations of Providence towards me which I have yet known began to show itself this day. For many days after I could not at all judge which way the scale would turn: nor was it fully determined till March 4, on which God commanded me to pull out my right eye; and by his grace I determined so to do; but being slack in the execution, on Saturday, March 12, God being very merciful to me, my friend performed what I could not. I have often thought one of the most difficult commands that ever was given, was that given to Ezekiel concerning his wife. But the difficulty of obeying such a direction appeared to me now more than ever before, when considering the character I bore, I could not but perceive that the word of the Lord was come to me likewise, saying, 'Son of man, behold I take away from thee the desire of thine eyes with a stroke, yet neither shalt thou mourn nor weep, neither shall thy tears run down.'" The 4th of March appears to have been the day on which the consultation was held: "From the direction I received from God this day," he says, "touching an affair of the last importance, I cannot but observe, as I have done many times before, the entire mistake of many good men, who assert that God will not answer your prayer unless your heart be wholly resigned to His will. My heart was not wholly resigned to His will; therefore, I durst not depend on my own judgment; and for this very reason I cried to Him the more earnestly to supply what was wanting in me. And I know, and am assured, that he heard my voice, and did send forth his light and his truth." The 12th of March was the day on which Sophia married Mr. Williamson, "being," says Wesley, "the day which completed the year from my first speaking to her. What thou doest, O God, I know not now, but I shall know hereafter."<sup>1</sup>

<sup>1</sup> Upon this part of Wesley's private history, Dr. Whitehead says, "Mr. Wesley has observed a silence in his printed journal on some circumstances of this affair, which has induced many

persons to suspect the propriety of his conduct in this business. He has, however, been more open in his private journal, which was written at the time as the circumstances arose. And as this

His first consolation was derived from reflecting upon the part which he believed himself called to perform. Walking to one of the newly-

private journal, and his other papers, lay open to the inspection of his friends for several years, I cannot help thinking that it would have been more to the reputation of themselves and Mr. Wesley to have openly avowed the fact that he did intend to marry Miss Causton, and was not a little pained when she broke off the connection with him. From a careful perusal of his private journal this appears to me to have been the case. But, whatever may be said of his weakness, (and who is not weak in something or other?) or of his prudence in this affair, nothing can be laid to his charge in point of criminality." Wesley would naturally say as little as possible upon this subject in his printed journal; and in private, whether he remembered the lady with any degree of tenderness or not, he must have been conscious of much eccentricity during the course of the attachment, and great indiscretion after it was broken off. But it is remarkable that his private journal should only hint at the consultation of Moravians, and so remotely, that unless the fact had elsewhere been mentioned, it could never have been inferred. Dr. Coke and Mr. Moore say, "There is a silence observed in Mr. Wesley's journal in respect to some parts of this event, which it is possible has caused even friendly readers to hesitate concerning the propriety of his conduct, or at least concerning *that propriety* which they might be led to expect from so great a character. But what has hitherto been defective, we are happy in being able to supply. The actors in this scene, are now, we may hope, in a better world; the last of them died but a few years since. We are not, therefore, bound, as Mr. Wesley thought himself when he published the account, to let a veil be thrown over this transaction: rather we are bound to *let his innocency appear as the light, and his just dealing as the noon-day.*" They add some circumstances which, to say the least, are not very probable. A young lady who had

married after her arrival in Georgia, was troubled in conscience, and told Wesley, under a promise of secrecy, the plot which General Oglethorpe had laid to cure him of his enthusiasm, adding these words: "Sir, I had no rest till I resolved to tell you the whole affair. I had myself been urged to that behaviour towards you, which I am now ashamed to mention. Both Miss Sophia and myself were ordered, if we could but succeed, even to *deny you nothing.*" These biographers say further, "when General Oglethorpe perceived by Wesley's altered manner, and some incautious expressions, that his scheme had been discovered, he gave him a hint that there were Indians who would shoot any man in the colony for a bottle of rum, and actually sent an Indian to intimidate, if not to murder him.

Surely it cannot be supposed that Wesley would have persisted in his wish, if not in his purpose, of marrying Sophia Causton, after he was fully assured that she had designed to entrap him by such means. Yet it is certain that he persevered in that mind three months after Mr. Oglethorpe's departure, and that the connection was not broken off by him at last. Dr. Whitehead, who has printed, from the private journal, Wesley's own remarks, written as the events occurred, censures with great justice the official biographers, saying, "I cannot help thinking it would have been more to the reputation of themselves and Mr. Wesley, to have openly avowed the fact that he did intend to marry Miss Causton, and was not a little pained when she broke off the connection with him." With regard to the young lady's curious confession, Mr. Wesley seems not to have asked himself the question whether it were more likely that General Oglethorpe would give such instructions to two young women under his protection, or that one of those women should have invented the story for purposes of mischief, at a time when it was wished to



settled lots, he says, "I plainly felt that had God given me such a retirement with the companion I desired, I should have forgotten the work for which I was born, and have set up my rest in this world." It was not long, however, before he began to find cause for consolation from the lady's character, which took its natural course, when she no longer acted with the view of pleasing him. "God," he says, "has shown me yet more of the greatness of my deliverance, by opening to me a new and unexpected scene of Miss Sophy's dissimulation. Oh, never give me over to my own heart's desires, nor let me follow my own imaginations!" Some time afterwards, immediately after the Communion, he mentioned to her some things in her conduct which he thought reprehensible; no man but Wesley would have done so, after what had passed between them, but at this time his austere notions led him wrong in every thing. The reproof irritated her, as it was likely to do, and she replied angrily, that she did not expect such usage from him, and turned abruptly away. At this time he was still upon friendly terms with her uncle Mr. Causton, the chief magistrate in the colony, and one who had hitherto been among his best friends: he had attended him lately during a slow illness, with a kindness of which that gentleman appeared fully sensible, and Mrs. Causton upon hearing what had now passed with her niece, endeavoured to excuse her to Wesley, expressed her sorrow for the affair, and desired him to tell her in writing what it was which he disapproved. The matter might easily have been ended here, if Wesley had so chosen; but his notions of clerical duty during this part of his life would have qualified him in other ages to play the part of Becket or of Hildebrand. What he wrote to the lady has never been made public; the temper in which it was written may be estimated by the letter which he previously sent to her uncle. "To this hour you have shown yourself my friend; I ever have and ever shall acknowledge it; and it is my earnest desire that He who hath hitherto given me this blessing would continue it still. But this cannot be unless you will allow me one request, which is not so easy a one as it appears,—*don't condemn me for doing in the execution of my office what I think it my duty to do.* If you can prevail upon yourself to allow me this, even when I act without respect of persons, I am persuaded there will never be, at least not long, any misunderstanding between us. For even those who seek it, shall, I trust, find no occasion against me, *except it be concerning the law*

drive the obnoxious minister out of the colony. Mr. Moore believes that Mr. Wesley never related these circumstances to any person but himself; Dr. Coke was wholly ignorant of them; and he supposes that Mr. Wesley forbore to publish the whole account, chiefly through tenderness to General Ogle-

thorpe. There was indeed sufficient reason for not bringing forward a charge at once so vague and so atrocious as that respecting the Indian; for though Messrs. Coke and Moore *inclined to think* the man was sent only to intimidate, the story is not related so as to leave that impression upon the reader.

*of my God.*" This curious note brought Mr. Causton to his house to ask how he could possibly think he should condemn him for executing any part of his office. Wesley replied, "Sir, what if I should think it the duty of my office to repel one of your family from the Holy Communion?" "If you repel me or my wife," answered Causton, "I shall require a legal reason, but I shall trouble myself about none else; let them look to themselves."

These circumstances must needs have thrown the lady into considerable agitation; she miscarried; but though her aunt was now so incensed against Mr. Wesley as to impute this to his reproof and the letter which he had afterwards written, she herself was generous or just enough to declare that it was occasioned by anxiety during her husband's illness. Causton forbore from taking any part in the affair, and continued his usual friendly conduct towards the untractable chaplain: he, however, on the first Sunday in the ensuing month persisted in his purpose, and repelled her from the Communion. The next day a warrant was issued against him for defaming Sophia Williamson, and refusing to administer to her the Sacrament of the Lord's Supper in a public congregation without cause; for which injury the husband laid his damages at one thousand pounds. Upon this warrant he was carried before the Recorder and one of the bailiffs; there he maintained that the giving or refusing the Lord's Supper was a matter purely ecclesiastical; and, therefore, he would not acknowledge their power to interrogate him concerning it. The Bailiff, nevertheless, said he must appear at the next Court holden for Savannah; and Williamson desired that he might be required to give bail for his appearance; but the Bailiff replied, that Mr. Wesley's word was sufficient. Mr. Causton, still professing a regard to the friendship which had hitherto subsisted between them, required him to give the reasons for his conduct in the Court-house, which Wesley refused, saying, he apprehended many ill consequences might arise from so doing. "Let the cause," he said, "be laid before the trustees." The uncle now broke off all terms, and entered with great animosity into the business as a family quarrel, declaring he had drawn the sword, and would never sheath it till he had obtained satisfaction: and he called upon Wesley to give the reasons of his repelling her before the whole congregation. This he did accordingly, in writing, to the lady herself, and in these words: "The rules whereby I proceed are these: so many as intend to be partakers of the Holy Communion, shall signify their names to the Curate, at least some time the day before. This you did not do. And if any of these have done any wrong to his neighbour by word or deed, so that the congregation be thereby offended, the Curate shall advertise him that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented. If you offer yourself at the Lord's Table on Sunday, I will

advertise you (as I have done more than once) wherein you have done wrong. And when you have openly declared yourself to have truly repented, I will administer to you the mysteries of God."

This affair was now the whole business of Savannah. Causton was so far forgetful of what is due from man to man in civilized life, as to read Wesley's letters to the lady during the whole course of their intimacy, before all who chose to hear them, omitting such passages as did not exactly suit his purpose, and helping out others by a running comment. Wesley on his part, at the request of several of the communicants, drew up a statement of the case, and read it after the evening prayers in the open congregation; a conduct not less extraordinary, though less reprehensible than that of his adversary. An affidavit was made by the lady, asserting that Mr. Wesley had many times proposed marriage to her, all which proposals she had rejected, and insinuating much more than it asserted. He desired a copy of it, and was told by Causton that he might have one from any of the newspapers in America; for they were bent upon the double object of blackening his character and driving him from the colony. A grand jury was summoned, consisting of fifty persons, no trifling proportion of the adult male population of Savannah: four-and-forty met; and Wesley complains that of these one was a Frenchman, who did not understand English, one a Papist, one a professed infidel, some twenty were dissenters, (all, of course, unfit persons to decide upon a question relating to church discipline,) and several others, persons who had personal quarrels with him, and had openly threatened to be revenged. Causton addressed them in an earnest speech, exhorting them to beware of spiritual tyranny, and to oppose the new and illegal authority which was usurped over their consciences: he then delivered in a list of grievances, which, with some immaterial alterations, was returned as a true bill, charging John Wesley with having "broken the laws of the realm, contrary to the peace of our Sovereign Lord the King, his crown and dignity." The indictment contained ten counts, of which the first was for speaking and writing to Mrs. Williamson against her husband's consent; the others related to his repelling her from the Communion, his division of the service, and his conduct respecting baptisms and burials. He appeared before the court, and declared, that as nine of these counts related to ecclesiastical matters, they were not within the cognizance of that tribunal; but that which concerned speaking and writing to Mrs. Williamson was of a secular nature, he said, and therefore he desired that it might be tried upon the spot where the facts complained of had occurred. But it was in vain that he repeatedly demanded a hearing on this charge; and in this manner more than three months elapsed. During that time a donation of ten pounds from the Vice-Provost of Eton reached him, designed for his private use and for

works of charity : when it arrived he had been several months without a shilling in the house, but not, he says, without peace, health, and contentment.

Indeed, he had still zealous friends in the colony. Even among the jurors, though every means was taken to select men who were likely to favour his accusers, and no means for prepossessing them against him were spared, twelve persons were found, who in a paper addressed to the trustees, protested against the indictment as a scheme for gratifying personal malice by blackening Mr. Wesley's character. The indictment was found toward the end of August, and it seems that its first effect was to make him think of leaving Savannah : but on the 10th of September he says in his private journal, "I laid aside the thoughts of going to England; thinking it more suitable to my calling, still to commend my cause to God, and not to be in haste to justify myself." When, however, another month had elapsed, and the business appeared no nearer its decision, he consulted his friends, "whether God did not call him to return to England?" The reason, he said, for which he had left his country had now no force; there was as yet no possibility of instructing the Indians,<sup>1</sup> neither had he found or heard of any Indians on the continent of America, who had the least desire of being instructed. But it is not for their desire, that missionaries whose hearts have been intently set upon this good work have waited; and though the North American tribes have been found far less docile than those in the other part of the new continent, still sufficient proof had been given, both in Canada and New England, that the labour of love was not lost upon them, when it was perseveringly pursued. Wesley could not find what he did not seek; other and greater labours were reserved for him : he was not to be a missionary himself, but a founder of missions, in which men more suitable for the work would find their proper and most meritorious employment. It will not be deemed superstitious thus to

<sup>1</sup> Ingham had lived among the Creek-Indians for a few months, and had begun to compose a grammar of their language. Wesley has recorded a curious dialogue between himself and some Chicasaws, which I do not insert in this place because it is printed among the notes to Madoc. On his part it consisted chiefly of well directed questions. Whitefield was not so likely to have led these Indians into the right way, if we may judge by his conference with poor Tomo-Chichi, when that chief was at the point of death. "I desired his nephew Tooanoo-wee, who could talk English," he says, "to inquire of his uncle whether he

thought he should die? he answered he could not tell. I then asked where he thought he should go after death? He replied, 'To Heaven.' But alas, how can a drunkard enter there! I then exhorted Tooanoo-wee, who is a tall proper youth, not to get drunk, telling him he understood English, and therefore would be punished the more if he did not live better. I then asked him whether he believed a Heaven? He answered, 'Yes.' I then asked, whether he believed a Hell? and described it by pointing to the fire: he replied, 'No.'"

notice as remarkable the manner in which Wesley gave up the object for which he went to Georgia, without one serious effort for its accomplishment, and apparently without being conscious of any want of effort, or any change in himself.

As to Savannah, he said, he had never engaged himself, either by word or letter, to remain there a day longer than he should judge convenient; nor had he taken charge of the people any otherwise than as in his passage to the heathen; he therefore looked upon himself to be fully discharged from that cure by the vacating of his primary design; and besides, there was a probability of his doing more service to that unhappy people in England, than he could do in Georgia, by representing the real state of the colony to the trustees without fear or favour. His friends, of whom the Moravians were probably the greater number, listened attentively to this reasoning; and after considering it well, were of opinion that he ought to go, but not yet. So for the present he laid aside the thought, being persuaded that when the time was come, God would make the way plain before his face. Another six weeks elapsed, during which he appeared at two more courts, to no other purpose than to hear himself reviled in calumnious affidavits by Mr. Causton. Weary of this, he laid the case again before his friends, and they agreed with him now that it was proper he should depart. Accordingly he called upon Causton to give him notice of his intention, and obtain money for the expenses of his voyage; and he posted up a paper in the great square with these words: "Whereas John Wesley designs shortly to set out for England, this is to desire those who have borrowed any books of him to return them as soon as they conveniently can." He fixed his departure for the 2nd of December, when he purposed to set out for Carolina about noon, the tide then serving; at ten o'clock on that morning the magistrates sent for him, to say that he must not quit the province, because he had not answered the allegations brought against him. He replied, "that he had appeared at six or seven courts successively in order to answer them, and had not been suffered so to do, when he desired it time after time." They insisted, nevertheless, that he should not go unless he would give security to answer those allegations in their court. He asked what security; and after they had consulted together some two hours, the Recorder produced a bond engaging him under a penalty of fifty pounds, to appear at their court when he should be required; and he added that Mr. Williamson also required bail, that he should answer his action. Upon this he replied resolutely, that he would neither give bond nor bail, saying, "You know your business, and I know mine."

It is very certain that the magistrates desired nothing more than to make him withdraw; but in order to keep up appearances, and stig-

matize his departure as if it were a flight from justice, they published an order that afternoon, requiring all the officers and sentinels to prevent him from leaving the colony, and forbidding any person to assist him so to do. This order was not meant to be obeyed. "Being now," he says, "only a prisoner at large in a place where I knew by experience every day would give fresh opportunity to procure evidence of words I never said, and actions I never did, I saw clearly the hour was come for leaving this place; and soon as evening prayers were over, about eight o'clock, the tide then serving, I shook off the dust of my feet, and left Georgia after having preached the Gospel there (not as I ought, but as I was able) one year and nearly nine months." He had three companions, one of whom meant to go with him to England, the other two to settle in Carolina. They landed at Purrysburg early in the morning, and not being able to procure a guide for Port Royal, set out an hour before sunrise to walk there without one. After two or three hours they met an old man, who led them to a line of trees which had been marked by having part of the bark cut off; trees so marked are said to be *blazed*, and the path thus indicated is called a *blaze*; by following that line the old man said they might easily reach Port Royal in five or six hours. It led them to a swamp, which in America means a low watery ground overgrown with trees or canes: here they wandered about three hours before they discovered another blaze, which they followed till it divided into two branches; they pursued the one through an almost impassable thicket till it ended; then they returned and took the other with no better success. By this time it was near sunset, and with a strange improvidence they had set out with no other provision than a cake of gingerbread which Wesley had in his pocket. A third of this they had divided at noon, and another third served them for supper, for it was necessary to reserve some portion for the morrow. They were in want of drink: so thrusting a stick into the ground and finding the end moist, they dug with their hands, till at about three feet depth they found water. "We thanked God," he says, "drank, and were refreshed." It was a sharp night: he however had enured himself to privations and physical hardships: they prayed, lay down close to each other, and slept till near six in the morning. Then they steered due east for Port Royal, till finding neither path nor blaze, and perceiving that the woods grew thicker and thicker, they thought it advisable to find their way back if they could, for this was not easy in such a wilderness. By good hap, for it was done without any apprehension that it might be serviceable, Wesley on the preceding day had followed the Indian custom of breaking down some young trees in the thickest part of the woods; by these landmarks they were guided when there was no other indication of the way, and in the afternoon they

reached the house of the old man, whose directions they had followed so unsuccessfully. The next day they obtained a guide to Port Royal, and thence they took boat for Charles Town.

Having remained there ten days, and then taking leave of America, but hoping that it was not for ever, he embarked for England. He had abated somewhat of his rigorous mode of life; now he returned to what he calls his old simplicity of diet, and imputed to the change a relief from sea-sickness, which might more reasonably have been ascribed to continuance at sea. Wesley was never busier in the work of self-examination than during this homeward voyage. Feeling an apprehension of danger from no apparent cause, while the sea was smooth and the wind light, he wrote in his journal, "Let us observe hereon: 1. That not one of these hours ought to pass out of my remembrance till I attain another manner of spirit, a spirit equally willing to glorify God by life or by death. 2. That whoever is uneasy on any account (bodily pain alone excepted), carries in himself his own conviction that he is so far an unbeliever. Is he uneasy at the apprehension of death? Then he believeth not that *to die is gain*. At any of the events of life? Then he hath not a firm belief that *all things work together for his good*. And if he bring the matter more close, he will always find, besides the general want of faith, every particular uneasiness is evidently owing to the want of some particular Christian temper." He felt himself sorrowful and heavy without knowing why; though what had passed, and the state of excitement in which he had so long been kept, might well have explained to him the obvious cause of his depression. In this state, he began to doubt whether his unwillingness to discourse earnestly with the crew was not the cause of his uncomfortable feelings, and went, therefore, several times among the sailors with an intent of speaking to them, but could not. "I mean," he says, "I was quite averse from speaking; I could not see how to make an occasion, and it seemed quite absurd to speak without. Is this a sufficient cause of silence or no? Is it a prohibition from the good Spirit, or a temptation from nature or the Evil One?" The state of the pulse or the stomach would have afforded a safer solution.<sup>1</sup>

<sup>1</sup> This is a good subject for Mr. Southey's philosophy. He thinks there was no reason for these fears, and that Mr. Wesley's feelings might have been accounted for by referring to "*the state of his pulse or stomach*." But it does not appear that his health was at all disordered; and if it had, the solution can only prove satisfactory to those who either neglect to take the doctrines of Scripture into their consideration, or

wilfully reject them. Is it surprising, that a person on a sea-voyage should be impressed with his liability to danger; and is it not most natural, if any belief in God, and his own relations to an eternal world, exist in his mind, and if he is anything more than a trifler in the concerns of his salvation, that he should seriously examine his degree of preparation for an event which no wise man will treat with indifference? If

At this time in the fulness of his heart, he thus accused himself, and prayed for deliverance: "By the most infallible of proofs—inward feeling—I am convinced, 1. Of unbelief, having no such faith in Christ as will prevent my heart from being troubled; which it could not be if I believed in God, and rightly believed also in Him: 2. Of pride, throughout my life past, inasmuch as I thought I had, what I find I have not: 3. Of gross irrecollection, inasmuch as in a storm I cry to God every moment, in a calm not: 4. Of levity and luxuriancy of spirit, recurring whenever the pressure is taken off, and appearing by my speaking words not tending to edify; but most by the manner of speaking of my enemies. Lord save or I perish. Save me, 1. By such a faith as implies peace in life and in death: 2. By such humility as may fill my heart, from this hour for ever, with a piercing uninterrupted sense, *Nihil est quod hactenus feci*, having evidently built without a foundation: 3. By such a recollection as may cry to thee every moment, especially when all is calm; give me faith, or I die! give me a lowly spirit! otherwise *mihi non sit suave vivere*: 4. By steadiness, seriousness, *σεμνότης*, sobriety of spirit, avoiding as fire every word that tendeth not to edifying, and never speaking of any who oppose me, or sin against God, without all my own sins set in array before my face." In this state he roused himself and exhorted his fellow-travellers with all his might; but the seriousness with which he impressed them soon disappeared when he left them to themselves. A severe storm came on: at first he was afraid, but having found comfort in prayer, lay down at night with composure, and fell asleep. "About midnight," he says, "we were awakened by a confused noise of seas and wind and men's voices, the like to which I had never heard before. The sound of the sea breaking over and against the sides of the ship, I could compare to nothing but large cannon, or American thunder. The rebounding, starting, quivering motion of the ship much resembled what is said of earthquakes. The captain was upon deck in an instant, but his men could not hear what he said. It blew a proper hurricane, which beginning at south-west, then went west, north-west, north, and in a quarter of an hour round by the east to the south-west point again. At the same time the sea running, as they term it, mountains high, and that from many different points at once, the ship would not obey the helm; nor indeed could the steersman, through the violent

the force of Mr. Wesley's reasoning on the fear of death, in the passage just quoted, has escaped Mr. Southey, it is because he has not so carefully studied the New Testament as literature of another kind. He would otherwise have learned, that one of the great ends of the coming of Christ was, to "deliver

them who had been all their life-time subject to bondage through the fear of death;" and that an oppressive and servile apprehension of our last hour is utterly inconsistent with a true and lively faith in Him who is "the resurrection and the life."—Mason, pp. 21, 22.—[Ed.]



rain, see the compass; so he was forced to let her run before the wind; and in half an hour the stress of the storm was over. About noon the next day it ceased."

While it continued Wesley made a resolution to apply his spiritual labours not only to the whole crew collectively, but to every separate individual; and in the performance of this resolution he recovered his former elasticity of spirit, feeling no more of that fearfulness and heaviness which had lately weighed him down. Upon this change he says, "one who thinks the being *in Orco*, as they phrase it, an indispensable preparative for being a Christian, would say I had better have continued in that state; and that this unseasonable relief was a curse, not a blessing. Nay, but who art thou, O man, who in favour of a wretched hypothesis, thus blasphemest the good gift of God? Hath not he himself said, 'This also is the gift of God, if a man have power to rejoice in his labour?' Yea, God setteth his own seal to his weak endeavours, while he thus 'answereth him in the joy of his heart.'"

The state of his mind at this time is peculiarly interesting, while it was thus agitated and impelled toward some vague object, as yet he knew not what, by the sense of duty and of power, and while those visitations of doubt were frequent, which darken the soul when they pass over it. "I went to America," he says, "to convert the Indians; but oh! who shall convert me? Who, what is he that will deliver me from this evil heart of unbelief? I have a fair summer religion, I can talk well, nay, and believe myself, while no danger is near: but let death look me in the face and my spirit is troubled; nor can I say *to die is gain*. I think verily if the Gospel be true, I am safe: for I not only have given and do give all my goods to feed the poor; I not only give my body to be burnt, drowned, or whatever else God shall appoint for me, but I follow after charity (though not as I ought, yet as I can), if haply I may attain it. I now believe the Gospel is true. I show my faith by my works, by staking my all upon it. I would do so again and again a thousand times, if the choice were still to make. Whoever sees me, sees I would be a Christian. Therefore, *are my ways not like other men's ways*: therefore, I have been, I am, I am content to be, a *bye-word*, a *proverb of reproach*. But in a storm I think, what if the Gospel be not true? then thou art of all men most foolish. For what hast thou given thy goods, thy ease, thy friends, thy reputation, thy country, thy life? For what art thou wandering over the face of the earth? a dream? a *cunningly devised fable*? Oh, who will deliver me from this fear of death! What shall I do! Where shall I fly from it! Should I fight against it by thinking, or by not thinking of it? A wise man advised me some time since, 'Be still, and go on.' Perhaps this is best: to look upon it as my cross; when it comes, to let it humble me, and quicken all my good resolutions, especially that of

praying without ceasing; and other times to take no thought about it, but quietly to go on in the work of the Lord." It is beautifully said by Sir Thomas Brown, "There are, as in philosophy, so in divinity, sturdy doubts and boisterous objections, wherewith the unhappiness of our knowledge too nearly acquainteth us: more of these no man hath known than myself, which I confess I conquered, not in a martial posture, but on my knees." What is remarkable in Wesley's case is that these misgivings of faith should have been felt by him chiefly in times of danger, which is directly contrary to general experience.

And now he reviewed the progress of his own religious life. "For many years I have been tossed about by various winds of doctrine. I asked long ago, 'What must I do to be saved?' The Scripture answered, Keep the commandments, believe, hope, love. I was early warned against laying, as the Papists do, too much stress on outward works, or on a faith without works, which as it does not include, so it will never lead to true hope or charity. Nor am I sensible that to this hour I have laid too much stress on either. But I fell among some Lutheran and Calvinist authors,<sup>1</sup> who magnified faith to such an amazing size, that it hid all the rest of the commandments. I did not

<sup>1</sup> Impressed in his youth with a religious concern, Mr. Wesley resorted to books and to men for an answer to a question, which, in spite of trifling, will, at some time or other, intrude itself upon every human heart:—"What shall I do to be saved?" Happy if it were treated as seriously by all! He needed nothing, and yet was not happy. He had no quarrel with the world, and yet the world could not satisfy him. He stood in awe of God, convinced that he was living in a state of guilt and danger. He was afraid of death, because he had no lively hope of happiness beyond it. He redoubled his attention to the services of the Church; he read the Scriptures and the Fathers; he adopted the fasts and mortifications of former times; he resorted to every book of credit on practical and spiritual religion. In the eagerness and honesty of his inquiries, he walked many miles on foot to converse with a man reputed eminently religious; he abounded in works of zeal and charity; yet, after all, he obtained no solid peace. Whilst others thought him righteous overmuch, he was daily discovering new defects in his duties, and becoming better ac-

quainted with his heart; he felt even an increased fear of death; and he was not delivered from the dominion of inward corruptions, though his life was unblamable. He had early resorted to the Calvinistic divines, and though in some of their writings he might have found those very views of faith which afterwards administered to his deliverance and comfort, they were mixed up with a system at which he revolted, and afterwards strenuously opposed, though on other and better grounds than he at that time assumed. This revulsion of mind threw him more fully under the influence of the writings of Taylor, Kempis, and Law, which, however excellent, afforded him little help in the point most concerning to him, his justification before God; for, though admirably adapted to mature and perfect religion in the heart and life, they are greatly defective in those views of faith, and the atonement on which it rests as its proper object, which alone can give peace to a penitent and troubled spirit. The mystic writers were next resorted to, but these only increased his "perplexities and entanglements."—Mason, pp. 11—13.—[Ed.]

then see that this was the natural effect of their overgrown fear of popery, being so terrified with the cry of merit and good works, that they plunged at once into the other extreme; in this labyrinth I was utterly lost, not being able to find out what the error was, nor yet to reconcile this uncouth hypothesis, either with Scripture or common sense. The English writers, such as Bishop Beveridge, Bishop Taylor, and Mr. Nelson, a little relieved me from these well-meaning, wrong-headed Germans. Only when they interpreted Scripture in different ways, I was often much at a loss. And there was one thing much insisted on in Scripture,—the unity of the church, which none of them, I thought, clearly explained. But it was not long before Providence brought me to those who showed me a sure rule of interpreting Scripture, *consensus veterum*: *Quod ab omnibus, quod ubique, quod semper creditum*; at the same time they sufficiently insisted upon a due regard to the one church at all times and in all places. Nor was it long before I bent the bow too far the other way: by making antiquity a co-ordinate rather than sub-ordinate rule with Scripture; by admitting several doubtful writings; by extending antiquity too far; by believing more practices to have been universal in the ancient church than ever were so; by not considering that the decrees of a provincial synod could bind only that province, and the decrees of a general synod only those provinces whose representatives met therein; that most of those decrees were adapted to particular times and occasions, and consequently when those occasions ceased, must cease to bind even those provinces. These considerations insensibly stole upon me as I grew acquainted with the mystic writers, whose noble descriptions of union with God and internal religion, made every thing else appear mean, flat, and insipid. But in truth they made good works appear so too: yea, and faith itself, and what not? They gave me an entire new view of religion, nothing like any I had before. But alas! it was nothing like that religion which Christ and his apostles loved and taught. I had a plenary dispensation from all the commands of God; the form was thus: Love is all; all the commands beside are only means of love: you must choose those which you feel are means to you, and use them as long as they are so. Thus were all the bands burst at once; and though I could never fully come into this, nor contentedly omit what God enjoined, yet, I know not how, I fluctuated between obedience and disobedience; I had no heart, no vigour, no zeal in obeying, continually doubting whether I was right or wrong, and never out of perplexities and entanglements. Nor can I at this hour give a distinct account, how or when I came a little back toward the right way; only my present sense is this, all the other enemies of Christianity are triflers, the mystics are the most dangerous; they stab it in the vitals, and its most serious professors are most likely to fall by them."

Having landed at Deal, the returning missionary recorded solemnly his own self-condemnation and sense of his own imperfect faith. "It is now," he said, "two years and almost four months since I left my native country, in order to teach the Georgian Indians the nature of Christianity. But what have I learnt myself meantime? Why—what I the least of all suspected—that I, who went to America to convert others, was never myself converted to God. *I am not mad*, though I thus speak; but *I speak the words of truth and soberness*; if haply some of those who still dream may awake, and see that as I am, so are they. Are they read in philosophy? So was I. In ancient or modern tongues? So was I also. Are they versed in the science of divinity? I too have studied it many years. Can they talk fluently upon spiritual things? The very same could I do. Are they plenteous in alms? Behold, I gave all my goods to feed the poor. Do they give of their labour as well as their substance? I have laboured more abundantly than them all. Are they willing to suffer for their brethren? I have thrown up my friends, reputation, ease, country. I have put my life in my hand, wandering into strange lands; I have given my body to be devoured by the deep, parched up with heat, consumed by toil and weariness, or whatsoever God shall please to bring upon me. But does all this (be it more or less, it matters not) make me acceptable to God? Does all I ever did or can *know, say, give, do, or suffer*, justify me in his sight? If the oracles of God are true, if we are still to abide by the *Law and Testimony*, all these things, though when ennobled by faith in Christ they are holy, and just, and good, yet without it are *dung and dross*. Thus then have I learned, in the ends of the earth, that my whole heart is altogether corrupt and abominable, and consequently my whole life; that my own works, my own sufferings, my own righteousness, are so far from reconciling me to an offended God, so far from making any atonement for the least of those sins, which are more in number than the hairs of my head, that the most specious of them need an atonement themselves; that having the sentence of death in my heart, and nothing in or of myself to plead, I have no hope but that of being justified freely *through the redemption that is in Jesus*; but that if I seek I shall find Christ, and be found in him. If it be said that I have faith (for many such things have I heard from many miserable comforters), I answer, so have the devils—a *sort of faith*; but still they are strangers to the covenant of promise. The faith I want is a sure trust and confidence in God, that through the merits of Christ my sins are forgiven, and I reconciled to the favour of God. I want that faith which none can have without knowing that he hath it (though many imagine they have it, who have it not); for whosoever hath it is *freed from sin*; *the whole body of sin is destroyed* in him: he is freed from fear, *having peace with God through Christ, and rejoicing in hope of the glory of God*. And he

is freed from doubt, having the love of God shed abroad in his heart, through the Holy Ghost which is given unto him, which Spirit itself beareth witness with his spirit, that he is a child of God."<sup>1</sup>

<sup>1</sup> This faith Mr. Wesley sought and found, with its fruits—dominion over sin, and peace, and joy; and from that moment, till he ended his career of shame and glory, he preached it to others with the confidence of one who had "the witness in himself," and with that fulness of sympathy for all who wandered in paths of darkness and distress, which was inspired by the recollection of his own former anxieties. The account, with the circumstances connected with it, occupies many pages in Mr. Southey's narrative; and the clear and ample manner in which it is presented, may possibly lead many persons to a much better conclusion than he himself, judging from his interspersed remarks, appears to have drawn from it. I have introduced it here, because it will enable the reader to judge of Mr. Southey's views of religion. The following theological points are included in this account of Mr. Wesley's conversion: 1. That the human nature is wholly corrupt, and its practice sinful, until an entire moral change is wrought in the heart by the power of God. The conviction of this truth was the ground of Mr. Wesley's inward disquiet, and the reason of his earnest prayers and efforts. 2. That the sins of men expose them to the wrath of God, though there be no marked irregularity in their conduct; and that the Divine wrath can only be escaped by forgiveness. This was the ground of his apprehensions and fears of death, as being conscious of sin and unassured of pardon. 3. That no works of righteousness performed, or of mortification endured, are grounds of dependence for pardon, because they are not reasons on which we can urge that act of grace before God. They are fruits meet for repentance; the necessary results of penitence, sincerity, and of that faith which, admitting the truth of the threatenings of the Divine law, alarms the conscience, and connects the apprehension of punishment with sin, but

they are nothing more. It was by depending on these acts as the means of reconciliation with God, without a direct and exclusive exercise of trust in the Divine atonement made for the sins of men, which produced so much effort on his part, and so little success in obtaining support for his agitated mind. 4. That such a trust exercised by one who, having the sentence of condemnation in his conscience, and having nothing in or from himself to plead, and placing all his hope in "being justified freely by the grace of God, through the redemption that is in Jesus," is the faith which is imputed to him for righteousness, and upon its exercise he receives the forgiveness of sins, and an assurance of God's favour, through the Holy Spirit, and is then at peace with God, and with himself. It is thus that Mr. Wesley's personal experience connects itself with several great points of theological doctrine; but Mr. Southey has never inquired whether they are true or false. If he thinks them true, the manner in which he has treated Mr. Wesley's early history is unworthy of a serious and religious man; if false, then the colouring which he has thrown over this part of Mr. Wesley's life is in character. It has in it all the guile, though not the usual grossness, of infidelity. The truth appears to be, that Mr. Southey gave himself no concern to ascertain whether these principles were true or false. For Christianity he is now an advocate, and for the Church of England too; but under either character he ought to have known, that the doctrines which Mr. Wesley's conversion implies are the doctrines of both. The first point respects the corruption of human nature; and he will perhaps ask here, as in another part of his work, "where Wesley obtained his notions on the subject." The answer is, that as a Christian he obtained them from Him who said, "They that are in the flesh," they in whom a regenerating change has not

Yet, on reflecting upon the time which he had spent in Georgia, he saw many reasons to bless God for having carried him into that strange land. There he had been humbled and proved; there he had learned to know what was in his heart; there the passage had been opened for him to the writings of holy men in the German, Spanish, and Italian tongues; for he acquired the Spanish in order to converse with his Jewish parishioners, and read prayers in Italian to a few Vaudois: and there he had been introduced to the church of Herrnhuth—an event of considerable importance to his future life.

## CHAPTER IV.

### PROGRESS OF WHITEFIELD DURING WESLEY'S ABSENCE.

#### WESLEY A PUPIL OF THE MORAVIANS.

WHITEFIELD sailed from the Downs for Georgia a few hours only before the vessel which brought Wesley back thence cast anchor there. The ships passed in sight of each other; but neither of these remarkable men knew that so dear a friend was on the deck at which he was gazing. But when Wesley landed, he learned that his coadjutor was on board the vessel in the offing: it was still possible to communicate with him; and Whitefield was not a little surprised at receiving a letter which contained these words: "When I saw God by the wind which was carrying you out brought me in, I asked counsel of God. His answer you have enclosed." The inclosure was a slip of paper, with this sentence: "Let him return to London." Wesley, doubting, from his own experience, whether his friend could be so usefully employed in America as in England, had referred the question to chance, in which at that time he trusted implicitly, and this was the lot<sup>1</sup> which he had drawn.

taken place, "cannot please God;" and, as a better instructed Churchman than Mr. Southey, from the Article which declares, "that man of his own nature is inclined to evil, and that continually." Mr. Wesley found himself under guilt, and had alarms as to his state after death. All this may be resolved into an "ascetic disposition" and "nervous affection;" but it is surely a momentous inquiry which every man ought to make, whether, whilst unregenerated and unpardoned, he has any just hope of a future felicity.—Mason, pp. 15—18.—[Ed.]

<sup>1</sup> This remarkable instance of Wesley's prodilection for the practice of sortilege,

is not noticed by either of his biographers. Whitefield himself relates it, in a letter published at the time of their separation. "We sailed immediately," he adds. "Some months after, I received a letter from you at Georgia, wherein you wrote words to this effect: 'Though God never before gave me a wrong lot, yet perhaps he suffered me to have such a lot at that time, to try what was in your heart.'" "I should never," says Whitefield, "have published this private transaction to the world, did not the glory of God call me to it. It is plain you had a wrong lot given you here, and justly, because you

But Whitefield, who never seems to have fallen into this superstition, was persuaded that he was called to Georgia; and even if he had not felt that impression upon his mind, the inconsistency of returning to London in obedience to a lot, which had been drawn without his consent or knowledge, and breaking the engagements which he had formed, would have been glaring, and the inconvenience not inconsiderable. He betook himself to prayer: the story of the prophet in the book of Kings came forcibly to his recollection, how he turned back from his appointed course, because another prophet told him it was the will of the Lord that he should do so, and for that reason a lion met him by the way. So he proceeded on his voyage. The previous career of the disciple in England during the master's absence in America must now be retraced.

Less clear, less logical, less formed for command and legislation than Wesley, Whitefield was of a more ardent nature, and arrived at the end of his spiritual course before Wesley had obtained sight of the goal. It was soon after his introduction to the two brothers that he thus outran them. In reading a treatise, entitled "The Life of God in the Soul of Man," wherein he found it asserted that true religion is a union of the soul with God or Christ formed within us, a ray of divine light, he says, instantaneously darted in upon him, and from that moment he knew that he must be a new creature. But in seeking to attain that religious state which brings with it the peace that passeth all understanding, the vehemence of his disposition led him into greater excesses than any of his compeers at Oxford. He describes himself as having all sensible customs withdrawn from him, overwhelmed with a horrible fearfulness and dread, all power of meditation, or even thinking, taken away, his memory gone, his whole soul barren and dry, and his sensations, as he imagined, like those of a man locked up in iron armour. "Whenever I knelt down," he says, "I felt great pressures both on soul and body, and have often prayed under the weight of them till the sweat came through me. God only knows how many nights I have lain upon my bed, groaning under what I felt. Whole days and weeks have I spent in lying prostrate on the ground in silent or vocal prayer." In this state he began to practise austerities, such as the Romish supersti-

tempted God in drawing one." Whitefield afterwards, in his remarks upon Bishop Lavington's book, refers to this subject in a manner which does him honour. "My mentioning," he says, "Mr. Wesley's casting a lot on a private occasion, known only to God and ourselves, has put me to great pain. It was wrong in me to publish a private transaction to the world; and very ill-judged to think the glory of God

could be promoted by unnecessarily exposing my friend. For this I have asked both God and him pardon years ago. And though I believe both have forgiven me, yet I believe I shall never be able to forgive myself. As it was a public fault, I think it should be publicly acknowledged; and I thank a kind Providence for giving me this opportunity of doing it."

tion encourages : he chose the worst food, and affected mean apparel ; he made himself remarkable by leaving off powder in his hair, when every one else was powdered, because he thought it unbecoming a penitent ; and he wore woollen gloves, a patched gown, and dirty shoes, as visible signs of humility. Such conduct drew upon him contempt, insult, and the more serious consequence that part of that pay on which he depended for his support, was taken from him by men who did not choose to be served by so slovenly a servitor. Other excesses injured his health : he would kneel under the trees in Christ Church Walk in silent prayer, shivering the while with cold, till the great bell summoned him to his college for the night : he exposed himself to cold in the morning till his hands were quite black : he kept Lent so strictly, that, except on Saturdays and Sundays, his only food was coarse bread and sage-tea, without sugar. The end of this was, that before the termination of the forty days, he had scarcely strength enough left to creep upstairs, and was under a physician for many weeks.

At the close of the severe illness which he had thus brought on himself, a happy change of mind confirmed his returning health. It may best be related in his own words. He says, "Notwithstanding my fit of sickness continued six or seven weeks, I trust I shall have reason to bless God for it through the endless ages of eternity. For, about the end of the seventh week, after having undergone innumerable buffetings of Satan, and many months inexpressible trials, by night and day, under the spirit of bondage, God was pleased at length to remove the heavy load, to enable me to lay hold on his dear Son by a living faith, and, by giving me the spirit of adoption, to seal me, as I humbly hope, even to the day of everlasting redemption. But oh ! with what joy, joy unspeakable, even joy that was full of and big with glory, was my soul filled when the weight of sin went off, and an abiding sense of the pardoning love of God, and a full assurance of faith, broke in upon my disconsolate soul ! Surely it was the day of my espousals—a day to be had in everlasting remembrance. At first my joys were like a spring tide, and, as it were, overflowed the banks. Go where I would I could not avoid singing of psalms almost aloud ; afterwards they became more settled, and, blessed be God, saving a few casual intervals, have abode and increased in my soul ever since."

The Wesleys at this time were in Georgia ; and some person, who feared lest the little society which they had formed at Oxford should be broken up and totally dissolved for want of a superintendent, had written to a certain Sir John Philips, of London, who was ready to assist in religious works with his purse, and recommended Whitefield as a proper person to be encouraged and patronized more especially for this purpose. Sir John immediately gave him an annuity of 20*l.*, and promised to make it 30*l.* if he would continue at Oxford ;—for if this



place could be leavened with the vital spirit of religion, it would be like medicating the waters at their spring. His illness rendered it expedient for him to change the air; and he went accordingly to his native city, where, laying aside all other books, he devoted himself to the study of the Scriptures, reading them upon his knees, and praying over every line and word. "Thus," as he expresses himself, he "daily received fresh life, light, and power from above; and found it profitable for reproof, for correction, for instruction in righteousness, every way sufficient to make the man of God perfect, thoroughly furnished unto every good word and work." His general character, his demeanour at church, his visiting the poor, and praying with the prisoners, attracted the notice of Dr. Benson, the then Bishop of Gloucester, who sent for him one day after the evening service, and having asked his age, which was little more than twenty-one, told him, that although he had resolved not to ordain any one under three-and-twenty, he should think it his duty to ordain him whenever he came for holy orders. Whitefield himself had felt a proper degree of fear at undertaking so sacred an office; his repugnance was now overruled by this encouragement, and by the persuasion of his friends; and as he preferred remaining at Oxford, Sir John Philip's allowance was held a sufficient title by the bishop, who would otherwise have provided him with a cure. Whitefield prepared himself by abstinence and prayer; and on the Saturday eve, retiring to a hill near the town, he there prayed fervently for about two hours, in behalf of himself and those who were to enter into holy orders at the same time. On the following morning he was ordained. "I trust," he says, "I answered to every question from the bottom of my heart; and heartily prayed that God might say Amen. And when the bishop laid his hands upon my head, if my vile heart doth not deceive me, I offered up my whole spirit, soul and body, to the service of God's sanctuary."—"Let come what will, life or death, depth or height, I shall henceforward live like one who this day, in the presence of men and angels, took the holy sacrament, upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministration in the church. I can call heaven and earth to witness, that when the bishop laid his hand upon me, I gave myself up to be a martyr for Him who hung upon the cross for me. Known unto Him are all future events and contingencies: I have thrown myself blindfold, and, I trust, without reserve, into His Almighty hands." Such were his feelings at the hour, and they were not belied by the whole tenor of his afterlife.

Bishop Benson appears to have felt a sincere regard for the young man whom he had thus ordained, little aware of the course which he was designed to run. Whitefield speaks at this time of having received from the good prelate another present of five guineas; "a great supply," he says, "for one who had not a guinea in the world." He began with as

small a stock of sermons as of worldly wealth : it had been his intention to have prepared at least a hundred wherewith to commence his ministry ; he found himself with only one : it proved a fruitful one ; for having lent it to a neighbouring clergyman, to convince him how unfit he was, as he really believed himself to be, for the work of preaching, the clergyman divided it into two, which he preached morning and evening to his congregation, and sent it back with a guinea for its use. With this sermon he first appeared in the pulpit, in the church of St. Mary de Crypt, where he had been baptized, and where he had first received the sacrament. Curiosity had brought together a large congregation ; and he now, he says, felt the unspeakable advantage of having been accustomed to public speaking when a boy at school, and of exhorting and teaching the prisoners and poor people at Oxford. More than this, he felt what he believed to be a sense of the Divine presence, and kindling as he went on in this belief, spake, as he thought, with some degree of gospel authority. A few of his hearers mocked, but upon the greater number a strong impression was produced, and complaint was made to the bishop that fifteen persons had been driven mad by the sermon. The good man replied, he wished the madness might not be forgotten before the next Sunday.

That same week he returned to Oxford, took his degree, and continued to visit the prisoners, and inspect two or three charity schools which were supported by the Methodists. With this state of life he was more than contented, and thought of continuing in the University at least for some years, that he might complete his studies, and do what good he might among the gownsmen ; to convert one of them would be as much as converting a whole parish. From thence, however, he was invited ere long to officiate at the Tower Chapel, in London, during the absence of the curate. It was a summons which he obeyed with fear and trembling ; but he was soon made sensible of his power ; for though the first time he entered a pulpit in the metropolis the congregation seemed disposed to sneer at him on account of his youth, they grew serious during his discourse, showed him great tokens of respect as he came down, and blessed him as he passed along, while inquiry was made on every side, from one to another, who he was. Two months he continued in London, reading prayers every evening at Wapping Chapel, and twice a week at the Tower, preaching and catechising there once ; preaching every Tuesday at Ludgate Prison, and daily visiting the soldiers in the infirmary and barracks. The chapel was crowded when he preached, persons came from different parts of the town to hear him, and proof enough was given that an earnest minister will make an attentive congregation.

Having returned to Oxford, the society grew under his care, and friends were not wanting to provide for their temporal support. Lady

Betty Hastings allowed small exhibitions to some of his disciples; he himself received some marks of well-bestowed bounty, and was entrusted also with money for the poor. It happened after a while that Mr. Kinchin, the minister of Dummer, in Hampshire, being likely to be chosen Dean of Corpus Christi College, invited him to officiate in his parish while he went to Oxford, till the election should be decided. Here Whitefield found himself among poor and illiterate people, and his proud heart, he says, could not at first brook the change; he would have given the world for one of his Oxford friends, and "mourned for want of them like a dove." He found, however, in one of Mr. Law's books a fictitious character held up for imitation: this ideal being served him for a friend; and he had soon full satisfaction, as well as full employment, in pursuing the same round of duties as his predecessor. For the people had been taught by their pastor to attend public prayers twice a-day; in the morning before they went to work, and in the evening after they returned from it: their zealous minister had also been accustomed to catechise the children daily, and visit his parishioners from house to house. In pursuance of this plan, Whitefield allotted eight hours to these offices, eight for study and retirement, and eight for the necessities of nature: he soon learnt to love the people among whom he laboured, and derived from their society a greater improvement than books could have given him.

While he was in London, some letters from Ingham and the Wesleys had made him long to follow them to Georgia: but when he opened these desires to his friends, they persuaded him that labourers were wanting at home; that he had no visible call abroad; and that it was his duty to wait and see what Providence might point out for him,—not to do anything rashly. He now learned that Charles Wesley was come over to procure assistance; and though Charles did not invite him to the undertaking, yet he wrote in terms which made it evident that he was in his thoughts, as a proper person. Soon afterwards came a letter from John. "Only Mr. Delamotte is with me," he said, "till God shall stir up the hearts of some of his servants, who, putting their lives in His hands, shall come over and help us, where the harvest is so great, and the labourers so few. What if thou art the man, Mr. Whitefield?" In another letter, it was said, "Do you ask me what you shall have?—Food to eat, and raiment to put on; a house to lay your head in, such as your Lord had not; and a crown of glory that fadeth not away." Upon reading this, his heart, he says, leaped within him, and, as it were, echoed to the call. The desire thus formed soon ripened into a purpose, for which all circumstances seemed favourable. Mr. Kinchin had been elected Dean, and must therefore reside at College; he would take upon him the charge of the prisoners: Harvey was ready to supply his place in the curacy; there were many Indians in Georgia,—for their sake it

was a matter of great importance that serious clergymen should be sent over: there he should find Wesley, his spiritual teacher and dear friend: a sea voyage, too, might not improbably be helpful to his weakened constitution. Thus he reasoned, finding in every circumstance something which flattered his purpose: and having strengthened it by prayer into a settled resolution, which he knew could never be carried into effect if he "conferred with flesh and blood," he wrote to his relations at Gloucester, telling them his design, and saying, that if they would promise not to dissuade him, he would visit them to take his leave; but otherwise he would embark without seeing them, for he knew his own weakness.

Herein he acted wisely, but the promise which he extorted was not strictly observed: his aged mother wept sorely; and others, who had no such cause to justify their interference, represented to him what "pretty preferment" he might have if he would stay at home. The bishop approved his determination, received him like a father, as he always did, and doubted not but that God would bless him, and that he would do much good abroad. From Gloucester he went to bid his friends at Bristol farewell. Here he was held in high honour: the mayor appointed him to preach before the corporation; Quakers, Baptists, Presbyterians, people of all denominations, flocked to hear him; the churches were as full on week-days as they used to be on Sundays; and on Sundays crowds were obliged to go away for want of room. "The whole city," he said, "seemed to be alarmed." But though he says that "the Word was sharper than a two-edged sword, and that the doctrine of the New Birth made its way like lightning into the hearers' consciences," the doctrine had not yet assumed a fanatic tone, and produced no extravagance in public.

He himself, however, was in a state of high enthusiasm.<sup>1</sup> Having

<sup>1</sup> "Charges of enthusiasm, as may be supposed, make a very conspicuous figure in Mr. Southey's book. . . . His account of Mr. Whitefield furnishes many. . . . Here are, it is true, strong emotions; but when we are told that all this is high enthusiasm, 'the ungrounded fancies of a sick man's brain,' as Locke describes enthusiasm to be, we must hesitate to admit the term. Let the sentiments be stripped of the dross of words which to men of Mr. Southey's habits may appear novel and strange, and what have we in this passage but the communion of an ardently devout man with his Maker; an awful and overwhelming reverence of the majesty of God; and the profound submission of

a mind which, recognizing His absolute rights and authority, loses all its self-will, and presents itself, in the spirit of entire sacrifice, to be disposed of as He may determine? It is a poor and superficial way of thinking, that, because Whitefield's mind was naturally ardent, all this emotion is to be resolved into natural passion. Devotional feelings may receive strength and intensity from the natural habit; but what is it which moves the natural powers, and gives them this pious direction? They were not always thus impelled and directed; and in attributing this effect to enthusiasm, religion itself, by which alone the varied powers of the mind are sanctified and urged to those great ends for which

been accepted by General Oglethorpe and the trustees, and presented to the Bishop of London and the Primate, and finding that it would be some months before the vessel in which he was to embark would be ready, he went for a while to serve the church of one of his friends at Stonehouse, in his native county; and there he describes the habitual exaltation of his mind in glowing language. Uncommon manifestations, he says, were granted him from above. Early in the morning, at noon-day, evening, and midnight, nay, all the day long, did the Redeemer visit and refresh his heart. Could the trees of the wood speak, they would tell what sweet communion he and his Christian brethren had under their shade enjoyed with their God.<sup>1</sup> "Sometimes as I have been walking," he continues, "my soul would make such sallies, that I thought it would go out of the body. At other times I would be so overpowered with a sense of God's infinite majesty, that I would be constrained to throw myself prostrate on the ground, and offer my soul as a blank in His hands, to write on it what He pleased. One night was a time never to be forgotten. It happened to lighten exceedingly. I had been expounding to many people, and some being afraid to go home, I thought it my duty to accompany them, and improve the occasion, to stir them up to prepare for the coming of the Son of Man. In my return to the parsonage, whilst others were rising from their beds, and frightened almost to death to see the lightning run upon the ground, and shine from one part of the heaven unto the other, I and another, a poor but pious countryman, were in the field, praising, praying to, and exulting in our God, and longing for that time when Jesus shall be revealed from heaven in a flame of fire! Oh that my soul may be in a like frame when He shall actually come to call me!"

Hence he went again to Bristol, having received many and pressing invitations. Multitudes came out on foot to meet him, and some in

man in his state of trial ought to live, is impugned. This communion with God, conscious and vital; this prostrate awe of God; this entire submission of soul to Him, is the enthusiasm of the Scriptures, and the enthusiasm, too, of the most eminent devotional writers of all ages, and of the Church of England herself."—Watson, pp. 49, 50.—[Ed.]

<sup>1</sup> "In your retirement," says Jeremy Taylor, 'make frequent colloquies, or short discourses, between God and thy own soul. Every act of complaint or thanksgiving, every act of rejoicing or mourning, every petition and every return of the heart in these intercourses, is a going to God, and appearing in His presence.' 'He walks as in the pre-

sence of God that converses with Him in frequent prayer, and frequent communion, that runs to Him in all his necessities, that asks counsel of Him in all his doubtings, that opens all his wants to Him, that weeps before Him for all his sins,' &c. The good bishop was certainly in this instance, on Mr. Southey's principles, as much an enthusiast as Mr. Whitefield; he enjoins the same habit of communion with God; the same awful yet delightful sense of the Divine presence; nor does he conceive that these 'intercourses with God,' of which he speaks almost in the terms of Mr. Whitefield, can be held without producing strong emotions."—Watson, p. 51.—[Ed.]

coaches, a mile without the city; and the people saluted and blessed him as he passed along the street. He preached about five times a week to such congregations, that it was with great difficulty he could make way along the crowded aisles to the reading desk. "Some hung upon the rails of the organ-loft, others climbed upon the leads of the church, and altogether made the church so hot with their breath, that the steam would fall from the pillars like drops of rain." When he preached his farewell sermon, and said to the people that perhaps they might see his face no more, high and low, young and old, burst into tears. Multitudes after the sermon followed him home weeping: the next day he was employed from seven in the morning till midnight in talking and giving spiritual advice to awakened hearers; and he left Bristol secretly in the middle of the night, to avoid the ceremony of being escorted by horsemen and coaches out of the town.

The man who produced this extraordinary effect had many natural advantages.<sup>1</sup> He was something above the middle stature, well proportioned, though at that time slender, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, his eyes small and lively, of a dark blue colour: in recovering from the measles he had contracted a squint with one of them; but this peculiarity rather rendered the expression of his countenance more memorable, than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass, and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which has been said to be the chief requisite of an orator. An ignorant man described his eloquence oddly but strikingly, when he said, that Mr. Whitefield preached like a lion. So strange a comparison conveyed no unapt a notion of the force and vehemence and passion of that oratory which awed the hearers, and made them tremble like Felix before the apostle. For believing himself to be the messenger of God, commissioned to call sinners to repentance, he spoke as one conscious of his high credentials, with authority and power; yet in all his discourses there was a fervent and melting charity, an earnestness of persuasion, an outpouring of redundant love, partaking the virtue of that faith from which it flowed, inasmuch as it seemed to enter the heart which it pierced, and to heal it as with balm.

The same flood of popularity followed him in London. He was invited to preach at Cripplegate, St. Anne's, and Foster Lane churches, at six on Sunday mornings, and to assist in administering the sacra-

<sup>1</sup> Referring to this and other passages of like import, Mr. Watson complains that Mr. Southey, in recounting the secondary causes of the growth of Methodism, shows a disposition to forget the

great first cause, Divine agency. But, here at least, there is no proof that Mr. Southey intended to speak of "natural advantages" in any higher sense than as *secondary causes*.—[E.D.]

ment: so many attended, that they were obliged to consecrate fresh elements twice or thrice, and the stewards found it difficult to carry the offerings to the communion-table. Such an orator was soon applied to by the managers of various charities; and as his stay was to be so short, they obtained the use of the churches on week-days. It was necessary to place constables at the doors within and without, such multitudes assembled; and on Sunday mornings in the latter months of the year, long before day, you might see the streets filled with people going to hear him, with lanterns in their hands. Above a thousand pounds were collected for the charity children by his preaching,—in those days a prodigious sum, larger collections being made than had ever before been known on like occasions. A paragraph was published in one of the newspapers, speaking of his success, and announcing where he was to preach next: he sent to the printer, requesting that nothing of this kind might be inserted again; the fellow replied, that he was paid for doing it, and that he would not lose two shillings for anybody. The nearer the time of his departure approached, the more eager were the people to hear him, and the more warmly they expressed their admiration and love for the preacher. They stopped him in the aisles and embraced him; they waited upon him at his lodgings to lay open their souls; they begged religious books of him, and entreated him to write their names with his own hand: and, when he preached his farewell sermon here, as at Bristol, the whole congregation wept and sobbed aloud. At the end of the year he left London, and embarked at Gravesend for Georgia.

This unexampled popularity excited some jealousy in a part of the clergy, and in others a more reasonable inquiry concerning the means whereby it was obtained. Complaints were made that the crowds who followed him left no room for the parishioners, and spoiled the pews; and he was compelled to print the sermon on the Nature and Necessity of our Regeneration, or New Birth in Christ Jesus, through the importunity of friends, he says, and the aspersions of enemies. It was reported in London that the bishop intended to silence him, upon the complaint of the clergy. In consequence of this report, he waited upon the bishop, and asked whether any such complaint had been lodged. Being satisfactorily answered in the negative, he asked whether any objection could be made against his doctrine. The bishop replied, no; he knew a clergyman who had heard him preach a plain scriptural sermon. He then asked whether his lordship would give him a licence; and the bishop avoided a direct reply by saying that he needed none, for he was going to Georgia. Evidently he thought this a happy destination for one whose fervent spirit was likely to lead him into extravagances of doctrine as well as of life; for sometimes he scarcely allowed himself an hour's sleep, and once he spent a whole night among his dis-

ciples in prayer and praise. His frequent intercourse with the more serious Dissenters gave cause of offence; for the evils which Puritanism had brought upon this kingdom were at that time neither forgotten nor forgiven. He "found their conversation savoury," and judged rightly, that the best way to bring them over was not by bigotry and railing, but by moderation, and love, and undissembled holiness of life. And on their part they told him, that if the doctrine of the New Birth and Justification by Faith were powerfully preached in the church, there would be but few Dissenters in England. On the other hand, the manner in which he dwelt upon this doctrine alarmed some of the clergy, who apprehended the consequences; and on this account he was informed, that if he continued in that strain, they would not allow him to preach any more in their pulpits.

Doubtless those persons who felt and reasoned thus, rejoiced in Whitefield's departure to a country where the whole force of his enthusiasm might safely expand itself. But in all stirring seasons,<sup>1</sup> when any great changes are to be operated, either in the sphere of human knowledge or of human actions, agents enough are ready to appear; and those men who become for posterity the great landmarks of their age, receive their bias from the times in which they live, and the circumstances in which they are placed, before they themselves<sup>2</sup> give the

<sup>1</sup> "Here," says Mr. Watson, "is another attempt to philosophize; but it is superficial and unsatisfactory. The object of it is to bar the notion, that Divine Providence from time to time raises up and qualifies men to produce great effects upon society; and to explain the whole of their agency by effects mechanically produced upon them by the operation of circumstances 'in stirring seasons.' If this were the whole truth of the case, it would not serve Mr. Southey's argument. For as all men are not made great and active in these 'stirring seasons,' those who become eminent must have something peculiar in their moral and intellectual constitution, to receive the impression of 'circumstances,' and to catch the spirit of the 'times' in which they live; and their constitutional adaptation to these ends as certainly indicates the agency of Providence, as if they were endowed with the qualities requisite to produce great effects previously to the existence of the circumstances to which so much efficiency is ascribed, and inde-

pendent of them. But the argument is built upon an entirely false assumption, both as to Mr. Whitefield, with reference to whom it is used, and Mr. Wesley. The time in which they commenced their labours was no 'stirring season,' in a religious sense. Mr. Southey himself has otherwise depicted it. *They did not find religious energy; but, under God, they created it. They were not awakened to action because other men were stirring; they themselves awoke first, and then aroused a slumbering world.*"—"Observations," pp. 31, 32.—[Ed.]

<sup>2</sup> "I have often observed," says Cowley, "(with all submission and resignation of spirit to the inscrutable mysteries of Eternal Providence), that when the fulness and maturity of time is come, that produces the great confusions and changes in the world, it usually pleases God to make it appear by the manner of them that they are not the effects of human force or policy, but of the Divine justice and predestination: and though we see a man, like that



directing impulse. It is apparent, that though the Wesleys should never have existed, Whitefield would have given birth to Methodism :—and now when Whitefield, having excited this powerful sensation in London, had departed for Georgia, to the joy of those who dreaded the excesses of his zeal, no sooner had he left the metropolis than Wesley arrived there, to deepen and widen the impression which Whitefield had made. Had their measures been concerted, they could not more entirely have accorded. The first sermon which Wesley preached was upon these strong words: "If any man be in Christ, he is a new creature;" and though he himself had not yet reached the same stage in his progress as his more ardent coadjutor, the discourse was so high-strained, that he was informed he was not to preach again in that pulpit.

This was on the second day after his arrival in London. Two days afterwards he met, at the house of a Dutch merchant, three Moravian brethren, by name Wenceslaus Neisser, George Schullius, and Peter Boehler; all these were just arrived from Germany, and the two latter were on their way to Georgia. He marks the day in his journal as much to be remembered on account of this meeting. On the next Sunday he preached at St. Andrew's, Holborn, and there also was informed that he was to preach no more. In the course of the week he went to Oxford, whither Peter Boehler accompanied him, and where he found only one of the little society which he had formed there; the rest having been called to their several stations in the world. During these days he conversed much with the Moravian, but says, that he understood him not; and least of all when he said, *Mi frater, mi frater, excoquenda est ista tua Philosophia*. Ere long, being with his brother at Salisbury, and preparing for a journey to his brother Samuel, at Tiverton, he was recalled to Oxford by a message that Charles was dying there of a pleurisy: setting off immediately upon this mournful summons, he found him recovering, and Peter Boehler with him. Boehler possessed one kind of philosophy in a higher degree than his friend: the singularity of their appearance and manner excited some mockery from the undergraduates, and the German, who perceived that Wesley was annoyed by it chiefly on his account, said, with a smile, *Mi frater, non adhæret vestibus*, "it does not even stick to our clothes." This man, a person of no ordinary powers of mind, became Wesley's teacher: it is no slight proof of his commanding intellect, that he was listened to as such; and by him, "in the hands of the great God," says Wesley, "I was clearly convinced of unbelief,—of the want of that faith whereby alone we are saved." A scruple immediately occurred to him, whether he ought not to leave off preaching,—for how could he preach

which we call Jack of the Clock House, needs be convinced that the hand is striking, as it were, the hour of that moved by some secret, and to us from fulness of time, yet our reason must without, invisible direction."

to others who had not faith himself? Boehler was consulted whether he should leave it off, and answered, "By no means." "But what can I preach?" said Wesley. The Moravian replied, "Preach faith *till* you have it; and then, *because* you have it, you *will* preach faith." Accordingly he began to preach this doctrine, though, he says, his soul started back from the work.<sup>1</sup>

He had a little before resolved, and written down the resolution as a covenant with himself, that he would use absolute openness and unreserve towards all with whom he should converse; that he would labour after continual seriousness, not willingly indulging himself in any the least levity of behaviour, nor in laughter, no, not for a moment, and that he would speak no word, and take no pleasure, which did not tend to the glory of God. In this spirit he began to exhort the hostess or the servants at an inn, the chance company with whom he was set at meat, and the traveller with whom he fell in on the road: if a passing salutation were exchanged, a word of religious exhortation was added. Mr. Kinchin, the good minister of Dummer, was one of his fellow-travellers in a journey to and from Manchester; and because they neglected to instruct those who attended them while they dined at Birmingham, Wesley says they were reprov'd for their negligence by a severe shower of hail. No clamour having as yet gone forth against the Methodists, the natural effect of their unusual conduct was not disturbed by any prejudices or vulgar prepossession. Some were attentive, some were affected, some were unconcerned; but all were astonished. A stranger hearing him address the ostler, followed him into the house, and said, "I believe you are a good man, and I come to tell you a little of my life:" the tears were in his eyes all the while he spoke, and the travellers had good hope that not a word of their advice would be lost. At another place they were served by a gay young woman, who listened to them with utter indifference; however, when they went away, "she fix'd her eyes, and neither moved nor said one word, but appeared as much

<sup>1</sup> "It would be difficult to fix upon a more interesting and instructive moral spectacle than that which is presented by the progress of the mind of the Founder of Methodism, through all its deep and serious agitations, doubts, difficulties, hopes, and fears, from his earliest religious awakenings, to the moment when he found that steadfast peace which never afterwards forsook him, but gave serenity to his countenance, and cheerfulness to his heart, to the last moment of a prolonged life. Even in Mr. Southey's caricatured representation, and in despite of the

frequent recurrence of flippant and fatuous observations, it has an awe which frowns down ridicule, or kindles indignation at such an intrusion on scenes so hallowed. The heart is not to be envied, whatever affectation of philosophy it may put on, which can suffer itself to be so far misled by those minor circumstances of the case which, by forgetting times and circumstances, may appear somewhat singular and extravagant, as to overlook those great and leading characteristics of the work."—Watson, p. 10.—[Ed.]

astonished as if she had seen one risen from the dead. A man who sat with his hat on while Mr. Wesley said grace, changed countenance at his discourse during dinner, stole it off his head, and laying it down behind him, said, all they were saying was true, but he had been a grievous sinner, and not considered it as he ought: now, with God's help, he would turn to Him in earnest. A Quaker fell in with him, well skilled in controversy, and "therefore sufficiently fond of it." After an hour's discourse, Wesley advised him to dispute as little as possible, but rather to follow after holiness, and walk humbly with his God.

Having returned to Oxford, and being at a meeting of his religious friends, his heart was so full that he could not confine himself to the forms of prayer which they were accustomed to use at such times; and from that time forth he resolved to pray indifferently with or without form, as the occasion and the impulse might indicate. Here he met Peter Boehler again; and was more and more amazed by the account the Moravian gave of the fruits of living faith, and the holiness and happiness wherewith, he affirmed, it was attended. The next morning he began his Greek Testament, "resolving to abide by the law and the Testament, and being confident that God would thereby show him whether this doctrine was of God." After a few weeks they met once more in London, and Wesley assented to what he said of faith, but was as yet unable to comprehend how this faith could be given instantaneously as Boehler maintained; for hitherto he had had no conception of that perpetual and individual revelation which is now the doctrine of his sect. He could not understand "How a man could *at once* be thus turned from darkness to light, from sin and misery to righteousness and joy in the Holy Ghost." But seeing Boehler in a happier state of mind than himself, he regarded him as having attained nearer to Christian perfection; and the Moravians, from the hour that he became acquainted with them, had evidently obtained a strong ascendancy over him. He searched the Scriptures again, touching the difference between them, the point upon which he halted; and examining more particularly the Acts of the Apostles, he says, that he was utterly astonished at finding scarcely any instances there of other than *instantaneous* conversions. "Scarce any other so slow as that of St. Paul, who was three days in the pangs of the New Birth." Is it possible that a man of Wesley's acuteness should have studied the Scriptures as he had studied them, till the age of five-and-thirty, without conceiving that the conversions which they record are instantaneous? and is it possible that he should not now have perceived that they were necessarily instantaneous,<sup>1</sup> because they were produced by plain miracles?

His last retreat was, that although the Almighty had wrought thus

<sup>1</sup> See Appendix B, on Sudden Conversions.

in the first ages of the church, the times were changed, and what reason was there for supposing that he worked in the same manner now? "But," he says, "I was beat out of this retreat too by the concurring evidence of several living witnesses, who testified God had thus wrought in themselves; giving them in a moment such a faith in the blood of his Son, as translated them out of darkness into light, out of sin and fear into holiness and happiness. Here ended my disputing, I could now only cry out, Lord, help thou my unbelief!" In afterlife, when Wesley looked back upon this part of his progress, he concluded that he had then the faith of a servant, though not of a son. At the time he believed himself to be without faith; Charles was angry at the language which he held, for Charles had not kept pace with him in these latter changes of opinion, and told him he did not know what mischief he had done by talking thus. "And indeed," says Wesley, as if contemplating with exultation the career which he was to run, "it did please God to kindle a fire, which I trust shall never be extinguished."

While he was in this state of mind, between forty and fifty persons—for so many, including the Moravians, were now collected in London—agreed to meet together weekly, and drew up the fundamental rules of their society "in obedience to the command of God by St. James, and by the advice of Peter Boehler;" in such estimation did Wesley at this time hold his spiritual master. They were to be divided into several bands or little companies, none consisting of fewer than five, or more than ten persons; in these bands every one in order engaged to speak as freely, plainly, and concisely as he could, the real state of his heart, with his several temptations and deliverances since the last meeting. On Wednesday evenings, at eight o'clock, all the bands were to have a conference, beginning and ending with hymns and prayer. Any person who desired admission into this society was to be asked what were his motives, whether he would be entirely open, using no kind of reserve, and whether he objected to any of the rules. When he should be proposed, every one present who felt any objection to his admission, should state it fairly and fully: they who were received on trial were to be formed into distinct bands, and some experienced person chosen to assist them; and if no objection appeared to them after two months, they might then be admitted into the society. Every fourth Saturday was to be observed as a day of general intercession; and on the Sunday sevennight following, a general love-feast should be held, from seven till ten in the evening. The last article provided that no member should be allowed to act in any thing contrary to any order of the society, and that any person who did not conform to those orders after being thrice admonished, should no longer be esteemed a member.

These rules were in the spirit of the Moravian institutions, for Wesley was now united with the Brethren in doctrine, as far as he understood

their doctrine, and well disposed to many parts of their discipline. Charles also now yielded to Peter Boehler's commanding abilities, and was by him persuaded of the necessity of a faith differing from anything which he had yet felt or imagined. The day after he had won this victory, Boehler left London to embark for Georgia. "Oh, what a work," says Wesley, "has God begun since his coming into England! Such a one as shall never come to an end till Heaven and earth pass away!" So fully was he possessed with a sense of the important part which he was to act, and of the extensive influence which his life and labours would produce upon mankind, that these aspiring presages were recorded even now, whilst he was in the darkest and most unsatisfactory state of his progress. In preaching, however, he was enabled to speak strong words, and his "heart was so enlarged to declare the love of God," that it did not surprise him to be informed he was not to preach again in those churches where he had given this free utterance to the fulness of his feelings.

At this time he addressed a remarkable letter to William Law, the extraordinary man whom he once regarded as his spiritual instructor. The letter began in these words: "It is in obedience to what I think to be the call of God, that I, who have the sentence of death in my own soul, take upon me to write to you, of whom I have often desired to learn the first elements of the Gospel of Christ. If you are born of God you will approve the design, though it may be but weakly executed; if not, I shall grieve for you, not for myself. For as I seek not the praise of men, so neither regard I the contempt either of you or any other." With this exordium he introduced a severe lecture to his discarded master. For two years he said he had been preaching after the model of Mr. Law's two practical treatises, and all who heard had allowed that the law was great, wonderful, and holy; but when they attempted to fulfil it, they found that it was too high for man, and that by doing the works of the law should no flesh living be justified. He had then exhorted to pray earnestly for grace, and use all those other means of obtaining it which God hath appointed. Still he and his hearers were more and more convinced that by this law man cannot live; and under this heavy yoke he might have groaned till death, had not a holy man, to whom God had lately directed him, answered his complaining at once, by saying, "Believe, and thou shalt be saved. Believe in the Lord Jesus Christ with all thy heart, and nothing shall be impossible to thee. Strip thyself naked of thy own works and thy own righteousness, and flee to him."—"Now, sir," continued Wesley, "suffer me to ask, how will you answer it to our common Lord that you never gave me this advice? Why did I scarcely ever hear you name the name of Christ; never so as to ground anything upon faith in his blood? If you say you advised other things as preparatory to this, what is this but

laying a foundation below the foundation? is not Christ then the First as well as the Last? If you say you advised them, because you knew that I had faith already, verily you knew nothing of me; you discerned not my spirit at all." Law had given good proof of his discernment when he said to the aspirant, "Sir, I perceive you would fain convert the world!"

"I know that I had not faith," he continues; "unless the faith of a devil, the faith of Judas, that speculative, notional, airy shadow which lives in the head, not in the heart. But what is this to the living, justifying faith, the faith that cleanses from sin? I beseech you, sir, by the mercies of God, to consider deeply and impartially, whether the true reason of your never pressing this upon me, was not this, that you had it not yourself?" He then warned him, on the authority of Peter Boehler, whom he called a man of God, and whom he knew, he said, to have the Spirit of God, that his state was a very dangerous one; and asked him whether his extreme roughness, and morose and sour behaviour, could possibly be the fruit of a living faith in Christ?

To this extraordinary letter Law returned a temperate answer. "As you have written," said he, "in obedience to a divine call, and in conjunction with another extraordinary good young man, whom you know to have the Spirit of God, so I assure you, that considering your letter in that view, I neither desire nor dare to make the smallest defence of myself. I have not the least inclination to question your mission, nor the smallest repugnance to own, receive, reverence, and submit myself to you both in the exalted character to which you lay claim. But upon supposition that you had here only acted by that ordinary light, which is common to good and sober minds, I should remark upon your letter as follows: How you may have been two years preaching the doctrine of the two Practical Discourses, or how you may have tired yourself and your hearers to no purpose, is what I cannot say much to. A holy man, you say, taught you thus: *Believe and thou shalt be saved. Believe in the Lord Jesus with all thy heart, and nothing shall be impossible to thee. Strip thyself naked of thy own works and thy own righteousness, and flee to Him.* I am to suppose that till you met with this holy man you had not been taught this doctrine. Did you not above two years ago give a new translation of Thomas à Kempis? Will you call Thomas to account, and to answer it to God, as you do me, for not teaching you that doctrine? or will you say that you took upon you to restore the true sense of that divine writer, and to instruct others how they might best profit by reading him, before you had so much as a literal knowledge of the most plain, open, and repeated doctrine in his book? You cannot but remember what value I always expressed for Kempis, and how much I recommended it to your meditations. You have had a great many conversations with me, and I dare say that you

never was with me for half an hour without my being large upon that very doctrine which you make me totally silent and ignorant of. How far I may have discerned your spirit, or the spirit of others that have conversed with me, may, perhaps, be more a secret to you than you imagine. But granting you to be right in the account of your own faith, how am I chargeable with it?

"I am to suppose that after you had been meditating upon an author that, of all others, leads us the most directly to a real, living faith in Jesus Christ; after you had judged yourself such a master of his sentiments and doctrines as to be able to publish them to the world, with directions and instructions concerning such experimental divinity; that years after you had done this, you had only the faith of a devil or Judas, an empty notion only in your head; and that you were in a state through ignorance that there was any better to be sought after; and that you were in this ignorance because I never directed or called you to this true faith. But, sir, as Kempis and I have both of us had your acquaintance and conversation, so pray let the fault be divided betwixt us; and I shall be content to have it said that I left you in as much ignorance of this faith as he did, or that you learnt no more of it by conversing with me than with him. If you had only this faith till some weeks ago, let me advise you not to be too hasty in believing, that because you have changed your language or expressions, you have changed your faith. The head can as easily amuse itself with a *living and justifying faith in the blood of Jesus*, as with any other notion; and the heart, which you suppose to be a place of security, as being the seat of self-love, is more deceitful than the head. Your last paragraph concerning my sour, rough behaviour, I leave in its full force; whatever you can say of me of that kind, without hurting yourself, will be always well received by me."

Many years afterwards Wesley printed, and in so doing sanctioned, an observation of one of his correspondents, which explains the difference that now appeared to him so frightful between his own doctrine and that of William Law. "Perhaps," said this writer, "what the best heathens called Reason, and Solomon Wisdom, St. Paul Grace in general, and St. John Righteousness or Love, Luther Faith, and Fenelon Virtue, may be only different expressions for one and the self-same blessing, the light of Christ shining in different degrees under different dispensations.<sup>1</sup> Why then so many words, and so little charity exercised among

<sup>1</sup> Upon this point there is a curious coincidence of opinion between Wesley and one who, if they had been contemporaries, would have been a far more formidable antagonist than any that ever grappled with him in controversy. "I have often," says South, "been induced to think that, if we should but

strip things of mere words and terms, and reduce notions to realities, there would be found but little difference (so far as it respects man's understanding) between the *intellectus agens* asserted by some philosophers, and the *universal grace*, or *common assistances of the Spirit*, asserted by some divines (and

Christians, about the particular term of a blessing experienced more or less by all righteous men!" There are sufficient indications that in the latter part of his life Wesley reposed in this feeling of Catholic charity, to which his heart always inclined him.

His brother, who had been longer in acknowledging the want of efficient faith, attained it first. "I received," says Wesley, "the surprising news that he had found rest to his soul. His bodily strength (though it was just after a second return of pleurisy) returned also from that hour. Who is so great a God as our God!" He continued himself the three following days under a continual sense of sorrow and heaviness. This was his language: "Oh, why is it that so great, so wise, so holy a God will use such an instrument as me! Lord, let the dead bury their dead! But wilt Thou send the dead to raise the dead? Yea, Thou sendest whom Thou *wilt* send, and showest mercy by whom Thou *wilt* show mercy, Amen. Be it then according to Thy will! If Thou speak the word, Judas shall cast out devils." And again he thus expressed himself: "I feel that I am *sold under sin*. I know that I deserve nothing but wrath, being full of all abominations. All my works, my righteousness, my prayers, need an atonement for themselves. I have nothing to plead. God is holy; I am unholy. God is a consuming fire; I am altogether a sinner, meet to be consumed. Yet I hear a voice—'Believe, and thou shalt be saved. He that believeth is passed from death unto life.' Oh, let no one deceive us by vain words as if we had already attained this faith! By its fruits we shall know. Saviour of men, save us from trusting in any thing but Thee! Draw us after Thee! Let us be emptied of ourselves, and then fill us with all peace and joy in believing, and let nothing separate us from Thy love in time or eternity." This was his state till Wednesday, May 24th, a remarkable day in the history of Methodism, for upon that day he dates his conversion,<sup>1</sup>—a point, say his official biographers, of the utmost magnitude, not only with respect to himself, but to others.

On the evening of that day he went very unwillingly to a society in Aldersgate Street, where one of the assembly was reading Luther's pre-

particularly by John Goodwin, calling it the Pagan's debt and dowry); and that the assertors of both of them seem to found their several assertions upon much the same ground—namely, upon their apprehension of the *natural impotence* of the soul of man, immersed in *matter*, to raise itself to such spiritual and sublime operations, as we find it does, without the assistance of some higher and divine principle."—Vol. iv. p. 362.

<sup>1</sup> Philip Henry "would blame those who laid so much stress on people's

knowing the exact time of their conversion, which, he thought, was with many not possible to do. Who can so soon be aware of the daybreak or of the springing up of the seed sown? The work of grace is better known in its effects than in its causes. He would sometimes illustrate this by that saying of the blind man to the Pharisees, who were so critical in examining the recovery of his sight: 'This and the other I know not concerning it; but this one thing I know, that whereas I was blind, now I see.'"



face to the Epistle to the Romans. What followed is considered by his disciples as being of deep importance; it may therefore best be given in his own words: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt<sup>1</sup> my heart strangely warmed; I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, 'This cannot be faith, for where is thy joy?'" How many a thought arising from that instinctive logic which is grounded on common sense, has been fathered upon the personified principle of evil!<sup>2</sup> Here was a plain contradiction in terms,—an assurance which had not assured<sup>3</sup> him. He returned home, and was

<sup>1</sup> "Few divines have ever denied the possibility of our becoming assured of the favour of God in a sufficient degree to give substantial comfort to the mind. Their differences have rather respected the means by which the contrite become assured of that change in their relation to Almighty God, whom they have offended, which in Scripture is expressed by the term 'justification.' The question has been (where the notion of an assurance of eternal salvation has not been under discussion, and with this Mr. Wesley's opinions have no connexion), by *what means* is the assurance of Divine favour conveyed to the mind? Some have concluded that we obtain it by *inference*, others by the *direct testimony* of the Holy Spirit to the mind. The latter was the opinion of Mr. Wesley; but it was not so held as to reject the corroborating evidence of inference."—Watson, p. 66.—[ED.]

<sup>2</sup> "This remark gives a sufficient indication of his (Mr. Southey's) religious system. We are not only told that this change from doubt to confidence, and from disquiet to peace, was, in the whole process, a delusion carried on in opposition to common sense—which, however, would occasionally revolt, and throw in its counter plea of 'instinctive logic'—but the *ai-dévant* Socinian is suffered to come forth here without avail. Mr. Wesley referred his subse-

quent visitation of doubt 'to the enemy;' but (according to Mr. Southey) there is no such being: what we call his temptations arise from the 'instinctive logic of common sense;' and the tempter, with whom our Lord conflicted forty days—and the 'god of this world,' whose agency is said by the apostle to have been so constantly employed to counteract the Gospel—and 'the devil, whom we are to resist, that he may fly from us'—and our 'adversary the devil,' to whose wiles we are exhorted to oppose a constant sobriety and vigilance, is, by a true Socinian interpretation, resolved into a personification—'the personified principle of evil!'"—Watson, p. 23.—[ED.]

<sup>3</sup> On the entire question of assurance, used to denote an inward consciousness of sin being forgiven, the reader will do well to peruse the entire Fourth Section of Mr. Watson's Essay, pp. 58-86. He sums the entire question up as follows:—

"1. That he (Mr. Wesley) had the sanction of the greatest divines of the Reformation, and of the Church of England, for the doctrine of the assurance of pardon and adoption generally.

"2. That he might plead the authority of the greater number of them for the communication of that assurance to the mind by the direct agency of the Holy Spirit.

buffeted with temptations; he cried out, and they fled away; they returned again and again. "I as often lifted up my eyes," he says, "and He sent me help from His holy place. And herein I found the difference between this and my former state chiefly consisted. I was striving, yea fighting with all my might under the law, as well as under grace: but then I was sometimes, if not often, conquered; now I was always conqueror."

Before Samuel Wesley removed to Tiverton, his house in Dean's Yard had been a home for John and Charles whenever they went to London. After his removal, a family of the name of Hutton, who were much attached to him, desired that his brothers would make the same use of their house, and accordingly Charles went there on his return from Georgia, and John also. When, however, they were proceeding fast towards the delirious stage of enthusiasm, Charles chose to take up his quarters with a poor brazier in Little Britain, that the brazier might help him forward in his conversion. A few days after John also had been converted, as he termed it, when Mr. Hutton had finished a sermon,

"3. That his mind was too discriminating not to perceive that, in the scheme of assurance by inference from moral changes only, there was a total neglect of the offices explicitly ascribed to the Holy Spirit in the New Testament, and which on this scheme are unnecessary, viz., that of bearing witness with the spirits of believers that they are the children of God; that of the Spirit of adoption, by which they call God *Father* in that special sense in which it is correlative to that sonship which we obtain only by a justifying faith in Christ; and that of a Comforter, promised to the disciples to abide with them 'for ever,' that their 'joy might be full.'

"4. That in the scheme of inferential assurance, when stated in a way most accordant with the work of the Holy Spirit on the mind, the doctrine of his direct agency in producing love, and peace, and joy, is implied; and he felt, therefore, that it ought to be fully avowed and taught, both as a less ambiguous method of stating the doctrine, and because the sense of several important passages of Scripture are more fully expressed by it, and all the offices ascribed in them to the Holy Ghost are acknowledged.

"5. That his own experience, and the experience of thousands within his own knowledge, had given confirmation to his interpretation of the doctrine of inspiration on this subject. They had mourned as penitents; they had sought for forgiveness through the merits of the divine atonement; the burden of their sins had been removed; they had 'love, and peace, and joy;' they were able to repose with filial confidence upon God. Nor was this a transient emotion; it was 'the permanent sunshine of the breast;' it was not affected by outward troubles of life; it was unshaken in sickness, and unquenched in death. All this, with Mr. Southey, is enthusiasm; but it was so connected with a holy life, and a Christian temper, and with works of charity and piety; it was so uniform in those who experienced it, and so eminently connected with 'gentleness, goodness, meekness, faith, and temperance;' and, in a word, looked so much like a better principle, and assimilated so nearly with what is described in the Word of God as the work of the Spirit, and as 'pure and undefiled religion,' that Mr. Wesley . . . could not but believe it and teach it."—Watson, pp. 83-85.—[Ed.]

which he was reading on a Sunday evening to his family and his guests, John stood up, and to their utter astonishment assured them that he had never been a Christian till within the last five days; that he was perfectly certain of this, and that the only way for them to become Christians was to believe and confess that they were not so now. Hutton, who was exceedingly surprised at such a speech, only replied, "Have a care, Mr. Wesley, how you despise the benefits received by the two sacraments!" But when he repeated the assertion at supper, in Mrs. Hutton's presence, she made answer with female readiness, "If you were not a Christian ever since I knew you, you were a great hypocrite, for you made us all believe you were one." He replied, "that when we had renounced everything but faith, and then got into Christ, then and not till then had we any reason to believe we were Christians." Mr. Hutton asked him, "If faith only was necessary to save us, why did our Saviour give us his divine sermon on the mount?" But Wesley answered, "That was the *letter that killeth*." "Hold," said his antagonist, "you seem not to know what you say: are our Lord's words the letter that killeth!"

But it would have been as easy to cure a fever by reasoning with the patient, as to have made Wesley at this time doubt the soundness of his new opinions. He had just been abridging the life of Mr. Haliburton: "My son," says Mrs. Hutton, in a letter to Samuel Wesley, "designed to print it, to show the experience of that holy man of indwelling, &c. Mr. Hutton and I have forbidden him to be concerned in handing such books into the world; but if your brother John or Charles think it will tend to promote God's glory, they will soon convince my son that God's glory is to be preferred to his parents' commands." It was a very great affliction to them, she said, to see their two children drawn into these wild notions by their great opinion of Mr. John's sanctity and judgment. She supposed that Mr. John was about to visit his brother at Tiverton; and if his brother could then either confine or convert him, it would be a great charity to many other honest, well-meaning, simple souls, as well as to her children. When he knew his behaviour, he certainly would not think him "a quite right man;" and unless some stop could be put to his extravagance in exhorting people to disregard all teaching but by such a spirit as came in dreams to some, and in visions to others, the mischief which he would do wherever he went, among ignorant but well-meaning Christians, would be very great. She described her son as good-humoured, very undesigning, and sincerely honest; but of weak judgment, and so fitted for any delusion. He had been ill of a fever, and so many of these fancied saints gathered about him, that she expected his weak brain would have been quite turned.

To this letter, which represented a real and by no means a light affliction, Samuel Wesley returned such an answer as might have been

expected from a good and religious man of sound judgment. "Falling into enthusiasm," said he, "is being lost with a witness; and if you are troubled for two of your children, you may be sure I am so for two whom I may in some sense call *mine*,<sup>1</sup> who, if once turned that way, will do a world of mischief, much more than even otherwise they would have done good, since men are much easier to be led into evil than from it. What Jack means by his not being a Christian till last month, I understand not. Had he never been in covenant with God? 'Then,' as Mr. Hutton observed, 'baptism was nothing.' Had he totally apostatized from it? I dare say not: and yet he must either be unbaptized or an apostate, to make his words true. Perhaps it might come into his crown that he was in a state of mortal sin unrepented of, and had long lived in such a course. This I do not believe; however, he must answer for himself. But where is the sense of requiring everybody else to confess that of themselves, in order to commence Christians? Must they confess it whether it be so or no? Besides, a sinful course is not an abolition of the covenant; for that very reason because it is a breach of it. If it *were* not, it would *not* be broken.

"Renouncing everything but faith may be every evil, as the world, the flesh, and the devil: this is a very orthodox sense, but no great discovery. It may mean rejecting all merit of our own good works. What Protestant does not do so? Even Bellarmine on his death-bed is said to have renounced all merits but those of Christ. If this renouncing regards good works in any other sense, as being unnecessary, or the like, it is wretchedly wicked: and to call our Saviour's words *the letter that killeth*, is no less than blasphemy against the Son of Man. It is mere Quakerism, making the outward Christ an enemy to the Christ within."

Having then noticed some ravings which Mrs. Hutton had repeated to him, and which, he said, looked like downright madness, he says, "I do not hold it at all unlikely that perpetual intenseness of thought, and want of sleep, may have disordered my brother. I have been told that the Quakers' introversion of thought has ended in madness: it is a studious stopping of every thought as fast as it arises, in order to receive the Spirit. I wish the canting fellows had never had any followers among us, who talk of indwellings, experiences, getting into Christ, &c., &c.; as I remember assurances<sup>2</sup> used to make a great

<sup>1</sup> Mrs. Hutton says in one of her letters, "Your brothers are much more obligated to you than many children are to their parents; you doing for them as a most kind and judicious parent, when you had not the same obligation."—It seems probable that both John and

Charles were beholden to him for the means of their education.

<sup>2</sup> It is only fair to place upon record here, that, according to Mr. Wesley's view, the assurance of which he always speaks "as, in his view, the only source of religious peace and joy, and without

noise, which were carried to such a length, that (as far as nonsense can be understood) they rose to fruition; in utter defiance of Christian hope, since the question is unanswerable, What a man hath, why does he yet hope for? But I will believe none, without a miracle, who shall pretend to be rapt up into the third heaven. I hope your son," he continues, "does not think it as plainly revealed that he shall print an enthusiastic book as it is that he shall obey his father and his mother. Suppose it were never so excellent, can that supersede your authority? God deliver us from visions that shall make the law of God vain! I pleased myself with the expectation of seeing Jack; but now that is over, and I am afraid of it. I know not where to direct to him, or where he is. I heartily pray God to stop the progress of this lunacy."

Before this letter was written John had left England. After his new birth, he had continued about a fortnight in heaviness, because of manifold temptations,—in peace, but not in joy. A letter which he received perplexed him, because it maintained that "no doubting could consist with the least degree of true faith; that whoever at any time felt any doubt or fear, was not weak in faith, but had no faith at all; and that none had any faith till the law of the spirit of life had made him wholly free from the law of sin and death." Begging God to direct him, he opened his Testament, and his eye fell upon that passage where St. Paul speaks of babes in Christ, who were not able to bear strong meat, yet he says to them, "Ye are God's building; ye are the temple of God." Surely then, he reasoned, these men had some degree of faith, though it is plain their faith was but weak. His mind, however, could not bear to be thus sawn asunder, as he calls it; and he determined to visit the Moravians at Herrnhut, in the hope that, "conversing with those holy men, who were themselves living witnesses of the full power of faith, and yet able to bear with those that are weak, would be a means of so establishing his soul, that he might go on from faith to faith, and from strength to strength."

which such affections cannot be produced by religion, is conveyed to the mind immediately by the Spirit of God. Before, however, our 'rational' religionists, headed by Mr. Southey, open the full cry of enthusiasm upon this venerable man, it is right to remind them that he never failed to connect this doctrine with another, which, on the authority of St. Paul, he calls the witness of our own spirit, 'the consciousness of having received, in and by the Spirit of adoption, the *tempers* mentioned in the word of God as be-

longing to his adopted children,—a consciousness that we are inwardly conformed, by the Spirit of God, to the image of his Son, and that we walk before him in justice, mercy, and truth, doing the things which are pleasing in his sight.' The manner in which he here connects the testimony of the Spirit of God, and the testimony of our own spirit . . . . cannot justly be overlooked, if justice is to be done to Mr. Wesley's opinions."—Watson, pp. 67, 68.

## CHAPTER V.

## THE MORAVIANS.—WESLEY IN GERMANY.

FEW religious communities may look back upon their history with so much satisfaction as the United Brethren. In the ninth century Christianity was introduced into Bohemia, from Greece. When Bohemia was united to the empire by Otho I, the people were brought under the yoke of Rome, and compelled to receive a liturgy which they did not understand. Their first king, Wratislas, remonstrated against this, and entreated the Pope that the church service might continue to be performed in the language<sup>1</sup> of the country. The Pope replied, "Dear son, know that we can by no means grant your request; for having frequently searched the Holy Scriptures, we have there discovered that it has pleased, and still pleases, Almighty God to direct his worship to be conducted in hidden language, that not every one, especially the simple, might understand it. For if it were performed in a manner altogether intelligible, it might easily be exposed to contempt; or if imperfectly understood by half-learned persons, it might happen that by hearing and contemplating the word too frequently, errors might be engendered in the hearts of the people, which could not be easily eradicated. Therefore what your people ignorantly require can in nowise be conceded to them; and we now forbid it by the power of God and his holy apostle Peter." The Papacy prevailed, because it was supported by the secular power; but many still retained the custom of their fathers; and when some of the Waldenses sought refuge from persecution in Bohemia, they found people who, if not in fellowship with them, were disposed to receive their doctrines. The ground was thus ready for the seed when Wickliffe's writings were introduced: those writings produced a more immediate effect<sup>2</sup> there than they did in England; and Bohemia

<sup>1</sup> The Bohemians pleaded a miracle in support of the privilege which they claimed of having divine service performed in their own tongue. They had requested permission from Pope Nicholas, through the first preachers of Christianity in that country, Methodius and Cyrillus, who undertook the commission without the slightest hope of succeeding in it,—indeed, in the expectation that they should subject themselves to the scorn of the Sacred College. But when the matter was propounded in that College, a voice was heard, saying, "*Omnis spiritus laudet Dominum, &*

*omnis lingua confiteatur eum.*" And the Pope, says the legend, in obedience to the text which was thus divinely quoted, acceded to the petition of the Bohemians.—Dubravius, p. 26.

<sup>2</sup> Their knowledge of the Scripture was one of the causes which their enemies assigned for their heresy. *Tertia causa est, quia Novum Testamentum et Vetus vulgariter transtulerunt, et sic docent et discunt. Vidi et audiui rusticum idiotam, qui Iob recitavit de verbo ad verbum, et plures alios qui Novum Testamentum totum sciverunt perfecte.* But, according to this writer's account,

gave to reformed religion, in Huss the first, and in Jerome, the most illustrious of its martyrs.

The story of the religious war which ensued ought to be written in a popular form, and read in all countries : no portion of history exemplifies more strikingly the impolicy of persecution, the madness of fanaticism, and the crimes and the consequences of anarchy. And these awful lessons would be rendered more impressive by the heroic circumstances with which they are connected ; for greater intrepidity was never displayed than by those peasants who encountered armed enemies with no better weapons than their flails ; and the modern science of fortification may be traced to that general who, after he had lost his only eye in battle, continued to lead his devoted troops to victory ; and who, with his dying breath, ordered that a drum should be made of his skin : "the sound of it," he said, "would put the Germans to flight." This struggle for reformation was made too soon ; that under the Elector Palatine too late. His feeble attempt at maintaining the kingdom to which he was elected, ended in the loss of his hereditary dominions : his paternal palace, which for beauty of structure and situation has rarely been equalled, was destroyed, and at this day it is, perhaps, the most impressive of all modern ruins : his family became wanderers, but his grandson succeeded to the British throne, and that succession secured the civil and religious liberties of Britain. Bohemia paid dearly for this final struggle ; her best blood was shed by the executioner, and her freedom was extinguished.

The persecution that followed was deliberately planned and effected. The Protestant clergy were banished, first from Prague, and what till now had been the free cities—soon from the whole kingdom. After a short interval, the nobles of the same persuasion were subjected to the same sentence, and their estates confiscated. The common people were forbidden to follow, for the law regarded them as belonging to the soil. Among the exiled preachers was John Amos Comenius,<sup>1</sup> once well known in schools by his *Janua Linguarum Reserata*, notorious in his day for accrediting the dreams of certain crazy enthusiasts, but most to

they made some extraordinary blunders in their translation. In the first chapter of St. John, for instance, he says, *sui, id est porci, eum non receperunt* ; *sui dicentes, id est suis*. This is not credible upon such testimony.—*De Waldensibus, apud Scriptores rerum Bohemicarum*, p. 222.

<sup>1</sup> "That brave old man, Johannes Amos Comenius, the fame of whose worth hath been trumpeted as far as more than three languages (whereas

every one is indebted to his *Janua*) could carry it, was agreed withal by our Mr. Winthrop, in his travels through the Low Countries, to come over into New England, and illuminate this (Harvard) College and country in the quality of a President : but the solicitations of the Swedish ambassador diverting him another way, that incomparable Moravian became not an American."—Cotton Mather's '*Magnalia*,' b. iv. p. 128.

be remembered for the part which he bore in the history of the Moravian church. Being harboured by a noble, he continued to visit his congregation at Fulnek,<sup>1</sup> till the nobles were banished; then, taking with him a part of his flock, he emigrated through Silesia into Poland. When they reached the mountains on the confines, he looked back upon his country, which he was about to leave for ever, and falling on his knees, his companions kneeling and weeping with him, he prayed that God would not utterly remove his Gospel from Bohemia, but still reserve to himself a seed. A hundred years afterwards that prayer was inscribed within the ball of the Bohemian church-steeple at Berlin, when it was regarded as a prophecy that had been accomplished.

At a synod held at Lissa in 1632, Comenius was consecrated bishop of the dispersed brethren from Bohemia and Moravia. During the thirty years' war he lived in a state of high excitement and turbulent hope, till disappointment and age brought with them more wisdom, and a more contented reliance upon Providence. He then found a melancholy consolation in recording the history and discipline of a church which he believed would die with him; and he dedicated this book as his last will and testament, and as a precious legacy to the Church of England, to use it according to their own pleasure, and preserve it as a deposit for the posterity of the brethren. "You," said he, "have just cause indeed to love her, even when dead, who, whilst yet living, went before you in her good examples of faith and patience. God himself, when he took away and laid waste his people's land, city, temple, because of their unthankfulness for his blessings, He would still have the basis of the altar to be left in its place, upon which, after ages, when they should be returned to themselves and to God, they might build again. If, then, by the grace of God, there have been found in us (as wise men and godly have sometimes thought) anything true, anything honourable, anything just, anything pure, anything to be loved and of good report, and if any virtue and any praise, care must be taken that it may not die with us when we die; and at least, that the very foundations be not buried in the rubbish of present ruins, so that the generations to come should not be able to tell where to find them. And indeed this care is taken, and provision is made on this behalf by this our trust entrusted in your hands."

Comenius comforted himself by thinking that, in consequence of the events which he had lived to witness, the Gospel would pass away from

<sup>1</sup> "The inhabitants of this little town still speak of him as the last minister of the Picards, and as a wise and learned man. A hospital has been erected on the site of the house in which he used

to preach, but it is still called *Zbor*, the Assembly, or the Meeting-house." Cranz's 'History of the Brethren,' translated by Latrobe, p. 93.



Christendom to other nations, "that so, as it was long ago, our stumbling might be the enriching of the world, and our diminishing the riches of the Gentiles. The consideration," added he, "of this so much to be admired eternal Providence doth gently allay the grief which I have taken by reason of the ruin of the church of my native country, of the government of which (so long as she kept her station) the laws are here described and set forth in view; even myself, alas! being the very last superintendent of all, am fain, before your eyes, O Churches! to shut the door after me."

He was, however, induced, by the only other surviving bishop of the brethren, to assist in consecrating two successors, that the episcopal succession among them might not be broken: one of these was his son-in-law, Peter Figulus Jablonsky, who was consecrated for the Bohemian branch, *in spem contra spem*, in hope against all expectation, that that branch might be restored.

Before his banishment, Comenius had been minister of the little town of Fulnek, in the margravate of Moravia; there he was long remembered with veneration, and there, and in the surrounding village, the doctrines which he had so sedulously inculcated were cherished in secret. The brethren, though compelled to an outward conformity with the Romish establishment, met together privately, preserved a kind of domestic discipline, and when the rinsing of the cup, which for a while had been allowed them, was withheld, they administered the communion among themselves: the magistrates knew these things, and sometimes interfered, and punished such infractions of the law as were complained of with fine and imprisonment; but the government had learnt wisdom and moderation from experience, and was averse from any violent persecution, relying upon length of time and worldly conveniences for producing a perfect conformity to the dominant church. From time to time such of the brethren as could find means of removal fled from Bohemia and Moravia into the Protestant parts of Germany, and in this way a silent but considerable emigration took place during the latter half of the seventeenth and the beginning of the eighteenth century. One of these emigrants, by name Christian David, and by trade a carpenter, and becoming zealous for the faith of his fathers, and the increase of true religion, endeavoured to procure a safe establishment for such of his brethren as might be desirous of following his example, and shaking the dust of their intolerant country from their feet, to settle in a land where they might enjoy their own form of worship. By his means application was made, through two reformed clergymen, to Nikolaas Ludwig, Count of Zinzendorf.

Count Zinzendorf, then in the twenty-first year of his age, was a Saxon nobleman of great ardour and eccentricity. His mind had received a strong religious bias from early education under his grandmother, and

being then placed under the care of Professor Franke, the Pietist, at Halle, that good man inoculated with enthusiasm a more fiery disposition than his own. Already when a boy he had formed religious societies; already he had bound himself by a vow to labour for the conversion of the heathen, not in his own person, but by enabling others who should be well qualified thus to devote themselves. If his relations would have allowed him he would have entered into holy orders at this early age; and when prevented from this design, he purchased the lordship of Bertholdsdorf, in Lusatia, meaning there to pass his life in retirement. He was, however, induced by his grandmother to accept an office in the Saxon government. To this personage Christian David's application was made known: he replied, that the emigrants might come when they pleased; he would endeavour to provide for them a place where they should not be molested; and meantime would receive them at Bertholdsdorf. Accordingly, ten persons from the village of Schlen, in Moravia, set off for this asylum, under Christian David's guidance. On their arrival it was thought better that they should settle in some spot by themselves than in the village, and the count's major-domo, a man who took a religious interest in their behalf, led them to a place where it was intended they should build. It was a piece of ground near a hill called the Hutberg, or Watch Hill, on the high road to Zittau: the site had little to recommend it; it was overgrown with brakes and brambles; it was boggy, so that waggons frequently stuck fast there; and there was a want of water. Heitz, the major-domo, had gone there twice before sunrise, to observe the rising of the vapours, and infer from thence in what part a well might be dug with most likelihood of success; and on these occasions he had prayed fervently that the measures for the benefit of these poor fugitives might be successful, and had resolved that he would build the first house in the name of the Lord. When they came to the ground, one of the women objected to it, and asked where they were to get water in that wilderness: they would rather have settled in the village. Christian David, however, saw what conveniences there were for building on the spot, and striking his axe into one of the trees, exclaimed, "Here hath the sparrow found an house, and the swallow a nest for herself, even thine altars, O Lord of hosts!" So they began their work without assistance, but cheerfully and full of hope.

The count's grandmother, Lady Gersdorf, who resided near, at Hennemersdorf, sent them a cow, that the children might not want milk. The first tree was felled on the 17th of June, 1722, and on the 7th of October they entered their first house. "May God bless the work," said the major-domo, in the report which he transmitted to his master, "according to his lovingkindness, and grant that your excellency may build a city on the Watch Hill (*Hutberg*), which may not only stand under the Lord's guardianship, but where all the inhabitants may stand upon the

watch of the Lord!" (*Herrn Hut.*) In allusion also to the name of the ground, he preached at the dedication of the house upon this text from Isaiah: "I will set watchmen upon thy walls, O Jerusalem! which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." From these circumstances the settlement which was thus formed obtained the well-known name of Herrnhut, the watch of the Lord.

Zinzendorf meantime took little thought of these transactions, for he was engaged in wooing and wedding the Countess Erdmuth Dorothea Reuss. At the close of the year, as he was taking his lady to Hennersdorf, he saw from the road, equally to his surprise and satisfaction, a house in the wood, upon which he stopped, went in to bid the Moravians welcome, and fell on his knees with them and prayed. Shortly afterwards he took possession of the mansion which had been built for him at Bertholdsdorf. Here he collected round him a knot of religious friends, among others Baron Frederic de Watteville, his fellow-student under Professor Franke, and who, like himself, had imbibed the spirit of Pietism from their tutor. The Lady Joanna de Zetzschwitz also came there, whom the baron afterwards married. She brought some girls to be educated under her care, and thus laid the foundation of what was subsequently called the Economy of Girls, at Herrnhut. The kinsmen of the Moravian emigrants were questioned by their lords, the Jesuits of Olmutz, concerning the flight of their relations; and having undergone some imprisonment on that account, and being threatened with the Inquisition because, after their release, they had requested leave to emigrate also, they thought it best to abandon their possessions, and fly to the same place of refuge. The settlers at Herrnhut found themselves so comfortably established, that some of them went back to bring away their friends and relations. This gave occasion to severities on the part of the government; and the count at length thought it advisable to go into Moravia himself, and explain to the Cardinal Bishop of Olmutz that his intention had only been to grant an asylum on his estates to a few Protestant families. He endeavoured to procure some indulgence for them in their own country: this, he was told, could not be done: it was added that they should not be prevented from emigrating<sup>1</sup> quietly, but that

<sup>1</sup> "Those," says Cranz, "who sought nothing but the salvation of their souls, and on that account forsook their possessions, parents or children, friends and relations, were favoured with such success, that they were often able to free themselves from their chains in a wonderful manner, to leap from a high prison without hurt, to pass through the

guards undiscovered in the open day, or to run away and hide themselves from them. Were they stopped on the road, the upright representation of the true end of their emigrating, and the piteous cries of their children, had such an effect, that they were suffered to pass. But those who secretly disposed of their property, and took the money with them,

such as returned to instigate others to remove must take the consequence. This was a wise and humane policy scarcely to have been expected from an Austrian government at that time.

All emigrants, however, were not indiscriminately received: they were examined respecting the manner in which they had left their own country, and their answers were carefully minuted, that legal evidence might be given, if it were required, concerning their reception; and if after awhile it appeared that any person had removed for any other than a religious motive, he was furnished with money for his journey, and sent back. The first discussions concerning discipline were occasioned by five young and ardent men, who fled from Moravia before the connivance of the government was understood, and set out singing the same hymn which their predecessors had sung when they abandoned their country in a like manner, and for a like cause, a hundred years before them. One of them was that David Nitschmann whom Wesley afterwards found at Savannah. These brethren insisted that the economy of their fathers should be restored; and when the count and the ministers at Herrnhut did not at once accede to their proposal, they were about more than once to take up their staves, and depart. Disputes concerning doctrine as well as discipline soon sprang up, and the evil passions by which dissension, schism, and the mutual hatred of religious factions are produced, seemed at one time likely to destroy the new settlement. Perhaps this is the only instance in ecclesiastical history wherein such disputes have been completely adjusted; and this event must be ascribed to the influence which Count Zinzendorf possessed as the patron and protector of the emigrants, at least as much as to his great talents and undoubted piety. The day upon which they all agreed to a constitution, ecclesiastical and civil, he ever afterwards called the critical day, because it was then decided "whether Herrnhut should prove a nest of sects, or a living congregation of Christ." It was, however, subsequently taken into consideration more than once, whether they should lay aside their peculiar discipline for the sake of avoiding evil reports; Count Zinzendorf himself inclined at one time to this concession, and thought it better that they should be entirely embodied in the Lutheran church, with which they professed a perfect conformity in doctrine: the brethren, who were then between 500 and 600 in number, regarded the discipline as the precious inheritance which had been left them by their fathers, but they consented to let the question be decided by lot,<sup>1</sup> in full confi-

or wanted to go off with loaded waggons, were frequently either betrayed, or when they had got half-way on their journey, stopped, and brought back again, or plundered of their effects."—P. 108. In a certain stage of enthusiasm, men are equally prone to expect miracles and

to believe them.

<sup>1</sup> It was probably, therefore, from a Moravian source that Mr. Wesley learned to make use of *Sortilegium* as his guide in important matters.—See an instance recorded above, at the commencement of Chapter IV.—[ED.]

dence that the decision would be directed by immediate Providence. Two verses, therefore, from St. Paul were written on separate papers. The first was in support of Count Zinzendorf's motion: "To them that are without law, be ye as without law (being not without law to God, but under the law in Christ), that ye may gain them that are without law."<sup>1</sup> The text of the second lot was this: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught."<sup>2</sup> The trial was preceded by fervent prayer: a child of four years old drew the second lot; and they "entered from that day (in their own words) into a covenant with each other to remain upon this footing, and in this constitution to carry on the work of the Lord, and to preach his gospel in all the world, and among all nations whithersoever He should be pleased to send or scatter them abroad."

By this time the establishment of Herrnhut had excited much curiosity in Germany. In one day above fifty letters were received soliciting information concerning it, and many visitors, among whom were persons of high rank, came to see things with their own eyes. The new community was attacked also from various quarters. A Jesuit began the war, and there were Lutheran divines who entered into it upon the same side. Count Zinzendorf was too wise to engage in controversy himself. "The world hates me," said he; "that is but natural: some of my mother's children are angry with me; this is grievous. The former is not of sufficient importance to me that I should lose my time with it, and the others are too important to me to put them to shame by an answer." But although his own conduct was more uniformly discreet than that of any other founder of a Christian community (it would be wronging the Moravian brethren to designate them as a sect), he was involved in difficulties by the indiscretion of others, and the jealousy of the government under which he lived. He was therefore ordered to sell his estates, and afterwards banished. Against the first of these mandates he had provided by conveying his estates to his wife; and though he was soon permitted to return to his own country, yet as the brethren were only continuing in Saxony upon sufferance, it was judged advisable to enlarge themselves by establishing colonies in countries where the magistrates would not interfere with them, and no foreign prince would interfere with their protectors. When the count resigned his estates, he devoted himself from that time wholly to the service of the Lord, and more especially among that congregation of exiles which God had committed to his care, and which he regarded as a parish destined to him from eternity. Having now resolved to enter into holy orders, he wished at once to obtain a rank in the reformed church which might not, according to common opinion, appear derogatory to the royal order of Dane-

<sup>1</sup> 1 Cor. ix. 21.<sup>2</sup> 2 Thess. ii. 15.

brog, wherewith the King of Denmark had invested him. There was in the Duchy of Wurtemberg a convent of St. George, in the Black Forest, near the Brigach, which is one of the sources of the Danube: at the Reformation this convent had been made a bishopric, but having been destroyed by fire in 1634, it had not been rebuilt, and the prelacy had ceased. Count Zinzendorf proposed to the duke, if he would renew it in his favour, to restore the convent at his own expense, and found a theological seminary there as a prelate of the Wurtemberg church. But the duke, who was a Roman Catholic, though the sovereign of a Protestant country, would do nothing which could give umbrage to those of his own persuasion.

It is seldom that a German of high birth enters into holy orders. Hitherto, perhaps, the count had retained something of the pride of birth. Upon this repulse the last remains were subdued. Under the name of De Freydek, which, though it was one of his titles, sufficiently disguised him, he went as private tutor into a merchant's family at Stralsund, that he might pass through the regular examination of the clergy in that character, as a candidate in divinity; and having preached and been approved in that city, he was ordained at Tubingen, resigning his Danish order, because he was not permitted to wear it in the pulpit. Missionaries were now sent abroad from Herrnhut, and colonies established in various parts of the Continent. Nitschmann was consecrated at Berlin by Jablonsky and his colleague, to be a bishop or senior of the Moravian Brethren; and in the ensuing year he and Jablonsky, in the same city, consecrated the count. He had previously been in England, to consult with Archbishop Potter, whether or no there would be any objection, on the part of the Church of England, to employing the brethren as their missionaries in Georgia. The reply of that learned and liberal prelate was, that the Moravian Brethren were an Apostolical and Episcopal Church, not sustaining any doctrines repugnant to the Church of England; that they, therefore, could not with propriety, and ought not to be, hindered from preaching the Gospel to the heathen. And, after the count had been consecrated, the archbishop addressed to him a letter.

The count was still a banished man from Saxony, when Wesley, with his old fellow-traveller Ingham, and six other companions of the same spirit (three of whom were Germans), left England to visit the Moravian Brethren at Herrnhut, in expectation that by communion with them his faith would be established. They landed at Rotterdam, and proceeded to Ysselstein. By desire of the Princess Dowager of Orange, a colony had been established here on her barony, as a convenient station where they who were about to embark for foreign missions might prepare for the voyage. Baron de Watteville was residing here, and here Wesley found some of his English acquaintance domesticated, and passed a day

with the community in religious exercises, and in "hearing from them," he says, "the wonderful work which God was beginning to work over all the earth." They travelled on foot to Cologne, went up the Rhine to Mentz, and were received at Frankfort by Peter Boehler's father. The next day they reached Marienborn, where Zinzendorf had a family of disciples, consisting of about fifty persons, gathered out of many nations. "And here," says Wesley, "I continually met with what I sought for—living proofs of the power of faith; persons saved from inward as well as outward sin, by the love of God shed abroad in their hearts; and from all doubt and fear, by the abiding witness of the Holy Ghost given unto them."

Here he collected the opinions of the count upon those peculiar points of doctrine in which he was most interested: they were fully delivered in a conference for strangers, and in reply to the question, Can a man be justified, and not know it?<sup>1</sup> they were to this effect: "1. Justification is the forgiveness of sins. 2. The moment a man flies to Christ, he is justified; 3, and has peace with God, but not always joy; 4, nor, perhaps, may he know he is justified till long after; 5, for the assurance of it is distinct from justification itself. 6. But others may know he is justified, by his power over sin, by his seriousness, his love of the brethren, and his hunger and thirst after righteousness, which alone proves the spiritual life to be begun. 7. To be justified is the same thing as to be born of God (here Wesley remarks, 'No; this is a mistake'). Lastly, 8. When a man is awakened he is begotten of God, and his fear and sorrow, and sense of the wrath of God, are the pangs of the new birth." These were not the tenets which Wesley had learnt from Peter Boehler, who seems more than any other man to have possessed, at one time, a commanding influence over the English aspirant. He taught thus: "1. When a man has a living faith in Christ, then he is justified. 2. This living faith is always given in a moment; 3, and in that moment he has peace with God; 4, which he cannot have without knowing that he has it; 5, and being born of God he sinneth not; 6, and he cannot have this deliverance from sin without knowing that he has it."<sup>2</sup>

Both statements Wesley noted in his journal, expressing no opinion

<sup>1</sup> "The scriptural view is, that when sin is forgiven by the mercy of God through Christ, we are, by some means, assured of it, and peace and satisfaction of mind take the place of anxiety and fear."—Watson, p. 61.—[Ed.]

<sup>2</sup> "An assurance that the sins which are felt to 'be a burden intolerable' are forgiven, and that the ground of that apprehension of future punishment

which causes the penitent to 'bewail his manifold sins,' is taken away by restoration to the favour of the offended God, must be allowed, or nothing would be more incongruous and impossible than the comforts, the peace, the rejoicing of spirit, which, both in the Scriptures and in the services of almost all churches, are attributed to believers."—Watson, p. 65.—[Ed.]

upon either, though undoubtedly he agreed with Boehler. Of the count he says little: Zinzendorf and Wesley had admired and loved each other at a distance; but their friendship was not likely to be improved by nearer intercourse. The count stood in the double relation of Prophet and Patron to the Moravians. He was still the German baron; and in a country where feudal pride had abated nothing of its pretensions, his rank and power unavoidably, though perhaps unwittingly, increased and confirmed his authority over a people who stood in need of his protection, and had been bred up, many of them in vassalage, and all in conscious inferiority. Watteville, the only member of the Moravian Church, who was his equal in rank, acknowledged the ascendancy of his talents, and he lived in a spiritual empire within which his discourses and writings were received as oracles, and his influence was supreme. Wesley came to visit him with impressions altogether favourable; he had submitted himself almost as a disciple to Boehler, and had still the feelings of a disciple rather than a teacher when he reached Marienborn. Yet, though in this state of mind he would be little disposed to provoke controversy, and certainly had no desire to detect errors among a people whom he hoped to find as perfect as he had fancied them to be, Zinzendorf must sometimes have felt the edge of his keen logic. No man in the character of a religious inquirer had ever before approached him upon a footing of fair equality; and from the mere novelty of this circumstance, if not from instinctive jealousy or natural penetration, he was likely soon to perceive that Wesley was not a man who would be contented with holding a secondary place. They certainly parted with a less favourable<sup>1</sup> opinion of each other than each had entertained before the meeting.

But the community appeared to Wesley such as his ardent imagination had prefigured them, and under this impression he wrote of them from Marienborn to his brother Samuel: "God," said he, "has given me at length the desire of my heart. I am with a church whose conversation is in Heaven, in whom is the mind that was in Christ, and who so walk as he walked. As they have all one Lord and one faith,

<sup>1</sup> Mr. Hampson, in his life of Wesley, relates that the count, who regarded him as a pupil, ordered him one day to dig in the garden. "When Mr. Wesley had been there some time, working in his shirt, and in a high perspiration, he called upon him to get into a carriage that was in waiting, to pay a visit to a German count; nor would he suffer him either to wash his hands, or to put on his coat. 'You must be simple, my brother!' was a full answer to all his

remonstrances; and away he went like a crazed man *in statu quo*." Mr. Hampson adds, that he has no doubt of the authenticity of this anecdote; but it is not likely that Zinzendorf, who had been in England, should have exacted this proof of docility from an English clergyman, or that Wesley should have submitted to it. Similar, but more extravagant tales are common in monastic history.



so they are all partakers of one spirit, the spirit of meekness and love, which uniformly and continually animates all their conversation. Oh! how high and holy a thing Christianity is! and how widely distant from that I know not what, which is so called, though it neither purifies the heart nor renews the life after the image of our blessed Redeemer! I grieve to think how that holy name by which we are called must be blasphemed among the heathen, while they see discontented Christians, passionate Christians, resentful Christians, earthly-minded Christians. Yea, to come to what we are apt to count small things, while they see Christians judging one another, ridiculing one another, speaking evil of one another, increasing instead of bearing one another's burdens. How bitterly would Julian have applied to these, 'See how these Christians love one another!' I know I myself—I doubt *you* sometimes, and my sister often—have been under this condemnation."

He had intended to rest at Marienborn only for a day or two, but he remained a fortnight. As the travellers advanced in Germany, they were grievously annoyed by municipal and military examinations, which were conducted with the most phlegmatic inhospitality. These senseless interruptions provoked Wesley, who had been accustomed to English liberty in his motions, and who was impatient of nothing so much as of loss of time. "I greatly wonder," said he, "that common sense and common humanity (for these, doubtless, subsist in Germany as well as England) do not put an end to this senseless, inhuman usage of strangers, which we met with at almost every German city. I know nothing that can reasonably be said in its defence in a time of full peace, being a breach of all the common, even heathen, laws of hospitality. If it be a custom, so much the worse, the more is the pity, and the more the shame." They were sometimes carried about from one magistrate to another for more than two hours, before they were suffered to go to their inn. After a journey of eleven days from Marienborn they reached Herrnhut.

This place, the first and chief settlement of the Moravian Brethren, consisted at that time of about a hundred houses, built upon the great road from Zittau to Lobau. The brethren had chosen to build by the road-side, because they expected to find occasion for offering instruction to travellers as they might be passing by. The visitors were lodged in the house appointed for strangers. Here Wesley found one of his friends from Georgia, and had opportunities of observing and inquiring fully into the economy of this remarkable people, who, without the restriction of a vow, had submitted to a rule of life as formal as that of a monastic order, and though in some respects less burthensome, in others not less fantastic. The sexes were divided each into five classes, the three first consisting of children according to their growth, the two others of the young and of the married. The single men, and single women, and

widows dwelt in separate houses, but each in community. Two women kept a nightly watch in the women's apartment, and two men in the street. They were expected to pray for those who slept, and to sing hymns which might excite feelings of devotion in those who were awake. There was an *Eldest* over each sex, and two inferior eldests over the young men and the boys, and over the unmarried women and the girls. Besides this classification according to sex, age, and condition, each household was considered as a separate class, and had its helper or deacon, its censor, its monitor, its almoner, and its servant or helper of the lowest order; in the female classes these offices were filled by women. The deacon or helper was to instruct them in their private assemblies; to take care that outward things were done decently and in order, and to see that every member grew in grace, and walked suitably to his holy calling. The censors were to observe the smallest things, and report them either to the helpers or monitors, and the monitors might freely admonish even the rulers of the Church. And, as if this system of continual inspection were not sufficient, there were secret monitors, besides those who were known to hold that office. They were subdivided into bands, the members of which met together twice or thrice a week to confess their faults one to another, and pray for one another. Every band had its leader chosen as being a person of the most experience, and all these leaders met the superior *Eldest* every week, for the purpose of "laying open to him and to the Lord whatsoever hindered or furthered the work of God in the souls committed to their charge."

There were four pastors, or teachers, as they were called, at Herrnhut, and these persons were regularly ordained. They were overseers of the whole flock, and were the only men, except the eldest and one or two of the helpers, who were allowed to converse with the women. The elders, and teachers, and helpers held one weekly conference concerning the state of the souls under their care, another concerning the youth, and a daily one relating to the outward affairs of the Church. The censors, monitors, almoners, attendants on the sick, servants, schoolmasters, young men, and even the children, had also their weekly conferences relating to their several offices and duties; and once a week there was a conference at which any person might be present, and propose any question or doubt. Public service was performed every morning and evening at eight o'clock: it consisted of singing and expounding the Scriptures, with a short prayer, which in the evening was usually mental; and this latter service concluded with the kiss of peace. On Sunday, in addition to the daily service and the regular church service at Bertholdsdorf, the superior gave separate exhortations to all the members of the community, who were divided for that purpose into fourteen classes, spending about a quarter of an hour with each class.

After the evening eight o'clock service, the young men went round the town, singing hymns. On the first Saturday in the month the sacrament was administered, and they washed each other's feet, the men and women apart; the second was a solemn prayer-day for the children; the third was set apart for a general intercession and thanksgiving; the fourth was the monthly conference of all the superiors of the church. And a round of perpetual prayer through every hour of the day and night was kept up by married men and women, maids, bachelors, boys, and girls, twenty-four of each, who volunteered to relieve each other in this endless service.

The children were prepared by their education for a life of such continual pupilage. They rose between five and six, prayed awhile in private, and worked till seven; an hour's schooling followed, and then the hour of public service. From nine till eleven they were at school; they were then indulged with an hour's walk: at twelve they dined altogether, and worked till one: from one till three, writing or working was the order of the day, arithmetic at three, history at four: work again at five, supper at six, and more work till seven: a little prayer at seven, and a little walking till eight, when the younger children went to bed, and the larger to public service; when this was done they were set again to work till bedtime, which was at ten. Latin, Greek, Hebrew, French, and English were taught. There were no holidays or relaxation of any kind, except the little time allowed for walking.

It is somewhat remarkable that Wesley should have said nothing of their customs respecting matrimony.<sup>1</sup> He took the account which they presented to the Theological Faculty at Wittemberg, and appears not to have inquired farther. In this the Moravians say, "We highly reverence marriage, as greatly conducive to the kingdom of Christ: but neither our young men nor women enter into it till they assuredly know they are married to Christ. When any know it is the will of God that they should change their state, both the man and woman are placed for a time with some married persons, who instruct them how to behave, so that their married life may be pleasing to God. Then their design is laid before the whole Church, and after about fourteen days, they are solemnly joined, though not otherwise habited than they are at other times. If they make any entertainments, they invite only a few intimate friends, by whose faithful admonitions they may be the better prepared to bear their cross, and fight the good fight of faith." This

<sup>1</sup> Marriage is enumerated, in one of the Moravian hymns, among the services of danger for which the brethren are to hold themselves prepared:—

"You, as yet single, and but little tied,  
Invited to the supper with the bride:  
That, like the former warriors, each may stand  
Ready for land, sea, marriage, at command."

passage Wesley inserted in the second part of his journal, without any comment or farther explanation. The presumptuousness of a community which could thus expect that its individual members would certainly be informed, whether it was the will of God that they should marry, or remain in singleness, and the fanatical spirit in which this wild opinion is expressed, were too congruous to his own state of mind at that time to excite in him either surprise or disapprobation. There were, however, other circumstances connected with the subject, which it may seem extraordinary that he should not have noticed. The very account which he published, imperfect as it is, exhibits in a manner sufficiently glaring one inconvenience arising from the unnatural separation<sup>1</sup> of different

<sup>1</sup> This is carried so far, that in their burial-places there are "distinct squares for married men and unmarried, for married and unmarried women, for male and female children, and for widows." (Wesley's 2nd Journal.) The same separation was observed in the burial-grounds of the Guarani Missions, and there also, as with the Moravians, "the churchyard was what a Christian place of burial should be, a sacred garden of the dead." I transcribe from the 'Periodical Accounts of the Moravian Missions' (vol. iii. p. 35) the description of that at Bavians Kloof, in the Cape Colony. "As our burying-ground was nothing but a wild and rough-looking field, divided from our garden by a small path, brother Rose undertook to make it look more decent. Having measured a square of a hundred and

eighty feet, he divided it into nine compartments, with paths between them. As we have no stones here fit for gravestones, each grave is marked with a short post, upon which a board is fixed, with a number painted upon it, referring to a ground-plan which exhibits a catalogue of the deceased. A broad path leads in a straight line through our garden, into and through the burying-ground. This path is enclosed by rows of trees, and the burying-ground is surrounded with a hedge of roses. All our Hottentots assisted with great willingness in completing this work, and are highly pleased with the regular and decent appearance of their future resting-place."

It is from what he has seen among the Moravians that Montgomery has imagined his beautiful burying-place of the Patriarchs—

"A scene sequestered from the haunts of men,  
The loveliest nook of all that lovely glen,  
Where weary pilgrims found their last repose:  
The little heaps were ranged in comely rows  
With walks between, by friends and kindred trod,  
Who dress'd with duteous hands each hallowed sod.  
No sculptured monument was taught to breathe  
His praises whom the worm devoured beneath;  
The high, the low, the mighty, and the fair,  
Equal in death, were undistinguished there;  
Yet not a hillock mouldered near that spot,  
By one dishonoured, or by all forgot:  
To some warm heart the poorest dust was dear,  
From some kind eye the meanest claim'd a tear.  
And oft the living, by affection led,  
Were wont to walk in spirit with their dead,  
Where no dark cypress cast a doleful gloom,  
No blighting yew shed poison o'er the tomb;

sexes, ages, and conditions: men and women of marriageable years were presumed to be so ignorant of the manners and duties of the married life, that they were "to be placed for a time with some married persons" for the purpose of instruction. This would be ludicrous if it were not pitiable. The system indeed of taking children from their parents, breaking up domestic society, and sorting human beings, like cabbage-plants, according to their growth, is not more consonant to nature than the Egyptian method of hatching eggs in ovens: a great proportion of the chickens are said to be produced with some deformity, and hens thus hatched bear a less price than those which have been reared in the natural way, because it often happens that they will not sit upon their eggs,—the course of instinct having been disturbed.

From this preposterous education, it followed necessarily that there could be little predilection between parties who had never seen each other in domestic life, and to whom indeed no opportunities of intercourse seem to have been afforded. In consequence therefore of this discipline, persons who were disposed to marry usually left the choice to the elders,<sup>1</sup> and even in the rare cases where there happened to be a previous preference, the approbation of the elders was necessary, and frequently the parties were mated by lot. It is said that unhappy marriages were seldom known among them, and this might be expected; not from any wisdom in the arrangement, still less from any such interposition of Providence as that whereon it presumes, but from the rule under which they lived, and the continual inspection to which they

---

But white and red with intermingling flowers  
The graves looked beautiful in sun and showers.  
Green myrtles fenced it, and beyond their bound  
Ran the clear rill with ever-murmuring sound.  
'Twas not a scene for grief to nourish care,  
It breathed of hope, and moved the heart to prayer."

*World before the Flood.* Canto 5.

<sup>1</sup> Wesley had submitted to this part of their discipline in Georgia. The origin, or if Cranz be accurate in so affirming, the revival of this preposterous practice, is ascribed to a sister who afterwards made a considerable figure in London as General Elderess. "Among the sisters," says their historian (p. 126), "out of whom elderesses of the congregation had been chosen since 1728, after the example of the ancient brethren's church, the choice fell this time (1730), by lot, upon Anna Nitschmann, whose youth was supplied by a rich measure of grace imparted to her, to be co-elderess of the congregation. She soon

after, on the 4th of May, entered into a covenant with seventeen single women, who were of the same mind with her, to devote themselves entirely to the Lord; and among other things, to give no attention to any thoughts or overtures of marriage, unless they were brought to them in the way of the ancient brethren's order, by the elders of the congregation. This covenant gave afterwards occasion to the single sisters celebrating, since 1745, every year, the 4th of May, as a memorial day, for a solemn renewal of their covenant."

were subjected; for except in the power of withdrawing from the community, there was as little personal liberty at Herrnhut as in a convent, and less than in a Jesuit Reduction.

To this part of their discipline, and not to any depravity of manners, that fanatical language <sup>1</sup> of the Moravians may be distinctly traced,

<sup>1</sup> The circumstance which gave occasion to much of their objectionable language is thus stated by Crantz, as having been "evidently directed by Providence. The count having thrown some papers, which were of no further use, into the fire, they were all con-

sumed, excepting one small billet, on which was written the daily word for the 14th of February: 'He chuses us to be his inheritance, the excellency of Jacob whom he loveth.' (Psal. xlvii. 4, according to Luther's version.) Under which the old Lutheran verse stood:—

"O let us in thy nail-prints see  
Our pardon and election free!"

"All the brethren and sisters who saw this billet, the only one which remained unconsumed among the cinders, were filled with a childlike joy; and it gave them an occasion to a heartfelt conversation with each other upon the

wounds of Jesus, which was attended with such a blessed effect, as to make a happy alteration in their way of thinking and type of doctrine. The count composed upon this verse the incomparable hymn—

"Jesu, our glorious Head and Chief,  
Sweet object of our heart's belief!  
O let us in thy nail-prints see  
Our pardon and election free!" &c.

*History of the Brethren*, p. 180.

I can produce but one sample of their strains upon this favourite subject, which

would not be utterly offensive to every sane mind:—

"How bright appeareth the Wounds-Star  
In Heaven's firmament from far!  
And round the happy places  
Of the true Wounds-Church here below,  
In at each window they shine so  
Directly on our faces.  
Dear race of grace,  
Sing thou hymns on  
Four Holes crimson  
And side pierced,  
Bundle this of all the Blessed."

Many of the translations in the volume of their hymns have evidently been made by Germans: this I believe to have been one, and suppose that the German by help of his dictionary found out bundle and burden to mean the same thing, and therefore happily talks of the *bundle* of a song.

The most characteristic parts of the Moravian hymns are too shocking to be inserted here: even in the humours and extravagances of the Spanish religious

poets there is nothing which approaches to the monstrous perversion of religious feeling in these astonishing productions. The Editor says, "Our Brethren and Sisters who have made these Hymns are mostly simple and unlearned people, who have wrote them down at the time when the matters therein expressed were lively to their hearts; and therefore they are without art, or the niceties usually expected in poetry: yet, notwithstanding, to every heart that knows,

which exposed them at one time to much obloquy, and which in any other age would most certainly have drawn upon them a fiery persecu-

or desires to know Christ, we doubt not but they will afford some satisfaction and comfort of a much better kind." The book indeed is not a little curious as a literary, or illiterary composition.

The copy which I possess is of the third edition, printed for James Hutton, 1746.. Of their silliness I subjoin only such a specimen as may be read without offence:—

What is now to children the dearest thing here?—  
To be the Lamb's lambkins and chickens most dear.  
Such lambkins are nourish'd with food which is best,  
Such chickens sit safely and warm in the nest."

\* \* \* \* \*

" And when Satan at an hour  
Comes our chickens to devour,  
Let the children's angels say,  
' These are Christ's chicks,—go thy way.' "

\* \* \* \* \*

The following pye-bald composition is probably unique in its kind. It is intended for the Jews:—

" Israël! to thy Husband turn again;  
He will deliver thee from curse and ban.  
The *Sépher Crisis*<sup>1</sup> he abolish'd hath,  
And will anew himself with thee betroth.  
The *Lo ruckamo*<sup>2</sup> mercy shall receive,  
Because the *Méliz*<sup>3</sup> spoke for her relief.  
He for Israël with God did intercede,  
And for us *Poschim*<sup>4</sup> did for *Chesed*<sup>5</sup> plead.  
For our *Cappóre*<sup>6</sup> he did shed his blood,  
Which from the *Kodesh*<sup>7</sup> now streams like a flood,  
And washeth us quite clean from every sin;  
We shall *Raphié Schlema*<sup>8</sup> find therein.  
The *Tolah*<sup>9</sup> is indeed *Maschiach Zidkenu*,<sup>10</sup>  
Did he but come *bimhera bejamanu*.<sup>11</sup>  
In all our *Zoros*<sup>12</sup> we'll to him appeal,  
He that hath wounded can us also heal.  
He will his folk Israël certainly  
Out of the *Golus*<sup>13</sup> and from sin set free.  
Then shall we to the *Tolah*, *Schevach*<sup>14</sup> bring,  
And *Boruch habbo b'schem Adonai*<sup>15</sup> sing."

In transcribing this mingle-mangle of English and Hebrew, I perceive the roots of two English words, *sorrow* in *zoros*, *gaol* in *golus*. The first we derive from the Saxon and Gothic; the second, in common with the French and

Spaniards, from a Keltic origin: but both appear to have their roots in the Hebrew.

One of the strangest of these strange pieces is a kind of Litany. (No. 399, pp. 749—756.)

<sup>1</sup> The letter of divorcement.

<sup>2</sup> Hosea, i. 6.

<sup>3</sup> The Mediator.

<sup>4</sup> Sinners.

<sup>5</sup> Grace.

<sup>6</sup> Atonement.

<sup>7</sup> The Sanctuary.

<sup>8</sup> A perfect recovery.

<sup>9</sup> The Crucified.

<sup>10</sup> Messias our righteousness.

<sup>11</sup> Soon, in our days.

<sup>12</sup> Need, distress.

<sup>13</sup> Captivity.

<sup>14</sup> Praise.

<sup>15</sup> Blessed is he that cometh in the name of the Lord.

tion, with every appearance of justice. Love in its ideal sense could have no more existence among such a people than among the Chinese, where a husband never sees the wife for whom he has bargained till she is sent home to him in a box. But when Count Zinzendorf and the founders of his Moravian Church had stript away the beautiful imaginative garment, they found it expedient to provide fig-leaves for naked nature; and madness never gave birth to combinations of more monstrous and blasphemous obscenity, than they did in their fantastic allegories and spiritualizations. In such freaks of perverted fancy, the abominations of the Phallus and the Lingam have unquestionably originated; and in some such abominations<sup>1</sup> Moravianism might have ended, had it been instituted among the Mingrelian or Malabar Christians, where there was no antiseptic influence of surrounding circumstances to preserve it from putrescence. Fortunately for themselves and for that part of the heathen world, among whom they have laboured, and still are labouring with exemplary devotion, the Moravians were taught by their assailants to correct this perilous error in time. They were an innocent people, and could therefore with serenity oppose the testimony of their lives to the tremendous charges which, upon the authority of their own writings, were brought against them. And then first seeing the offensiveness, if not the danger of the loathsome and impious extravagances into which they had been betrayed, they corrected their books and their language; and from that time they have continued, not merely to live

Yet even the Moravian hymns are equalled by a poem of Manchester manufacture, in the 'Gospel Magazine' for August, 1808, entitled the 'Believer's Marriage to Christ':—

"Ye virgins so chaste,  
Ye widows indeed,  
From bondage releas'd,  
Rich husbands that need;

"Hear how I was wedded,  
And miscarried then;  
Was afterwards widowed,  
And married again.

"My first husband, Sin,  
Though of a fair face,  
Was ugly within,  
Deceitful and base.

\* \* \* \*

"Alarm'd at my state,  
But lost what to do,  
A divorce to get,  
To Moses I flew.

"My case, when he knew it,  
He said with a curse,  
The law could not do it,  
It must have its course."

The Old Man is crucified. The Prince wees and wins her,—

"Then married we were  
Without more delay;  
Friend Moses was there,  
And gave me away."

This is bad enough: the more loathsome parts I leave in their own dunghill.

An interesting account of James Hutton, who published the Moravian hymns, and is more than once mentioned in this volume, may be seen in the great collection of 'Literary Anecdotes' by Mr. Nichols. (Vol. iii. p. 435.)

<sup>1</sup> The reader who may have perused Rimius's 'Narrative of the Rise and Progress of the Herrnhuters,' and the 'Responsorial Letters of the Theological Faculty of Tübingen,' annexed to it, will not think this language too strong.



without reproach, but to enjoy in a greater degree than any other sect the general good opinion of every other religious community.

This beneficial change was not effected till several years after Wesley's visit to Herrnhut. He was not sufficiently conversant with the German language to discover the offence, and perhaps for the same reason remained ignorant of certain whimsical opinions, which might entitle Count Zinzendorf to a conspicuous place in the history of heresy.<sup>1</sup>

<sup>1</sup> These opinions are expressed in one of their hymns from the German :—

"Here I on matters come indeed :  
O God assist me to proceed,  
My noble architect !  
The holy marriage state to sing,  
Among the chiefest points a thing  
Which thou thyself didst e'er project.  
\* \* \* \* \*

"Oh, yes ! ye dear souls, mark it well  
Who now within your bodies' cell  
The name of husbands bear,  
Till we in worlds that ever last,  
Of Lamb's brides and of Lamb's wives chaste,  
Alone the song and speech shall hear.  
\* \* \* \* \*

"The Saviour by eternal choice  
Is of the souls ere sex did rise,  
The Lord and husband known ;  
They for this end were surely made,  
To sleep in his arms undimay'd ;  
Strictly the souls are his alone.

"And in the Spirit's realm and land  
As all lies in one master's hand,  
One husband too's contest ;  
The souls be there as Queene doth see,  
And they as sisters mutually,  
Far as of spirits can be traced.  
\* \* \* \* \*

"Indeed the sovereign good and love  
Could not such solitude approve  
For his weak bride, that she  
Alone till her high nuptial day,  
Should tire and pine herself away,  
And but in faith betrothed be.

"So he divided her in two :  
The weaker forth detached must go ;  
While the superior mind,  
And also greater strength and might  
For tastes of God's vicegerent fit,  
On the one side remained behind.

During his stay there Christian David arrived. Wesley had heard much of this extraordinary man, and was prepared to expect great benefit from his conversation. When he mentions his arrival in the Journal, he adds, "Oh, may God make him a messenger of glad tidings!" "Four times," he says, "I enjoyed the blessing of hearing him preach, and every time he chose the very subject which I should have desired had I spoken to him before." This was his doctrine concerning the ground of faith: "You must be humbled before God; you must have a broken and contrite heart. But observe, this is not the foundation! It is not this by which you are justified. This is not the righteousness—it is no part of the righteousness by which you are reconciled unto God. This is nothing to your justification. The remission of your sins is not owing to this cause, either in whole or in part. Nay, it may hinder justification if you build anything upon it. To think you must be more contrite, more humble, more grieved, more sensible of the weight of sin before you can be justified, is to lay your contrition, your grief, your humiliation for the foundation of your being justified, at least for a part of it. Therefore it hinders your justification, and a hindrance it is which must be removed. The right foundation is not *your* contrition, (though that is not your *own*), not *your* righteousness, nothing of *your own*, nothing that is wrought *in you* by the Holy Ghost; but it is something *without you*,—the righteousness and the blood of Christ. For this is the word, 'To him that believeth on God that justifieth the ungodly, his faith is counted for righteousness.' This then do if you would lay a right foundation. Go straight to Christ with all your ungodliness; tell him, Thou whose eyes are as a flame of fire searching my heart, seest that I am ungodly! I plead nothing else. I do not say I am humble or contrite; but I am ungodly! Therefore bring me to Him that justifieth the ungodly! Let thy blood be the propitiation for me!—Here is a mystery; here the wise men of the world are lost: it is foolishness unto them. Sin is the only thing which divides men from God; sin (let him that heareth understand) is the only thing which unites them to God,—for it is the only thing which moves the Lamb of God to have compassion upon them, and by His blood to give them access to the Father. This is the word of reconciliation which we preach: this is the foundation which never can be moved."<sup>1</sup>

---

"Yet e'en the weaker part was seen  
 A princess in her air and mien;  
 And that she like might be,  
 She was permitted to possess,  
 As her peculiar gift of grace,  
 Love and resign'd fidelity."—*Hymn* 283.

Thus much may be quoted without offence to decency.

<sup>1</sup> "Faith is not merely a speculative

but a practical acknowledgment of Jesus as the Christ,—an effort and motion of the mind towards God; when the sinner,

Wesley, who wrote down the substance of this discourse, did not, perhaps, immediately perceive how easily this doctrine might be most mischievously abused; but he saw at once with what forcible effect it might be preached, and it will be seen how well he profited by the lesson. He heard also from Christian David and from other of the brethren, accounts of what is called their experience—the state of feeling and conflicts of thought through which they had passed before they attained a settled religious peace. This full assurance, or plerophory of faith, as it is termed by Wesley, was defined to him by Arvid Gradin, a Swede. “I had,” said the Swede, “from our Lord what I asked of Him, the *πληροφορία πίστεως*, the fulness of faith, which is repose<sup>1</sup> in the blood of Christ—a firm confidence in God, and persuasion of His favour, with a deliverance from every fleshly desire, and a cessation of all, even inward sins. In a word, my heart, which before was agitated like a troubled sea, was in perfect quietness like the sea when it is serene and calm.” “This,” says Wesley, “was the first account I ever heard from any living man, of what I had before learned myself from the oracles of God, and had been praying for, with the little company of my friends, and expecting for several years.”

“I would gladly,” he says, “have spent my life here; but my Master calling me to labour in another part of His vineyard, I was constrained to take my leave of this happy place.” After a fortnight’s stay, therefore, he departed on foot as he came, and returned to England.

convinced of sin, accepts with thankfulness the proffered terms of pardon, and in humble confidence, applying individually to himself the benefit of the general atonement, in the elevated language of a venerable father of the church, drinks of the stream which flows from the Redeemer’s side. The effect is, that in a little he is filled with that perfect love of God which casteth out fear,—he cleaves to God with the entire affection of the soul. And from this active lively faith, overcoming the world, subduing carnal self, all those good works do necessarily spring, which God hath before ordained that we should walk in them.”—Bishop Horsley’s *Sermons*.

“The purchase, therefore, was paid at once, yet must be severally reckoned to every soul whom it shall benefit. If we have not a hand to take what Christ’s hand doth either hold or offer,

what is sufficient in him cannot be effectual to us. The spiritual hand, whereby we apprehend the sweet offer of our Saviour, is Faith; which, in short, is no other than an affiance in the Mediator. Receive peace, and be happy: believe, and thou hast received. Thus it is that we have an interest in all that God hath promised, or Christ hath performed. Thus have we from God both forgiveness and love, the ground of all, whether peace or glory.”—Bishop Hall’s *‘Heaven upon Earth.’*

<sup>1</sup> “*Requies in sanguine Christi; firma fiducia in Deum, et persuasio de gratiâ divinâ; tranquillitas mentis summa, atque serenitas et pax; cum absentia omnis desiderii carnalis, et cessatione peccatorum etiam interiorum. Verbo, cor quod antea instar maris turbulenti agitabatur, in summa fuit requie, instar maris sereni et tranquilli.*”

## CHAPTER VI.

WESLEY IN LONDON.—WHITEFIELD RETURNS TO ENGLAND.—WHITEFIELD  
AT BRISTOL.

CHARLES WESLEY had not known his brother's intention of visiting Herrnhut till he had set out for Germany. He was not sufficiently recovered to have accompanied him, but he kept up, during his absence, the impression which had been produced, and John found, upon his return, that the society which now met together consisted of thirty-two persons. His presence, however, was required; "for though," says he, "a great door had been opened, the adversaries had laid so many stumblingblocks before it, that the weak were daily turned out of the way. Numberless misunderstandings had arisen, by means of which the way of truth was much blasphemed; and thence had sprung anger, clamour, bitterness, evil-speaking, envyings, strifes, railings, evil surmises, whereby the enemy had gained such an advantage over the little flock, that of the rest durst no man join himself to them." Nor was this all—a dispute arose concerning predestination, the most mischievous question by which human presumption has ever been led astray. This matter was laid to rest for the present, and a few weeks after his return, Wesley had eight bands of men, and two of women, under his spiritual direction.

He informed his German friends of the state of things in an epistle with the superscription, "To the Church of God which is in Herrnhut, John Wesley, an unworthy Presbyter of the Church of God which is in England, wisheth all grace and peace in our Lord Jesus Christ." The style of this epistle corresponded to the introduction. It began thus: "Glory be to God, even the Father of our Lord Jesus Christ, for His unspeakable gift! for giving me to be an eye-witness of your faith and love, and holy conversation in Christ Jesus. I have borne testimony thereof, with all plainness of speech, in many parts of Germany, and thanks have been given to God, by many, on your behalf. We are endeavouring here also, by the grace which is given us, to be followers of you, as ye are of Christ." He wrote also to Count Zinzendorf: "May our gracious Lord, who counteth whatsoever is done to the least of His brethren as done to Himself, return sevenfold to you and the countess, and to all the brethren, the kindness you did to us. It would have been great satisfaction to me, if I could have spent more time with the Christians who love one another. But that could not be now, my Master having called me to work in another part of His vineyard. I hope," he added, "if God permit, to see them at least once more, were it only to give them the fruit of my love, the speaking freely on a few things which I did not approve, perhaps because I did not understand them."

Count Zinzendorf would not have been very well pleased if he had known that one of the things which Wesley disapproved was the supremacy which he exercised over the Moravians. For Wesley, immediately upon his return, had begun a letter to the Moravian Church, in a very different strain from the epistle which he afterwards substituted for it. Instead of a grave and solemn superscription, it began with, "My dear Brethren;" and after saying that he greatly approved of their conferences and bands, their method of instructing children, and their great care of the souls committed to their charge, he proceeded to propose, "in love and meekness," doubts concerning certain parts of their conduct, which he wished them to answer plainly, and to consider well. "Do you not," he pursued, "wholly neglect joint fasting? Is not the count all in all? Are not the rest mere shadows, calling him Rabbi; almost implicitly both believing and obeying him? Is there not something of levity in your behaviour? Are you in general serious enough? Are you zealous and watchful to redeem time? Do you not sometimes fall into trifling conversation? Do you not magnify your own church too much? Do you believe any who are not of it to be in Gospel liberty? Are you not straitened in your love? Do you love your enemies and wicked men as yourselves? Do you not mix human wisdom with divine, joining worldly prudence with heavenly? Do you not use cunning, guile, or dissimulation in many cases? Are you not of a close, dark, reserved temper and behaviour? Is not the spirit of secrecy the spirit of your communion? Have you that childlike openness, frankness, and plainness of speech so manifest to all in the Apostles and first Christians?"

Some of these queries savour of supererogatory righteousness; and, as they contain no allusion either to the wild heretical fancies which are deducible from Count Zinzendorf's writings, nor to his execrable language,<sup>1</sup> it is evident that Wesley must have been ignorant of both. He saw much to disapprove in the Moravians, but he says, that being fearful of trusting his own judgment, he determined to wait yet a little longer. Indeed he thought that, whatever might be the errors of the United Brethren, the good greatly preponderated; and therein he judged of them more truly, as well as more charitably, than when he afterwards separated from them.

How he judged of himself at this time appears by the result of a curious self-examination, in which he tried himself by the test of St. Paul: "*If any man be in Christ, he is a new creature. Old things are past away. Behold all things are become new.*" "First," says Wesley, "his judgments are new; his judgment of himself, of happiness, of holiness. He judges himself to be altogether fallen short of the

<sup>1</sup> See note on the previous chapter.

glorious image of God ; to have no good thing abiding in him, but all that is corrupt and abominable : in a word, to be wholly earthly, sensual, and devilish, a motley mixture of beast and devil. Thus, by the grace of God in Christ, I judge of myself. Therefore, I am in this respect a new creature.

“ Again, his judgment concerning happiness is new. He would as soon expect to dig it out of the earth as to find it in riches, honour, pleasure (so called), or indeed in the enjoyment of any creature. He knows there can be no happiness on earth but in the enjoyment of God, and in the foretaste of those rivers of pleasure which flow at His right hand for evermore. Thus, by the grace of God in Christ, I judge of happiness. Therefore, I am in this respect a new creature.

“ Yet, again, his judgment concerning holiness is new. He no longer judges it to be an outward thing ; to consist either in doing no harm, in doing good, or in using the ordinances of God. He sees it is the life of God in the soul ; the image of God fresh stamped on the heart ; an entire renewal of the mind in every temper and thought, after the likeness of Him that created it. Thus, by the grace of God in Christ, I judge of holiness. Therefore, I am in this respect a new creature.

“ Secondly, his designs are new. It is the design of his life not to heap up treasures upon earth, not to gain the praise of men, not to indulge the desires of the flesh, the desire of the eye, or the pride of life ; but to regain the image of God, to have the life of God again planted in his soul, and to be renewed after His likeness in righteousness and all true holiness. This, by the grace of God in Christ, is the design of my life. Therefore, I am in this respect a new creature.

“ Thirdly, his desires are new, and indeed the whole train of his passions and inclinations ; they are no longer fixed on earthly things ; they are now set on the things of Heaven. His love, and joy, and hope, his sorrow and fear have all respect to things above : they all point heavenward. Where his treasure is, there is his heart also. I dare not say I am a new creature in this respect, for other desires often arise in my heart ; but they do not reign ; I put them all under my feet through Christ which strengthened me. Therefore, I believe that He is creating me anew in this also, and that He has begun, though not finished his work.

“ Fourthly, his conversation is new. It is *always seasoned with salt, and fit to minister grace to the hearers*. So is mine, by the grace of God in Christ. Therefore I am in this respect a new creature.

“ Fifthly, his actions are new. The tenor of his life singly points at the glory of God ; all his substance and time are devoted thereto : *whether he eats or drinks, or whatever he does*, it either springs from, or leads to the love of God and man. Such, by the grace of God in Christ, is the tenor of my life. Therefore, in this respect, I am a new creature.

"But St. Paul tells us elsewhere, that the *fruit of the Spirit is love, peace, joy, long-suffering, gentleness, meekness, temperance*. Now although, by the grace of God in Christ, I find a measure of some of these in myself, viz., of peace, long-suffering, gentleness, meekness, temperance; yet others I find not: I cannot find in myself the love of God, or of Christ; hence, my deadness and wanderings in public prayer; hence it is that even in the Holy Communion I have rarely any more than a cold attention; hence, when I hear of the highest instance of God's love, my heart is still senseless and unaffected; yea, at this moment I feel no more love to Him than to one I had never heard of. Again, I have not that joy in the Holy Ghost, no settled, lasting joy; nor have I such a peace as excludes the possibility either of fear or doubt. When holy men have told me I had no faith, I have often doubted whether I had or no; and those doubts have made me very uneasy, till I was relieved by prayer and the Holy Scriptures. Yet upon the whole, although I have not yet that joy in the Holy Ghost, nor that love of God shed abroad in my heart, nor the full assurance of faith, nor the (proper) witness of the Spirit with my spirit that I am a child of God—much less am I, in the full and proper sense of the words, in Christ a new creature—I nevertheless trust that I have a measure of faith, and am accepted in the Beloved: I trust the hand-writing that was against me is blotted out, and that I am reconciled to God through his Son."<sup>1</sup>

This representation of his own state is evidently faithful; his Moravian friends did not, however, judge of it so favourably. Delamotte, whose less active and less ambitious spirit rested contentedly after he had joined the brethren, said to him, "You are better than you were at Savannah. You know that you were then quite wrong; but you are not right yet. You know that you were then blind; but you do not see now. I doubt not but God will bring you to the right foundation;

<sup>1</sup> This assurance of present pardon and acceptance is a very different thing from that assurance of future ultimate salvation which is identified with the teaching of Calvin. See Watson, p. 77, where, and on the pages immediately preceding, he will find ample proof that the doctrine as held by Mr. Wesley was held and taught in the main by the compilers of our homilies, and also by such divines as Bishop Pearson, Bishop Andrewes, Archbishop Wake, Archbishop Usher, Richard Hooker, Bishop Hall, Bishop Hooper, Bishop Brownrigg, and Dr. Isaac Barrow, from whose sermon on the Gift of the Holy Ghost, he quotes

the following extract:—"This is that *πνεῦμα υιοθεσίας*, that Spirit of adoption which constituteth us the sons of God, qualifying us so to be by dispositions resembling God, and filial affections towards Him; certifying us that we are so, and causing us by a free instinct to cry, *Abba, Father*; running into His bosom of love, and flying under the wings of His mercy in all our needs and distresses; whence as many as are led by the Spirit, they (saith Paul) are the sons of God, and the Spirit itself beareth witness with our spirits that we are the children of God."—[ED.]

but I have no hope for you while you are on the present foundation : it is as different from the true as the right hand from the left. You have all to begin anew. I have observed all your words and actions, and I see you are of the same spirit still : you have a simplicity, but it is a simplicity of your own ; it is not the simplicity of Christ. You think you do not trust in your own works ; but you do trust in your own works. You do not believe in Christ. You have a present freedom from sin ; but it is only a temporary suspension of it, not a deliverance from it ; and you have a peace, but it is not a true peace : if death were to approach, you would find all your fears return ; but I am forbid to say any more ; my heart sinks in me like a stone."

This censure lost nothing of its oracular solemnity by the manner in which it was concluded. Wesley was troubled by it, and had recourse to bibliomancy, which was then his favourite practice for comfort. He begged of God, he says, an answer of peace, and opened on these words : "*As many as walk according to this rule, peace be on them, and mercy upon the Israel of God.*" A second trial gave him for a text, *My hour is not yet come*. The opinion of ordinary men he despised : he triumphed over obloquy, and he was impenetrable to all reasoning which opposed his favourite tenets, or censured any part of his conduct ; but when one who entered into his feelings with kindred feeling, and agreed with him entirely in opinion, assumed towards him the language of reproof and commiseration, then he was disturbed, and those doubts came upon him again, which might have led him to distrust his enthusiastic doctrine of assurance. This disquietude which chance texts of Scripture might as easily have aggravated as allayed, was removed by the stimulants of action and opposition, and more especially by sympathy and success ; for though he might easily err concerning the cause of the effects which he produced, it was impossible to doubt their reality, and in many cases their utility was as evident as their existence.

During his absence in Germany, Charles had prayed with some condemned<sup>1</sup> criminals in Newgate, and accompanied them, with two other clergymen, to Tyburn. In consequence of this, another party of poor creatures in the same dreadful situation implored the same assistance, and the two brothers wrought them into a state of mind not less happy than that of Socrates when he drank the hemlock. "It was the most glorious instance," says Wesley, "I ever saw, of faith triumphing over

<sup>1</sup> The Ordinary, on these occasions, made but a sorry figure. "He *would* read prayers," Charles Wesley says, "and he preached most miserably." When this poor man, who seems willing enough to have done his duty if he had known how, would have got upon the cart with the prisoners at the place of execution, they begged that he would not, and the mob kept him down. What kind of machine a Newgate Ordinary was in those days, may be seen in 'Fielding:' the one who edifies Jonathan Wild with a sermon before the punch comes in, seems to have been drawn from the life.



sin and death." One of the sufferers was asked how he felt a few minutes only before the point of death, and he calmly answered, "I feel a peace which I could not have believed to be possible; and I know it is the peace of God, which passeth all understanding." Well might he be encouraged in his career by such proofs of his own power! Even frenzy was rebuked before him: in one of the workhouses which he visited was a young woman raving mad, screaming and tormenting herself continually. His countenance, and manner, and voice, always impressive, and doubly so to one who had been little accustomed to looks of kindness and words of consolation, acted upon her as oil upon the waves; the moment that he began she was still, and while he encouraged her to seek relief in prayer, saying, "Jesus of Nazareth is able and willing to deliver you," the tears ran down her cheeks. "Oh! where is faith upon earth?" he exclaims, when he relates this anecdote; "why are these poor wretches left under the open bondage of Satan? Jesus! Master! give thou medicine to heal their sickness; and deliver those who are now also vexed with unclean spirits!" Wesley always maintained that madness was frequently occasioned by demoniacal possession, and in this opinion he found many to encourage him. At this time his prayers were desired for a child who was "lunatic, and sore vexed day and night, that our Lord might be pleased to heal him, as he did those in the days of his flesh." While the apostolic character which he assumed was thus acknowledged, and every day's experience made him more conscious of his own strength, opposition of any kind served only to make him hurry on in his career, as water when it is poured into a raging conflagration, augments the violence of the fire.

Gibson was at that time Bishop of London; he was of a mild and conciliating temper; a distinguished antiquary, a sound scholar, equally frugal and beneficent, perfectly tolerant as becomes a Christian, and conscientiously attached as becomes a bishop to the doctrines and discipline of the Church in which he held so high and conspicuous a station. The two brothers waited upon him to justify their conduct; this seems to have been a voluntary measure on their part, and the conversation which took place, as far as it has been made public, reflects more credit upon the bishop than upon them. With regard to that particular tenet which now notoriously characterized their preaching, the prelate said, "If by assurance you mean an inward persuasion, whereby a man is conscious in himself, after examining his life by the law of God and weighing his own sincerity, that he is in a state of salvation, and acceptable to God, I do not see how any good Christian can be without such an assurance."<sup>1</sup> They made answer that they contended for this, and

<sup>1</sup> "It is the office of the Holy Ghost of God toward us, to give us an earnest to assure us of the adoption of sons, to of our everlasting inheritance. *The love of God is shed abroad in our hearts* create in us a sense of the paternal love

complained that they had been charged with Antinomianism because they preached justification by faith alone.<sup>1</sup> But this was not the assurance for which they contended; they contended against it; and in the place of that calm and settled reliance upon the goodness of Almighty God, which results from reason and revelation, and is the reward of a well-spent life, they required an enthusiastic confidence as excessive as the outrageous self-condemnation by which it was to be preceded, and in which it was to have its root.

They spoke also upon the propriety of rebaptizing Dissenters: Wesley said that if any person, dissatisfied with lay-baptism, should desire episcopal, he should think it his duty to administer it: the bishop said he was against it himself; and the interview ended with his telling them that they might have free access to him at all times. In the course of a few weeks Charles availed himself of this permission, and informed him that a woman had desired him to baptize her, not being

*by the Holy Ghost, which is given unto us. For as many as are led by the Spirit of God are the sons of God. And because we are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father. For we have not received the Spirit of bondage again to fear; but we have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God. As therefore we are born again by the Spirit, and receive from him our regeneration, so we are also assured by the same Spirit of our adoption; and because being sons, we are also heirs, heirs of God, and joint-heirs with Christ, by the same Spirit we have the pledge, or rather the earnest, of our inheritance. For He which establisheth us in Christ, and hath anointed us, is God, who hath also sealed us, and hath given us the earnest of his Spirit in our hearts; so that we are sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession."*—Bishop Pearson, on the Creed.—[ED.]

<sup>1</sup> "This doctrine, as taught by Mr. Wesley, though the contrary is so often supposed by Mr. Southey, is accompanied with nothing inimical to sober practical piety. That, like the doctrine of justification by faith alone, it is capable of

perversion, under the mask of religion, is very true. Many have perverted both the one and the other. Faith with some has been made a discharge from duty; and with respect to the direct witness of the Spirit, fancy has no doubt been taken, in some instances, for reality. But this could never legitimately follow from the holy preaching of Mr. Wesley. His view of the doctrine is so opposed to license and real enthusiasm, to pride and self-sufficiency, that it can only be made to encourage them, by so manifest a perversion that it has never occurred except among those most ignorant of his writings. He never encouraged any to expect this grace but the truly penitent; to whom he prescribed 'fruits meet for repentance.' He believed that justification was always accompanied by conversion of the heart; and as constantly taught, that this comfort, this assurance, could remain the portion only of the humble and spiritual, and was uniformly and exclusively connected with a faith, sanctifying and obedient. He believed that the fruits of the Spirit were love, joy, peace, as well as gentleness, goodness, meekness, and faith; but he also taught that all who were not living under the constant influence of the latter, would fatally deceive themselves by any pretensions to the former."

—Watson, pp. 85, 86.—[ED.]

satisfied with her baptism by a Dissenter; she said sure and unsure were not the same. The bishop replied, that he wholly disapproved of it; and Charles Wesley made answer that he did not expect his approbation, but only came in obedience to give him notice of his intention. "It is irregular," said the bishop; "I never receive any such information, but from the minister."—"My lord, the Rubric does not so much as require the minister to give you notice, but any discreet person: I have the minister's leave."—"Who gave you authority to baptize?"—"Your lordship," replied Charles (for he had been ordained priest by him); "and I shall exercise it in any part of the known world."—"Are you a licensed curate?" said the bishop, who began to be justly offended at the tenor of this conversation; and Charles Wesley, who then perceived that he could no longer appeal to the letter of the law, replied he had the leave of the proper minister. "But do you not know that no man can exercise parochial duty in London without my leave? It is only *sub silentio*."—"But you know many do take that permission for authority, and you yourself allow it." "It is one thing to connive," said the bishop, "and another to approve: I have power to inhibit you."—"Does your lordship exact that power? Do you now inhibit me?" The answer was, "Oh, why will you push matters to an extreme!" and the bishop put an end to this irritating interview by saying, "Well, sir, you knew my judgment before, and you know it now." Charles Wesley would not reflect with much satisfaction upon this dialogue when he and his brother altered their opinions respecting the point in dispute. They had, indeed, great reason to admire the temper and the wisdom of this excellent prelate, and of the primate also upon whom they waited to justify themselves, soon afterwards, without a summons. "He showed us," says Charles, "great affection, and cautioned us to give no more umbrage than was necessary for our own defence, to forbear exceptional phrases, and to keep to the doctrines of the Church." We told him we expected persecution would abide by the Church till her articles and homilies were repealed. He assured us he knew of no design in the governors of the Church to innovate; neither should there be any innovation while he lived. It was probably at this time that this "great and good man," as Wesley deservedly calls Archbishop Potter, gave him an advice for which he acknowledged, many years afterwards, that he had ever since had occasion to bless God. "If you desire to be extensively useful, do not spend your time and strength in contending for or against such things as are of a disputable nature; but in testifying against open, notorious vice, and in promoting real, essential holiness."

But whatever benefit Wesley might have derived from this wise counsel in his cooler years, he was in no state to profit by it when it was given. At that time he exclaimed, "God deliver me, and all that seek

Him in sincerity, from what the world calls *Christian prudence!*" He was in the high fever of enthusiasm, and they among whom he conversed were continually administering cordials which kept the passion at its height. One of them thus describes the manner in which he was "born of God: it was an instantaneous act: my whole heart was filled with a Divine power, drawing all the faculties of my soul after Christ, which continued three or four nights and days. It was as a mighty rushing wind coming into the soul, enabling me from that moment to be more than conqueror over those corruptions which before I was always a slave to. Since that time the whole bent of my will hath been towards Him day and night, even in my dreams. I know that I dwell in Christ, and Christ in me; I am bone of His bone, and flesh of His flesh." This looks like Moravian language: but the most extraordinary effusion of enthusiastic raptures which has, perhaps, ever been produced in a Protestant country, was addressed to Wesley at this time by one of his disciples, a young woman in her twentieth year, who calls him her most dear and honoured father in Christ. Her eyes, she said, had been opened, and though her life had been what the world calls irreproachable, she had found that her sins were great, and that God kept an account of them. Her very tears were sin; she doubted, feared, and sometimes despaired; her heart became hard as a stone; even the joy which she received at the sacrament went out like a lamp for want of oil, and she fell into her old state, a state of damnation. A violent pain in the head seized her whenever she began to pray earnestly, or cry out aloud to Christ. When she was in this state, her sister, who had just received the atonement, came to see her, and related her own happy regeneration. "That night," she continues, "I went into the garden, and considering what she had told me, I saw Him by faith, whose eyes are as a flame of fire, Him who justifieth the ungodly. I told Him I was ungodly, and it was for me that He died: His blood did I plead with great faith, to blot out the handwriting that was against me. I told my Saviour that He had promised to give rest to all that were heavy laden; this promise I claimed, and I saw Him by faith stand condemned before God in my stead. I saw the fountain opened in His side. As I hungered He fed me; as I thirsted He gave me out of that fountain to drink. And so strong was my faith, that if I had all the sins of the whole world laid upon me, I knew and was sure one drop of His blood was sufficient to atone for all. Well, I clave unto Him, and He did wash me in His blood: He hath clothed me with His righteousness, and has presented me to His Father, to His God and my God, a pure spotless virgin, as if I had never committed any sin. Think what a transport of joy I was then in, when I that was lost and undone, dropping into hell, felt a Redeemer come who is *mighty to save, to save to the uttermost!* Yet I did not receive the witness of the Spirit at that time; but in about half

an hour the devil came with great power to tempt me; however, I minded him not, but went in and lay down pretty much composed in my mind. My sins were forgiven, but I knew I was not yet born of God. In the morning I found the work of the Spirit was very powerful upon me; as my mother bore me with great pain, so did I feel great pain in my soul in being born of God. Indeed I thought the pains of death were upon me, and that my soul was then taking leave of the body; I thought I was going to Him whom I saw with strong faith, standing ready to receive me. In this violent agony I continued about four hours, and then I began to feel the *Spirit of God bearing witness with my spirit that I was born of God*. Oh! mighty, powerful, happy change! The love of God was shed abroad in my heart, and a flame kindled there with pains so violent, yet so very ravishing, that my body was almost torn asunder. I loved; the Spirit cried strong in my heart; I sweated; I trembled; I fainted; I sung; I joined my voice with those that excel in strength; my soul was got up into the holy Mount; I had no thoughts of coming down again into the body; I who not long before had called to the rocks to fall on me, and the mountains to cover me, could now call for nothing else but *Come, Lord Jesus, come quickly!* Oh, I thought my head was a fountain of water! I was dissolved in love; *My beloved is mine, and I am his*; He has all charms; He has ravished my heart; He is my comforter, my friend, my all. He is now in His garden, feeding among the lilies! *Oh, I am sick of love!* He is altogether lovely, *the chiefest among ten thousand!* Oh, how Jesus fills, Jesus extends, Jesus overwhelms the soul in which He dwells!" That a Franciscan or Dominican confessor should encourage ravings and raptures like these in an enthusiastic girl, with a view to some gainful imposture, or to fouler purposes, would be nothing extraordinary; for such things have sometimes passed current, and sometimes been detected. In Wesley's case it is perfectly certain that no ill motive existed, and that when he sanctioned the rhapsody by making it public, he was himself in as high a state as his spiritual daughter: but it is remarkable that when the fermentation of his zeal was over, when time and experience had matured his mind, and Methodism had assumed a sober character as well as a consistent form, he should have continued to send it abroad without one qualifying sentence, or one word of caution to those numerous readers, who, without such caution, would undoubtedly suppose that it was intended for edification and example.

In the latter end of the year Whitefield returned from Georgia: during a residence of three months there, he had experienced none of those vexations which had embittered Wesley's life among the colonists; for though he discharged his<sup>1</sup> duty with equal fervour and equal plainness,

<sup>1</sup> "My ordinary way," he says, "of as follows: On Sunday morning, at five dividing my ministerial labours has been o'clock, I publicly expound the lesson

he never attempted to revive obsolete forms, nor insisted upon unnecessary scruples. It is to the credit of the people of Savannah, that though they knew his intimacy with Wesley, they received him at first without any appearance of ill-will, and soon became so attached to him, that, as he says, he was really happy in his little foreign cure, and could have cheerfully remained among them. Two objects, however, rendered it necessary for him to return to England: first, that he might receive priest's orders; and secondly, that he might raise contributions for founding and supporting an orphan-house in the colony. To this design his attention had previously been called by Charles Wesley and General Oglethorpe; and he was encouraged by the signal success of Professor Franck, in establishing a similar institution at Halle. Accordingly he sailed for Europe, and after a miserable voyage of nine weeks and three days, when they had been long upon short allowance, had exhausted their last cask of water, and knew not where they were, they came safe into Limerick Harbour.

As soon as he arrived in London, he waited on the bishop and on the primate: they received him favourably, and, no doubt, were in hopes that the great object which he now had in view would fix him in Georgia, where there was no danger that his enthusiasm should take a mischievous direction. The trustees highly approved his conduct: at the request of the magistrates and settlers they presented him with the living of Savannah, and he was ordained priest by his venerable friend the Bishop of Gloucester. "God be praised," says he: "I was praying night and day whilst on shipboard, if it might be the Divine will, that good Bishop Benson, who laid hands on me as a deacon, might now make me a priest: and now my prayer is answered." There remained the business of raising money for the orphan-house; and this detained him in England long enough to take those decisive measures which, in their inevitable consequences, led step by step<sup>1</sup> to the separa-

for the morning or evening service, as I see most suited to the people's edification; at ten I preach and read prayers; at three in the afternoon I do the same, and at seven expound part of the Church Catechism, at which great numbers are usually present. I visit from house to house, read public prayers, and catechise (unless something extraordinary happens) and visit the sick every day; and read to as many of the parishioners as will come to the parsonage-house thrice a week." (*Journals*, p. 80.) And in one of his letters he says, "I visit from house to house, catechise, read prayers twice, and expound the two second les-

sons every day; read to a house-full of people three times a week; expound the two lessons at five in the morning; read prayers, and preach twice, and expound the catechism to servants, &c., at seven in the evening every Sunday." (*Letter* 40.)

<sup>1</sup> "Mr Southey admits," says Mr. Watson, "that though the measures adopted by Mr. Wesley *tended* to a separation from the Church, they were taken by him in good faith; that they arose out of the circumstances in which he was placed, and that, in the outset of his career, he had no intention of placing himself in opposition to the Church of

tion of the Methodists from the Church, and their organization as a sect.<sup>1</sup>

Many societies had by this time been formed in London, but the central place of meeting was a large room in Fetter Lane. Here they had their love-feasts, at which they ate bread and water in the intervals of singing and praying, and where they encouraged each other in excesses of devotion which, if they found the mind sane, were not likely long to leave it so. "On the first night of the new year," says Wesley, "Messrs. Hall, Kinchin, Ingham, Whitefield, Hutchins, and my brother Charles, were present at our love-feast, with about sixty of our brethren. About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch, that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His majesty, we broke out with one voice, *We praise Thee, O God; we acknowledge Thee to be the Lord.*" "It was a Pentecost season indeed," says Whitefield: "sometimes whole nights were spent in prayer. Often have we been filled as with new wine; and often have I seen them overwhelmed with the Divine Presence, and cry out, 'Will God indeed dwell with men upon earth? How dreadful is this place! This is no other than the house of God and the gate of heaven!'"

Meetings of this kind, prolonged far into the midnight, and even through the night, were what neither the Wesleys nor Whitefield approved in their cooler age. They gave just offence to the better part of the clergy; and men, who were deficient neither in piety nor in zeal, properly refused to lend their pulpits to preachers who seemed to pride themselves upon setting prudence at defiance. But if this had not driven them to field-preaching, they would have taken to that course, from a necessity of a different nature. One Sunday, when Whitefield was preaching at Bermondsey Church, as he tells us, "with great freedom in his heart, and clearness in his voice," to a crowded congregation, near a thousand people stood in the churchyard during the service, hundreds

England. His concession," he adds, "renders it unnecessary to go into any defence of the sincerity of Mr. Wesley's attachment to the Church; and I shall, therefore, only say that that sincerity was sufficiently put to the test."—P. 142.—[ED.]

<sup>1</sup> "At this period Mr. Wesley could have no conviction that the tendency of his measures was to a separation from the Church. Not conceiving himself bound by his ordination to undertake the cure of a particular parish (a view

of the case in which he was confirmed by the bishop from whom he received orders), he 'went forth everywhere preaching the word' — in churches, when he had access to them; and when they were closed, 'into the highways and hedges,' to 'compel them to come,' not into a sect of his own, but into the Church of which he was a member. The revival of religion in the Church was the object constantly before him." —Watson, p. 149.—[ED.]

went away who could not find room, and he had a strong inclination to go out and preach to them from one of the tombstones. "This," he says, "put me first upon thinking of preaching without doors. I mentioned it to some friends, who looked upon it as a mad notion. However, we knelt down and prayed that nothing may be done rashly. Hear and answer, O Lord, for thy name's sake!"

About a fortnight afterwards he went to Bristol. Near that city is a tract of country called Kingswood: formerly, as its name implies, it had been a royal chase, containing between three and four thousand acres; but it had been gradually appropriated by the several lords whose estates lay round about its borders; and their title, which for a long time was no better than what possession gave them, had been legalized. The deer had long since disappeared, and the greater part of the wood also; and coal-mines having been discovered there, from which Bristol derives its chief supply of fuel, it was now inhabited by a race of people as lawless as the foresters, their forefathers, but far more brutal, and differing as much from the people of the surrounding country in dialect as in appearance. They had at that time no place of worship, for Kingswood then belonged to the out-parish of St. Philip and Jacob; and if the colliers had been disposed to come from a distance of three or four miles, they would have found no room in the parish church of a populous suburb. When, upon his last visit to Bristol, before his embarkation, Whitefield spoke of converting the savages, many of his friends said to him, "What need of going abroad for this? Have we not Indians enough at home? If you have a mind to convert Indians, there are colliers enough in Kingswood."

Towards these colliers Whitefield, as he says, had long felt his bowels yearn; for they were very numerous, and yet as sheep having no shepherd. In truth, it was a matter of duty and of sound policy (which is always duty) that these people should not be left in a state of bestial ignorance; heathens, or worse than heathens, in the midst of a Christian country, and brutal as savages, in the close vicinity of a city which was then in extent, wealth, population, and commercial importance, the second city in England. On the afternoon, therefore, of Saturday, February 17, 1739, he stood upon a mount, in a place called Rose Green, his "first field pulpit," and preached to as many as came to hear, attracted by the novelty of such an address. "I thought," says he, "it might be doing the service of my Creator, who had a mountain for His pulpit, and the heavens for a sounding-board: and who, when his Gospel was refused by the Jews, sent His servants into the highways and hedges." Not above two hundred persons gathered round him, for there had been no previous notice of his intention; and these, perhaps, being no way prepared for his exhortations, were more astonished than impressed by what they heard. But the first step was taken, and



Whitefield was fully aware of its importance. "Blessed be God," he says in his journal, "that the ice is now broke, and I have now taken the field. Some may censure me; but is there not a cause? Pulpits are denied, and the poor colliers ready to perish for lack of knowledge." It was not, however, because pulpits were denied him that he had preached upon the mount at Rose Green; but in the course wherein he was proceeding, that which at first was choice soon became necessity.

When Whitefield arrived at Bristol, the chancellor of that diocese had told him that he would not prohibit any minister from lending him a church; but in the course of the week he sent for him, and told him he intended to stop his proceedings. He then asked him by what authority he preached in the diocese of Bristol without a licence. Whitefield replied, "I thought that custom was grown obsolete. And why, pray, sir, did not you ask the clergyman this question who preached for you last Thursday?" This reply he relates without the slightest sense of its impropriety or its irrelevance. The chancellor then read to him those canons which forbade any minister from preaching in a private house. Whitefield answered, he apprehended they did not apply to professed ministers of the Church of England. When he was informed of his mistake, he said, "There is also a canon, sir, forbidding all clergymen to frequent taverns and play at cards; why is not that put in execution?" and he added, that, notwithstanding those canons, he could not but speak the things which he knew, and that he was resolved to proceed as usual. The answer was written down, and the chancellor then said, "I am resolved, sir, if you preach or expound anywhere in this diocese till you have a licence, I will first suspend, and then excommunicate you." With this declaration of war they parted; but the advantage was wholly on the side of Whitefield, for the day of ecclesiastical discipline was gone by: laws which have long slept may sometimes be awakened to an ill purpose, rarely to a good one; and where discipline is obsolete, and the laws are feeble, enthusiasm, like Drawcansir in the Rehearsal, can do whatever it dares.

Whitefield had none of that ambition which formed so prominent a part of Wesley's character; but he had a great longing to be persecuted. Upon recording his interview with the chancellor in his journal, he says, "This day my Master honoured me more than ever He did yet;" and his letters are full of aspirations for martyrdom, and prophetic hopes which, in a persecuting age, would infallibly have wrought their own accomplishment. "Oh, dear Mr. H.," he says to one of his correspondents, "my heart is drawn to London most strangely. Perhaps you may hear of your friend's imprisonment; I expect no other preferment. God grant I may behave so, that when I suffer it may be not for my own imprudencies, but for righteousness' sake, and then I am sure the Spirit of Christ and of glory will rest upon my soul." Soon

afterwards he says, "The hour of my imprisonment is not yet come; I am not fit as yet to be so highly honoured." Then again his hopes are exalted: "I am only *beginning to begin* to be a Christian. I must *suffer* also as well as *do* for my dear Master. Perhaps a storm is gathering. I believe God will permit it to fall on my head first. This comes, then, honoured sir, to desire your prayers that none of those things may move me: and that I may not count even my life dear to me; so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus. Though I die for Him, yet I beseech you, honoured sir, to pray that I may not in any way deny Him." And again: "The hour of suffering is not yet come. God prepare us all for it! I expect to suffer for my blessed Master's name's sake. But wherefore do I fear? my Master will pray for me: if the Gospel continues to run and have such a free course, I must suffer as well as preach for my dear Lord Jesus. Oh, lift up your hands, dear sir, in the congregations of the faithful, that I may willingly, if need be, resist unto blood! but not with carnal weapons. Taking the sword out of the hand of God's Spirit, I fear, has more than once stopped the progress of the Gospel. The Quakers, though wrong in their principles, yet, I think, have left us an example of patient suffering, and did more by their bold, unanimous, and persevering testimonies, than if they had taken up all the arms in the kingdom. In this respect I hope I shall follow them as they did Christ; and, though I die for Him, yet take up no carnal weapon in defence of Him in any wise."—"If the work goes on, a trying time will come. I pray God the same spirit may be found in all that profess the Lord Jesus, as was in the primitive saints, confessors, and martyrs. As for my own part, I expect nothing but afflictions and bonds. The spirit, as well as the doctrines of Popery, prevails much in many Protestants' hearts; they already breathe out threatenings; what wonder if, when in their power, they should breathe out slaughters also? This is my comfort: the doctrines I have taught are the doctrines of Scripture—the doctrines of our own and of other reformed churches. If I suffer for preaching them, so be it! Thou shalt answer for me, O Lord my God! I rejoice in the prospect of it, and beseech Thee, my dear Redeemer, to strengthen me in the suffering hour." Such fears, or rather hopes, were suited to the days of Queen Mary, Bishop Gardiner, and Bishop Bonner; they are ridiculous or disgusting in the time of George the Second, Archbishop Potter, and Bishop Gibson. It might be suspected that Whitefield had grown deranged by the perpetual reading of Fox's *Martyrs*, like Don Quixote over his books of chivalry, and Loyola over the *Lives of the Saints*; but it was neither by much reading nor much learning that Whitefield was affected. His heart was full of benevolence and piety, his feelings were strong and ardent, his knowledge little, and his judgment weak, and by gazing intensely and continuously upon

one bright and blazing truth, he had blinded himself to all things else.

Having once taken the field, he was soon encouraged to persevere in so promising a course. All the churches being now shut, and, as he says, if open, not able to contain half that came to hear, he went again to Kingswood: his second audience consisted of some two thousand persons, his third from four to five thousand, and they went on increasing to ten, fourteen, twenty thousand. "The sun shone very bright," he says, "and the people standing in such an awful manner round the mount, in the profoundest silence, filled me with a holy admiration. Blessed be God for such a plentiful harvest! Lord, do Thou send forth more labourers into Thy harvest!" On another occasion he says, "The trees and hedges were full. All was hushed when I began: the sun shone bright, and God enabled me to preach for an hour with great power, and so loud that all, I was told, could hear me. Blessed be God, Mr. — spoke right: *the fire is kindled in the country!* To behold such crowds standing together in such an awful silence, and to hear the echo of their singing run from one end of them to the other, was very solemn and striking. How infinitely more solemn and striking will the general assembly of the spirits of just men made perfect be, when they join in singing the song of Moses and the Lamb in Heaven!" Yet he says, "As the scene was new, and I had just begun to be an extempore preacher, it often occasioned many inward conflicts. Sometimes, when twenty thousand people were before me, I had not, in my own apprehension, a word to say either to God or to them. But I never was totally deserted; and frequently (for to deny it would be lying against God) so assisted, that I knew by happy experience what our Lord meant by saying, *Out of his belly shall flow rivers of living waters.*" The deep silence of his rude auditors was the first proof that he had impressed them; and it may well be imagined how greatly the consciousness and confidence of his own powers must have been increased, when, as he says, he saw the white gutters made by the tears which plentifully fell down their black cheeks—black as they came out of their coal-pits. "The open firmament above me," says he, "the prospect of the adjacent fields, with the sight of thousands and thousands, some in coaches, some on horseback, and some in the trees, and at times all affected and drenched in tears together, to which sometimes was added the solemnity of the approaching evening, was almost too much for me, and quite overcame me."

While Whitefield thus with such signal success was renewing a practice which had not been seen in England since the dissolution of the monastic orders, Methodism in London had reached its highest point of extravagance, and produced upon susceptible subjects a bodily disease, peculiar and infectious; which, both by those who excited and those who

experienced it, was believed to be part of the process of regeneration, and, therefore, the work of God. The first patients having no example to encourage them, naturally restrained themselves as much as they could; they fell, however, into convulsive motions, and could not refrain from uttering cries; and these things gave offence at first, and occasioned disputes in the society. Charles Wesley thought them "no sign of grace." The first violent case which occurred was that of a middle-aged woman in the middle rank of life, who for three years had been "under strong convictions of sin, and in such a terror of mind, that she had no comfort in anything, nor any rest day or night." The minister of her parish, whom she had consulted, assured her husband that she was stark mad, and advised him to send immediately for a physician; and the physician being of the same opinion, she was bled, blistered, and drenched accordingly. One evening, in a meeting where Wesley was expounding to five or six hundred persons, she suddenly cried out as if in the agonies of death, and appeared to some of those about her almost to be in that state; others, however, who began to have some experience in such cases, understood that it was the crisis of her spiritual struggles. "We prayed," says Wesley, in a letter to Whitefield, "that God, who had brought her to the birth, would give her strength to bring forth, and that He would work speedily, that all might see it, and fear, and put their trust in the Lord. Five days she travailed and groaned, being in bondage; then," he continues, "our Lord got Himself the victory," and from that time the woman was full of joy and love, and thanksgivings were rendered on her account.

Another woman was affected under more remarkable circumstances: Wesley visited her because she was "above measure enraged at the *new way*, and zealous in opposing it." He argued with her till he perceived that argument had its usual effect of inflaming more and more a mind that was already feverish. He then broke off the dispute, and entreated that she would join with him in prayer, and she so far consented as to kneel down: this was, in fact, submitting herself. "In a few minutes she fell into an extreme agony both of body and soul, and soon after cried out with the utmost earnestness, 'Now I know I am forgiven for Christ's sake!'" Many other words she uttered to the same effect, witnessing a hope full of immortality. And from that hour God set her face as a flint to declare the faith which before she persecuted." This Wesley calls one of the most surprising instances of Divine power that he ever remembered to have seen. The sincerity of the subject he never questioned, and, perhaps, there was no cause for questioning it; like Mesmer and his disciples, he had produced a new disease, and he accounted for it by a theological theory instead of a physical one. As men are intoxicated by strong drink affecting the mind through the body, so are they by strong passions influencing the body through the mind. Here there was

nothing but what would naturally follow when persons, in a state of spiritual drunkenness, abandoned themselves to their sensations, and such sensations spread rapidly, both by voluntary and involuntary imitation.<sup>1</sup>

Whitefield was at this time urging Wesley that he would come to Bristol without delay, and keep up the sensation which had been produced there, for he himself must prepare for his return to Georgia. These solicitations were enforced by Mr. Seward, of Evesham, a young man of education and fortune, one of the most enthusiastic and attached of Whitefield's converts. It might have been thought that Wesley, to whom all places were alike, would have hastened at the call; but he and his brother, instead of taking the matter into calm and rational consideration, had consulted the Bible upon the business, and stumbled upon uncomfortable texts. The first was, "*And some of them would have taken him; but no man laid hands on him,*" to which they added, "not till the time was come," that its import might correspond with the subsequent lots. Another was, "*Get thee up into this mountain, and die in the Mount, whither thou goest up, and be gathered unto thy people.*" The next trial confirmed the impression which these had made: "*And the children of Israel wept for Moses in the plains of Moab thirty days.*" These verses were sufficiently ominous, but worse remained behind: "*I will show him how great things he must suffer for My name's sake;*" and, pushing the trial still farther, they opened upon the burial of

<sup>1</sup> "To this result—namely, a change which restores a fallen creature to the image and enjoyment of God on earth, and leads him through 'the valley of the shadow of death,' without dread, into an eternal rest—the preaching of the Wesleys, and of Whitefield, conducted thousands. The question then, is, whether the cause of such effects is a human or a Divine agency. The Scriptures ascribe the change to the Holy Spirit,—'born of the Spirit;' the 'renewing of the Holy Ghost.' Agreeably to this we pray in the Liturgy, that 'the thoughts of our hearts may be cleansed by the inspiration of the Holy Spirit;' and acknowledge that 'Almighty God alone can order the unruly wills and affections of men.' Mr. Southey, however, gives a very different suffrage. The unruly wills and affections of men in the cases in question were ordered, not by Almighty God, but by Whitefield's tuneful voice and energetic manner; by Wesley's

insinuating address, and pulpit art, and landscape preaching. By such agencies alone vice was controlled; men were made new creatures; the sting of death was extracted; the poor were made content; the sufferer in long and painful sickness was calmed, and soothed, and gladdened; and heaven dawned upon eyes darkening in death, and closing without regret upon the scenes of earthly hope and felicity. O poor and pitiful philosophy! If it were in the power of any man to effect this, then ought he, in all reason, to become a God to the rest of his species. If these results are sincerely believed to have been produced by Wesley and Whitefield, without that 'Divine presence' under which they 'believed' themselves to preach and act, then is Mr. Southey's ridicule of the veneration felt for them by their followers very ill-placed and inconsistent. Instead of being revered as instruments, they ought to have been adored as divinities."—Watson, pp. 42, 43.—[Ed.]

St. Stephen, the proto-martyr. "Whether," says Wesley, in his journal, "this was permitted only for the trial of our faith, God knoweth, and the event will show." These unpropitious texts rendered him by no means desirous of undertaking the journey; and when it was proposed at the society in Fetter Lane, Charles would scarcely bear it to be mentioned. Yet, like a losing gamester, who, the worse he finds his fortune, is the more eagerly bent upon tempting it, he appealed again to the oracles of God, which were never designed thus to be consulted in the spirit of heathen superstition. "He received," says the journal, "these words, as spoken to himself, and answered not again: '*Son of man, behold I take from thee the desire of thine eyes with a stroke, and yet shalt thou not mourn or weep, neither shall thy tears run down.*'" However disposed the brothers might have been that he should have declined the journey without farther consultation, the members of the society<sup>1</sup> continued to dispute upon it, till, seeing no probability of coming to an agreement by any other means, they had recourse to sortilege; and the lot decided that Wesley should go. This being determined, they opened the Bible "concerning the issue," and the auguries were no better than before: "*When wicked men have slain a righteous person in his own house upon his bed, shall I not now require his blood at your hands, and take you away from the earth?*" This was one; the final one was, "*Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem.*" There are not so many points of similitude between Bristol and Jerusalem as between Monmouth and Macedon, and Henry the Fifth was more like Alexander than John Wesley would have acknowledged himself to resemble Ahaz; but it was clear language for an oracle. "We dissuaded my brother," says Charles, "from going to Bristol, from an unaccountable fear that it would prove fatal to him. He offered himself willingly to whatever the Lord should appoint. The next day he set out, recommended by us to the grace of God. He left a blessing behind him. I desired to die with him." "Let me not be accounted superstitious," says Wesley, "if I recite the remarkable Scriptures which offered as often as we inquired touching the consequences of this removal." It will not be thought superfluous here to have repeated them.

<sup>1</sup> "It was a rule of the society," says Dr. Whitehead, "that any person who desired or designed to take a journey, should first, if it were possible, have the approbation of the bands; so entirely at this time were the ministers under the

direction of the people." But as there were no settled ministers, and no settled place at this time, it is evident that this rule had nothing to do with church discipline.

## CHAPTER VII.

### WESLEY AT BRISTOL.<sup>1</sup>

AT Bristol the modern practice of field-preaching had begun ; and the foundations of Methodism as a substantive and organized sect, existing independently of the Church, were now to be laid at Bristol. These are remarkable events in the history of that city, one of the most ancient, most beautiful, and most interesting in England.

Wesley had never been at Bristol before. Whitefield received him there, and introduced him to persons who were prepared to listen to him with eager and intense belief : " Help him, Lord Jesus," says Whitefield, " to water what my own right hand hath planted, for thy mercy's sake ! " Having thus provided so powerful a successor he departed. Wherever he took his leave, at their places of meeting, there was loud weeping. " Oh," he exclaims, " these partings ! " When he forced himself away, crowds were waiting at the door to give him a last farewell, and near twenty friends accompanied him on horseback. " Blessed be God," says he, " for the marvellous great kindness He hath shown me in this city ! Many sinners, I believe, have been effectually converted ; numbers of God's children greatly comforted ; several thousands of little books have been dispersed among the people ; about two hundred pounds collected for the orphan-house ; and many poor families relieved by the bounty of my friend Mr. Seward. Shall not these things be noted in my book ? God forbid they should not be written on the tables of my heart. Even so, Lord Jesus ! "

His journey lay through Kingswood ; and there the colliers, without his knowledge, had prepared an entertainment for him. Having been informed that they were willing to subscribe towards building a charity-school for their children, he had preached to them upon the subject, and he says it was surprising to see with what cheerfulness they parted with their money on this occasion ; all seemed willing to assist, either by their money or their labour ; and now at this farewell visit they earnestly entreated that he would lay the first stone. The request was somewhat premature, for it was not yet certain whether the site which they desired would be granted them ; a person, however, was present who declared he would give a piece of ground in case the lord of the manor should refuse, and Whitefield then laid a stone ; after which he knelt, and prayed God that the gates of hell might not prevail against their design ; the colliers saying a hearty Amen.

On the day before his departure he set Wesley an example of field-

<sup>1</sup> With the whole of this chapter and the next, the reader will do well to compare Section vi. of Mr. Watson's 'OBSERVATIONS,' headed "Enthusiastic Extravagances."—[Ed.]

preaching. "I could scarce reconcile myself," says Wesley, "at first to this strange way, having been all my life, till very lately, so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin, if it had not been done in a church."<sup>1</sup> The next day he observed that our Lord's Sermon on the Mount was "one pretty remarkable precedent of field-preaching; and," he adds, "I suppose there were churches at that time also"—a remark which first indicates a hostile feeling towards the Establishment, for it has no other meaning. "On the morrow, at four in the afternoon," he says, "I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining to the city to about three thousand people. The Scripture on which I spoke was this (is it possible any one should be ignorant that it is fulfilled in every true minister of Christ?): *The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor. He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord.*" There is much of the language of humility here, and little of the spirit; but it was scarcely possible that any man should not have been inflated upon discovering that he possessed a power over the minds of his fellow-creatures so strong, so stable, and at that time so little understood.

The paroxysms of the disease<sup>2</sup> which Methodism excited had not appeared at Bristol under Whitefield's preaching; they became frequent<sup>3</sup> after Wesley's arrival there. One day, after Wesley had expounded the fourth chapter of Acts, the persons present "called upon God to confirm his word." "Immediately," he adds, "one that stood by, to our no small surprise, cried out aloud, with the utmost vehemence, even as in

<sup>1</sup> "A proof, if proof be needed, that, at the commencement of his itinerant ministry at home, Mr. Wesley 'had no intention of placing himself in opposition to the Church of England.'"—Watson, pp. 142, 143.—[Ed.]

<sup>2</sup> On this term Mr. Watson remarks somewhat sarcastically, "Mr. Southey's great principle of solution is the occurrence of a new 'disease,' which, strangely enough, disposed its subject to religious impressions, and was infectious; but as to its issue, whether in cure or in death, he is silent. Its crisis was the profession of having obtained forgiveness of sins through the merits of Christ. But what followed on this crisis? Were he to proceed to notice the consequent holy lives and peaceful deaths of many of the

patients, he would have found in the new 'disease' too many of the appearances of '*saving health*,' to support his theory."—Pp. 127, 128.—[Ed.]

<sup>3</sup> "These extravagances," Mr. Watson complains, "are made so prominent by Mr. Southey, that a false impression as to their frequency is created. But, on the contrary," he adds, "when these extraordinary circumstances occurred, they were of course marked; and it is because they were *extraordinary*, not because they were of universal, or even of general, occurrence, that they are noticed in Mr. Wesley's Journals. The recurrence of them there has led Mr. Southey to suppose that they were much more general and frequent than is the fact."—'Observations,' pp. 106, 107.—[Ed.]



the agonies of death: but we continued in prayer till *a new song was put in her mouth—a thanksgiving unto our God*. Soon after, two other persons (well known in this place, as labouring to live in all good conscience towards all men) were seized with strong pain, and constrained to *roar for the disquietness of their heart*. But it was not long before they likewise burst forth into praise to God their Saviour. The last who called upon God as out of the belly of hell was a stranger in Bristol; and in a short space he also was overwhelmed with joy and love, knowing that God had healed his backslidings. So many living witnesses hath God given, that *His hand is still stretched out to heal, and that signs and wonders are even now wrought by his holy child Jesus*.” At another place, “a young man was suddenly seized with a violent trembling all over, and in a few minutes, the *sorrows of his heart being enlarged*, sunk down to the ground; but we ceased not calling upon God till He raised him up full of *peace and joy in the Holy Ghost*.” Preaching at Newgate, Wesley was led insensibly, he says, and without any previous design, to declare strongly and explicitly that God *willeth all men to be saved*, and to pray that if this were not the truth of God, he would not suffer the blind to go out of the way; but if it were, that he would bear witness to His word. “Immediately one, and another, and another, sunk to the earth; they dropped on every side as thunderstruck.” “In the evening I was again prest in spirit to declare that *Christ gave Himself a ransom for all*. And almost before we called upon Him to set to His seal, He answered. One was so wounded by the sword of the Spirit, that you would have imagined she could not live a moment. But immediately his abundant kindness was showed, and she loudly sang of His righteousness.”

When these things became public, they gave just offence; but they were ascribed to a wrong cause. A physician, who suspected fraud, was led by curiosity to be a spectator of these extraordinary exhibitions, and a person whom he had known many years was thrown into the fit while he was present. She cried aloud, and wept violently. He, who could hardly believe the evidence of his senses, “went and stood close to her, and observed every symptom, till great drops of sweat ran down her face, and all her bones shook. He then,” says Wesley, “knew not what to think, being clearly convinced it was not fraud, nor yet any natural disorder. But when both her soul and body were healed in a moment, he acknowledged the finger of God.” Whatever this witness’s merit may have been as a practitioner, he was but a sorry physiologist.<sup>1</sup> A powerful doctrine preached with passionate sincerity, with fervid zeal, and with vehement eloquence, produced a powerful effect upon weak minds, ardent feelings, and disordered fancies. There are passions which are as infectious as the plague, and fear itself

<sup>1</sup> See note on the previous paragraph.—[Ed.]

is not more so than fanaticism. When once these bodily affections were declared to be the work of grace, the process of regeneration, the throes of the new birth, a free licence was proclaimed for every kind of extravagance. And when the preacher, instead of exhorting his auditors to commune with their own hearts, and in their chambers, and be still, encouraged them to throw off all restraint, and abandon themselves before the congregation to these mixed sensations of mind and body, the consequences were what might be anticipated. Sometimes he scarcely began to speak, before some of his believers, overwrought with expectation, fell into the crisis, for so it may be called in Methodism, as properly as in Animal Magnetism. Sometimes his voice could scarcely be heard amid the groans and cries of these suffering and raving enthusiasts. It was not long before men, women, and children began to act the demoniac as well as the convert. Wesley had seen many hysterical fits, and many fits of epilepsy, but none that were like these, and he confirmed the patients in their belief that they were torn of Satan. One or two indeed perplexed him a little, for they were "tormented in such an unaccountable manner, that they seemed to be lunatic," he says, "as well as sore-vexed." But suspicions of this kind made little impression upon his intoxicating understanding; the fanaticism which he had excited in others was now reacting upon himself. How should it have been otherwise? A Quaker who was present at one meeting, and inveighed against what he called the dissimulation of these creatures, caught the contagious emotion himself, and even while he was biting his lips and knitting his brows, dropped down as if he had been struck by lightning. "The agony he was in," says Wesley, "was even terrible to behold; we besought God not to lay folly to his charge, and he soon lifted up his head, and cried aloud, "Now I know thou art a prophet of the Lord."

There was a certain weaver, by name John Haydon, who, being informed that people fell into strange fits at these societies, went to see and judge for himself. Wesley describes him as a man of regular life and conversation, who constantly attended the public prayers and sacraments, and was zealous for the Church, and against Dissenters of every denomination. What he saw satisfied him so little, that he went about to see his acquaintance one after another, till one in the morning, labouring to convince them that it was all a delusion of the devil. This might induce a reasonable doubt of his sanity at the time; nor is the suspicion lessened by the circumstance, that when he had sat down to dinner the next day, he chose, before he began to eat, to finish a sermon which he had borrowed, upon Salvation by Faith. In reading the last page he changed colour, fell off his chair, beat himself against the ground, and screamed so terribly that the neighbours were alarmed, and ran into the house. Wesley was presently informed that the man

was fallen raving mad. "I found him," he says, "on the floor, the room being full of people, whom his wife would have kept without, but he cried out aloud, 'No, let them all come, let all the world see the just judgment of God!'" Two or three men were holding him as well as they could. He immediately fixed his eyes upon me, and stretching out his hand, cried, 'Ay, this is he whom I said was a deceiver of the people! But God has overtaken me. I said it was all a delusion; but this is no delusion!' He then roared out, 'Oh, thou devil, thou cursed devil, yea, thou legion of devils! thou canst not stay! Christ will cast thee out! I know His work is begun! Tear me to pieces if thou wilt; but thou canst not hurt me!' He then beat himself against the ground again, his breast heaving at the same time as in the pangs of death, and great drops of sweat trickling down his face. We all betook ourselves to prayer. His pangs ceased, and both his body and soul were set at liberty." The next day Wesley found him with his voice gone, and his body as weak as an infant's, "but his soul was in peace, full of love, and rejoicing in hope of the glory of God."

In later years Wesley neither expected paroxysms of this kind, nor encouraged them; nor are his followers in England forward to excite or boast<sup>1</sup> of them. They maintain, however, that these early cases were

<sup>1</sup> "Mr. Wesley was no boaster. He was often obliged to speak of himself and of that work which he had been the instrument of effecting, because his character and motives were the constant subjects of the intemperate abuse of his enemies. He was under the necessity of bringing forward the effects produced by that extended system of religious agency of which he was the founder and the head, to show that the work so effected was of God—a revival of true religion in the land. He could not hide it, that he and his first coadjutors had been the great instruments in that work; and to attempt it would have been mere affectation. But few men who have done so much, have been so free from boasting and vanity: no successful minister of Christ ever more humbly laid the trophies won from the world by his efforts at the feet of Him by whom the victory was achieved. Mr. Southey, indeed, like the rest of his school, considers it spiritual pride and boasting for any to speak of themselves, even as 'instruments' in the hand of God, however humble the spirit in which this may be conceived. \* \* \*

But if Mr. Wesley erred in this, he erred with St. Paul, and with every minister of Christ distinguished for his success in the conversion of men, and the revival of the spirit of true religion. All true Christians know that a belief in their own instrumentality as agents of the Divine mercy to men, is perfectly consistent with humility of mind; and with them it will be a sufficient answer to the aspersion that Mr. Wesley was anxious to record singular successes, and answers to his prayers, in order to 'proclaim his power,' that this is contradicted both by his writings and the spirit in which he lived and died. He recorded them, in every case where he believed the effect to be genuine, not to proclaim his own power, but '*the power of God.*' Nor does it follow, as Mr. Southey seems to have understood it, that every instance of strong impression produced under his preaching was considered by Mr. Wesley as genuine; or that, by recording such circumstances in his Journal or Magazine, he gave an opinion in their favour. He believed some of these effects to be the results of natural sympathy; others to be imita-

the operation of grace, and attempt to prove it by the reality of the symptoms, and the permanence of the religious impressions which were produced. "Perhaps," says Wesley, "it might be because of the hardness of our hearts, unready to receive anything, unless we see it with our eyes, and hear it with our ears, that God in tender condescension to our weakness suffered so many outward signs at the very time when he wrought the inward change, to be continually seen and heard among us. But although they saw signs and wonders—for so I must term them—yet many would not believe." These things, however, occasioned a discussion with his brother Samuel: and Wesley perhaps remembered, towards the latter end of his life, and felt the force of the arguments which had no weight with him while he was in this state of exaltation.

When Wesley wrote to his eldest brother from Marienborn, he accused him and his wife of evil-speaking. Mrs. Wesley had once interrupted Charles when he offered to read to them a chapter in 'Law's Serious Call': it was intended as an indirect lecture, and she told him, with no unbecoming temper, that neither she nor his brother wanted it. Wesley observed in his letter that he was much concerned at this. "Yes, my sister," he says, "I must tell you, in the spirit of love, and before God who searcheth the heart, you do want it; you want it exceedingly. I know no one soul that wants to read and consider deeply so much the chapter of universal love and that of intercession. The character of Susurrus there is your own. I should be false to God and you, did I not tell you so. Oh, may it be so no longer; but may you love your neighbour as yourself, both in word and tongue, and in deed and truth!" The abundant sincerity of this letter might atone for its lack of courtesy. Wesley did justice to his brother, in believing that he would always receive kindly what was so intended; and after his return to England, he resumed the attack. "I again," he says, "recommend the character of Susurrus both to you and my sister, as (whether real or feigned) striking at the root of a fault of which both she and you were, I think, more guilty than any other two persons I have known in my life. Oh, may God deliver both you and me from all bitterness and evil-speaking, as well as from all false doctrine, heresy,

tions effected by Mr. Southey's 'personified principle of evil,' to bring into disrepute the work of the Spirit of God upon the hearts of men, of the reality of which he was firmly persuaded. \* \* \* Some deceptions he not only admitted, but publicly stated to be such, not indeed to establish the sweeping conclusion that all was unreal, because a part, a very small part, was visionary; or that all was of Satan,

because all was not of God. Mr. Wesley was wisely tender, even in cases to which Mr. Southey and other superficial thinkers on religious subjects would have showed no moderation; and sufficient reasons might be given to justify his conduct, though, in some instances, his charity was carried to excess."—Watson, 'Observations,' pp. 109; 110.—[Ed.]

and schism." He then entered upon a vindication of his own conduct, and the doctrine which he had newly espoused, in reply to some remarks which Mrs. Hutton's letter had drawn from his brother.

"With regard to my own character," he says, "and my doctrine likewise, I shall answer you very plainly. By a Christian, I mean one who so believes in Christ as that sin hath no more dominion over him; and in this obvious sense of the word I was not a Christian till May the 24th last past. For till then sin had the dominion over me, although I fought with it continually; but surely then, from that time to this, it hath not; such is the free grace of God in Christ. What sins they were which till then reigned over me, and from which, by the grace of God, I am now free, I am ready to declare on the house-top, if it may be for the glory of God. If you ask by what means I am made free (though not perfect, neither infallibly sure of my perseverance), I answer, by faith in Christ; by such a sort of degree of faith as I had not till that day. The *πληροφορία πίστεως*, the seal of the Spirit, the love of God shed abroad in my heart, and producing joy in the Holy Ghost, joy which no man taketh away, joy unspeakable and full of glory; this witness of the Spirit I have not, but I patiently wait for it. I know many who have already received it, more than one or two in the very hour we were praying for it. And having seen and spoken with a cloud of witnesses abroad, as well as in my own country, I cannot doubt but that believers who wait and pray for it, will find these Scriptures fulfilled in themselves. My hope is that they will be fulfilled in me. I build on Christ, the Rock of Ages; on His sure mercies described in His Word, and on His promises, all of which I know are yea and amen. Those who have not yet received joy in the Holy Ghost, the love of God, and the *plerophory* of faith (any or all of which I take to be the witness of the Spirit with our spirit that we are the sons of God), I believe to be Christians in that imperfect sense wherein I call myself such. Oh, brother, would to God you would leave disputing concerning the things which you know not (if indeed you know them not), and beg of God to fill up what is yet wanting in you! Why should not you also seek till you receive that peace of God which passeth all understanding? Who shall hinder you, notwithstanding the manifold temptations, from rejoicing with joy unspeakable by reason of glory? Amen! Lord Jesus! May you, and all who are near of kin to you (if you have it not already), feel His love shed abroad in your hearts, by His Spirit which dwelleth in you, and be sealed with the Holy Spirit of promise which is the earnest of your inheritance." With regard to some stories to which Samuel had alluded, of visions, and of a ball of fire falling upon a female convert, and inflaming her soul, he observed, that if all that had been said upon visions, and dreams, and balls of fire, were fairly proposed in syllogisms, it would

not prove a jot more on one than on the other side of the question. He built nothing on such tales.

To this Samuel replied, "You build nothing on tales, but I do. I see what is manifestly built upon them. If you disclaim it, and warn poor shallow pates of their folly and danger, so much the better. They are counted signs or tokens, means or conveyances, proofs or evidences of the sensible information, &c., calculated to turn fools into madmen, and put them without a jest into the condition of Oliver's porter. When I hear visions, &c., reprov'd, discouraged, and ceased among the new brotherhood, I shall then say no more of them; but till then I will use my utmost strength that God shall give me to expose these bad branches of a bad root. I am not out of my way, though encountering of windmills." In a subsequent letter he says, "I might as well let writing alone at present, for any effect it will have, farther than showing you I neither despise you on the one hand, nor am angry with you on the other. Charles has told me he believes no more in dreams and visions than I do. Had you said so, I believe I should hardly have spent any time upon them, though I find others credit them, whatever you may do."

"You make two degrees or kinds of assurance," he continues: "that neither of them are necessary to a state of salvation, I prove thus: 1st. Because multitudes are saved without either. These are of three sorts,—all infants baptized, who die before actual sin; all persons of a melancholy and gloomy constitution, who without a miracle cannot be changed; all penitents who live a good life after their recovery, and yet never attain to their first state. 2ndly. The lowest assurance<sup>1</sup> is an

<sup>1</sup> Baxter had none of this assurance. Good man as he was, he knew himself to be far from perfection, and had his doubts and fears. "But it much increased his peace," says Calamy, "to find others in like condition. He found his case had nothing singular, being called by the Providence of God to the comforting of others who had the same complaints. While he answered their doubts, he answered his own, and the charity he was constrained to exercise towards them redounded to himself, and insensibly abated his disturbance. And yet, after all, he was glad of probability instead of undoubted certainty."

The Franciscans have produced one of their revelations against this notion of assurance: it occurs in the life of the Beata Margarita de Cortona, written with Franciscan fidelity by her con-

fessor, F. Juncta de Bevagna. The passage is part of a dialogue. "*Et Dominus ad eam; Tu credis firmiter, et fateris, quod unus Deus in substantiâ sit, Pater et Filius, et Spiritus Sanctus? Et Margarita respondit; Sicut ego credo te unum in essentiâ et trinum in personis, ita donares mihi de promissis plenam securitatem. Et Dominus ad eam: Filia, tu non es habitura dum vixeris, illam plenam, quam requiris cum lacrymis, securitatem, quousque locavero te in gloriâ regni mei. Et Margarita respondit; Tenuistisne, Domine, sanctos viros in his dubiis, in quibus tenetis me? Et Dominus ad eam; Sanctis meis in tormentis dedi fortitudinem, securitatem vero plenam non habuerunt, nisi in patriâ.*"—*Acta Sanctorum*, 22nd Feb., p. 321.

impression from God, who is infallible, that heaven shall be actually enjoyed by the person to whom it is made. How is this consistent with fears of miscarriage, with deep sorrow, and going on the way weeping? How can any doubt after such certificate? If they can, then here is an assurance whereby the person who has it is not sure. 3rdly. If this be essential to a state of salvation, it is utterly impossible any should fall from that state finally; since, how can anything be more fixed than what Truth and Power has said he will perform? Unless you will say of the matter here, as I observed of the person, that there may be assurance wherein the thing itself is not certain."

Wesley replied, "To this hour you have pursued an *ignoratio elenchi*. Your assurance and mine<sup>1</sup> are as different as light and darkness. I mean an assurance that I am *now* in a state of salvation: you an assurance that I shall *persevere* therein. No kind of assurance (that I know), or of faith, or repentance, is essential to their salvation who die infants. I believe God is ready to give all true penitents, who fly to His free grace in Christ, a fuller sense of pardon than they had before they fell. I know this to be true of several; whether there are exempt cases I know not. Persons of a melancholy and gloomy constitution, even to some degree of madness, I have known in a moment brought (let it be called a miracle, I quarrel not) into a state of firm, lasting peace and joy.

It was from Bristol that Wesley wrote this letter, when he was in the full career of triumphant enthusiasm, by producing effects which he verily believed to be miraculous. "My dear brother," he says, "the whole question turns on matter of fact. You deny that God does now work these effects; at least that he works them in such a manner. I affirm both, because I have heard those facts with my ears, and seen them with my eyes. I have seen (as far as it can be seen) many persons changed in a moment from the spirit of horror, fear, and despair, to the spirit of hope, joy, peace; and from sinful desires, till then reigning over

<sup>1</sup> It is clear that the term "assurance" may be used in two distinct senses, in reference to something present or to something future. It does not appear that Mr. Wesley ever urged the doctrine of assurance as "an assurance of eternal salvation," but only in the sense of an assurance of present grace and favour—the "testimony of the Spirit with the spirit of the individual Christian that he is God's son," and therefore in God's favour, alluding to the Spirit of adoption mentioned in Rom. viii. 16. Mr. Watson appositely quotes the following passage:—"The Spirit of adoption

doth not only excite us to call upon God as our Father, but it doth ascertain and assure us, as *before*, that we are His children. And this it doth not by an outward voice, as God the Father to Jesus Christ, nor by an angel, as to Daniel and the Virgin Mary, but by an inward and secret suggestion, whereby He raiseth our hearts to this persuasion, that God is our Father, and we are His children. *This is not the testimony of the graces and operations of the Spirit, but of the Spirit itself.*"—Poole, on Romans viii. 16. See Watson, pp. 68–83.

them, to a pure desire of doing the will of God. These are matters of fact, whereof I have been, and almost daily am, eye or ear witness. Upon the same evidence (as to the suddenness and reality of the change) I believe, or know this, touching visions and dreams: I know several persons in whom this great change from the power of Satan unto God was wrought either in sleep, or during a strong representation to the eye of their minds of Christ, either on the cross, or in glory. This is the fact: let any judge of it as they please. But that such a change was then wrought appears, not from their shedding tears only, or sighing, or singing psalms, but from the whole tenor of their life, till then many ways wicked, from that time holy, just, and good. I will show you him that was a lion till then, and is now a lamb; him that was a drunkard, but now exemplarily sober; the whoremonger that was, who now abhors the very lusts of the flesh. These are my living arguments for what I assert, that God now, as aforetime, gives remission of sins, and the gift of the Holy Ghost, which may be called visions. If it be not so, I am found a false witness; but, however, I do and will testify the things I have both seen and heard.<sup>1</sup>

<sup>1</sup> "None of the great divines of the English Church who dwell on this doctrine teach that a mere reforming of the external conduct is a sufficient ground for the inference that we are justified, and adopted into the family of God; they all contend for a change of heart concomitant with justification, including a renewed temper and hallowed affections,—*love*, and *confidence*, and *peace*, and a *filial spirit*. They all state that this change, in all its parts, and throughout its whole process, with all its consolations and joys, is effected by the *direct agency* of the Holy Spirit. Between this view, if it were more fully and accurately represented on the principles of the New Testament, and the opinion charged so boldly with the most presumptuous fanaticism by Mr. Southey, there is no essential difference. Mr. Wesley's tenet is substantially included in it, and the apparent discrepancy arises from the principles assumed not being fairly followed out by those who adopt them. They make assurance to rest upon the argument, that because *certain* changes have been effected in the hearts of believers, they are pardoned and adopted; but these changes are not outward only; they affect the heart;

they produce holy affections; they include the production of *peace*, of *trust*, of *joy*, of *hope*; they are effected by the Spirit of God; and the whole forms the ground of the assurance that we are the children of God. This may be further illustrated. The question at issue is, 'Am I a child of God?' The Scriptures declare, that 'as many as are led by the Spirit of God are the sons of God.' I inquire, then, whether I have the Spirit of God; and, in order to determine this, I examine whether I have 'the fruits of the Spirit.' Now, 'the fruits of the Spirit are love, joy, peace, gentleness, goodness, meekness, faith, temperance;' and having sufficient evidence of the existence of these fruits, I conclude I have the Spirit of God, and am therefore a pardoned and accepted child of God. This is the statement. But among these enumerated fruits we find affections, as well as principles and morals. We have '*love, joy, and peace*,' as well as '*gentleness, goodness, meekness, faith, and temperance*.' Now, if it be said on one side, that no one has a right to conclude that 'he is so led by the Spirit of God,' as safely to infer that he is a child of God, who has only the affec-



Samuel had said to him, with a feeling of natural<sup>1</sup> resentment, "I am persuaded you will hardly see me face to face in this world, though somewhat nearer than Count Zinzendorf." In his reply, Wesley says, "I do not expect to see your face in the flesh. Not that I believe God will discharge you yet, but I believe I have nearly finished my course;" and he added, that he expected to stay at Bristol some time, perhaps as long as he was in the body. This evidently alludes to the impression which his unlucky *Sortes Biblicæ* had left upon his mind; but it alarmed his brother, who entreated him to explain what reason he had for thinking he should not live long. And showing at the same time his love for John, and his admiration of the great qualities which he possessed, he adds, "I should be very angry with you, if you cared for it, should you have broken your iron constitution already, as I was with the glorious Pascal for losing his health, and living almost twenty years in pain."

"I argue against assurance," he says, "in your or any sense, as part of the gospel covenant, because many are saved without it. You own you cannot deny exempt cases, which is giving up the dispute. Your assurance, being a clear impression of God upon the soul, I say, must be perpetual, must be irreversible, else it is not assurance from God, infallible and omnipotent. Your seeing persons reformed is nothing to this. Dear brother, do you dream I deny the grace of God? but to suppose the means whereby they are so in this sense, is, in my opinion, as very a *petitio principii* as ever was. You quarrel not at the word miracle, nor is there any reason you should, since you are so well acquainted with the thing. You say the cross is strongly represented to the eye of the mind. Do these words signify in plain English *the fancy*? Inward eyes, ears, and feelings are nothing to other people. I am heartily sorry such alloy should be found among so much piety. My mother tells me

tions of 'peace and joy' to ground his confidence upon, the same thing may for as good a reason be affirmed, if he have 'meekness and temperance,' without 'love, and peace, and joy' the love, and the peace, and the joy being as much fruits of the Spirit as the moral qualities also enumerated. But this love, peace, and joy are the fruits of the Spirit's agency; and they are the fruits of his agency as the Comforter, the Spirit of adoption, and from that alone can they spring. This view of the manner in which assurance is obtained varies then from Mr. Wesley's doctrine only in being ambiguous. The love, peace, and joy of the Spirit answer to his doctrine of the direct witness; and he argues, that they can only be the

results of that pardon of which we are by them assured; and the meekness, gentleness, faith and temperance are his corroborative proof that our filial confidence and our joy in the Holy Ghost are not delusions."—Watson, pp. 79-82.—[ED.]

<sup>1</sup> In a subsequent letter he thus strongly expresses his disappointment in not seeing his brother: "I heartily pray God we may meet each other with joy in the next life; and beg him to forgive either of us, as far as guilty, for our not meeting in this. I acknowledge his justice in making my friends stand afar off, and hiding any acquaintance out of my sight." Wesley must have reflected upon this with some pain, when, a few months only after, it was written he lost his excellent brother.

she fears a formal schism is already begun among you, though you and Charles are ignorant of it. For God's sake, take care of that, and banish extemporary expositions and extemporary prayers. I have got your abridgement of Haliburton;<sup>1</sup> if it please God to allow me life and strength, I shall demonstrate that the Scot as little deserves preference to all Christians but our Saviour as the book to all writings<sup>2</sup> but those you

<sup>1</sup> Mr. Wesley was perhaps induced to pronounce so high and extravagant an eulogium upon the memoirs of this excellent man by a description of his "deliverance from temptation," which accorded perfectly with one of the leading doctrines of Methodism. After describing a state of extreme mental anguish, Mr. Haliburton says: "I was quite overcome, neither able to fight nor flee, when the Lord passed by me, and made this time a time of love. I was, as I remember, at secret prayer when He discovered Himself to me: when He let me see that there are 'forgivenesses with Him, and mercy, and plenteous redemption.' Before this I knew the letter only, but now the words were spirit and life: a burning light by them shone into my mind, and gave me not merely some notional knowledge, but an experimental knowledge of the glory of God in the face of Jesus Christ. And vastly different this was from all the notions I had before had of the same truths. It shone from heaven: it was not a spark kindled by my own endeavours, but it shone suddenly about me: it came by a heavenly means—the Word: it opened heaven, and discovered heavenly things; and its whole tendency was heavenward. It was a true light, giving true manifestations of the one God, the one Mediator between God and man, and a true view of my state with respect to God, not according to my foolish imaginations. It was a distinct and clear light, not only representing spiritual things, but manifesting them in their glory, and in their comely order. It set all things in their due line of subordination to God, and gave distinct views of their genuine tendency. It was a satisfying light; the soul absolutely rested upon the discoveries it made: it was assured of them; it could not doubt if it saw, or if

the things were so as it represented them. It was a quickening, refreshing, healing light: it arose with healing in its wings. It was a powerful light: it dissipated that thick darkness which overspread my mind, and made all those frightful temptations that before tormented me instantly flee before it. Lastly, it was a composing light: it did not, like a flash of lightning, fill the soul with fear and amazement, but it quieted my mind, and gave me the full and free use of all my faculties. I need not give a larger account of this light, for no words can give a notion of light to the blind: and he that has eyes (at least while he sees it) will need no words to describe it."

This is a high mystic strain. But in the account of his death there are passages of the truest and finest feeling. When a long illness had well-nigh done its work, he said: "I could not believe that I could have borne, and borne cheerfully, this rod so long. This is a miracle, pain without pain! Blessed be God that ever I was born! I have a father, a mother, and ten brothers and sisters in Heaven, and I shall be the eleventh! Oh, blessed be the day that ever I was born!" A few hours before he breathed his last, he said: "I was just thinking on the pleasant spot of earth I shall get to lie in beside Mr. Rutherford, Mr. Forrester, and Mr. Anderson. I shall come in as the little one among them, and I shall get my pleasant George in my hand (a child who was gone before him), and, oh! we shall be a knot of bonny dust!" I hope there are but few readers whose hearts are in so diseased a state as not to feel and understand the beauty and the value of these extracts.

<sup>2</sup> Wesley had said, in his Preface to the 'Extracts of the Life and Death of

mention. There are two flagrant falsehoods in the very first chapter. But your eyes are so fixed upon one point, that you overlook everything else;—you overshoot, but Whitefield raves.”

In his reply to this letter, John recurred to his own notion of assurance. “The Gospel,” he says, “promises to you and me, and our children, and all that are afar off, even as many of those whom the Lord our God shall call, as are not disobedient unto the heavenly vision, *the witness of God’s Spirit with their spirit, that they are the children of God*; that they are *now*, at this hour, all accepted in the beloved: but it witnesses not that they always shall be. It is an assurance of *present* salvation only: therefore not necessarily perpetual, neither irreversible.” The doctrine is unexceptionable, the error lay in the indiscreet use of a term, which in strict logic, and in common acceptation, means more than this, and certainly would be understood in its largest import. He reverted also to the same facts concerning the manner in which this assurance was conveyed. “I am one of many witnesses of this matter of fact, that God does now make good this His promise daily, very frequently during a representation (how made I know not, but not to the outward eye) of Christ, either hanging on the cross, or standing on the right hand of God. And this I know to be of God, because from that hour the person so affected is a new creature, both as to his inward tempers and outward life. Old things are passed away, and all things become new.” His brother’s argument respecting such representations is here left unanswered, because it was unanswerable. But the state of his own judgment at this time is ascertained (if such proof were necessary) by his continuing in a belief that the Scriptures had communicated to him a knowledge of his early death. In reply to his brother’s affectionate inquiry upon this subject, he says, “I am now in as good health (thanks be to God) as I ever was since I remember, and I believe shall be so as long as I live, for I do not expect to have a lingering death. The reasons that induce me to think I shall not live long are such as you would not apprehend to be of any weight. I am under no concern on this head; let my Master see to it.”

The case of John Haydon was triumphantly stated in this letter. Wesley was firmly convinced that such cases were signs and wonders; and he was soon enabled to answer, as he believed, victoriously, those persons who maintained that they were purely natural effects, and that people fainted away only because of the heat and closeness of the rooms; or who affirmed that it was all imposture; that the patients might avoid such agitations if they would; else why were these things done only in their private societies? why were they not done in the face of the sun?

Mr. Thomas Haliburton: “I cannot but value it, next to the Holy Scriptures, above any other human composition, excepting only the Christian Pattern, and the small remains of Clemens Romanus, Polycarp, and Ignatius.”

"To-day," says Wesley in his journal, "our Lord answered for Himself. For while I was enforcing these words, *Be still, and know that I am God*, He began to make bare His arm; not in a close room, neither in private, but in the open air, and before more than two thousand witnesses. One, and another, and another, were struck to the earth, trembling exceedingly at the presence of His power. Others cried, with a loud and bitter cry, 'What must we do to be saved?' and in less than an hour seven persons, wholly unknown to me till that time, were rejoicing and singing, and with all their might giving thanks to the God of their salvation." In the evening of that same day, at their meeting in Nicholas Street, he was interrupted almost as soon as he had begun to speak (so strongly were his auditors now predisposed for the influence) by the cries of one "who was pricked to the heart," and groaned vehemently for pardon and peace. Presently another dropped down; and it was not long before a poor little boy caught the infection, and fell also in one of these frightful fits. The next was a young man, by name Thomas Maxfield, a stranger in Bristol, who had come to this meeting from a mere motive of curiosity, and there received an impression which decided the course of his future life. He fixed his eyes on the boy, and sunk down himself as one dead, but presently began to roar and beat himself against the ground, so that six men could scarcely hold him. "Except John Haydon," says Wesley, "I never saw one so torn of the Evil One. Meanwhile many others began to cry out to the Saviour of all, that He would come and help them; insomuch, that all the house, and indeed all the street, for some space was in an uproar. But we continued in prayer; and before ten the greater part found rest to their souls." The day's work, however, was not yet concluded. "I was called from supper," he says, "to one who, feeling in herself such a conviction as she had never known before, had run out of the society in all haste, that she might not expose herself. But the hand of God followed her still, so that after going a few steps, she was forced to be carried home, and when she was there, grew worse and worse. She was in a violent agony when we came. We called upon God, and her soul found rest. At twelve I was greatly importuned to go and visit one person more. She had only one struggle after I came, and was then filled with peace and joy. I think twenty-nine in all had their heaviness turned into joy this day." A room, in which they assembled at this time, was propped from beneath for security; but, with the weight of the people, the floor gave way, and the prop fell with a great noise. The floor sank no farther; but, alarming as this was, after a little surprise at first, they quietly attended to the preacher as if nothing had happened, so entirely were they possessed by him. When he held forth in the open air, rain, and thunder, and lightning did not disperse the multitudes who gathered round him. He himself could not but be conscious of his own power. Preaching at Clifton Church, and seeing

many of the rich there, he says, "My heart was much pained for them, and I was earnestly desirous that some, even of them, might enter into the kingdom of heaven. But, full as I was, I knew not where to begin in warning them to flee from the wrath to come, till my Testament opened on these words, *I came not to call the righteous but sinners to repentance*, in applying which my soul was so enlarged, that methought I could have cried out in another sense than poor vain Archimedes, Give me where to stand, and I will shake the earth."

On his first arrival in Bristol, that part of the Methodist discipline was introduced which he had adopted from the Moravians, and male and female bands<sup>1</sup> were formed, as in London, that the members might meet together weekly, to confess their faults one to another, and pray

<sup>1</sup> "Our band-meetings are small companies of serious persons, of the same sex, and in the same condition of life, whether married or single, who meet occasionally to converse with each other on their religious state, and to engage in mutual prayer. They are grounded upon the injunction of St. James, 'Confess your faults one to another, and pray one for another, that ye may be healed.' Whatever objection may be made to these meetings as a formal part of discipline (though with us they are only *recommended*, not enjoined), the principle of them is to be found in this passage of Scripture. They have been compared to the auricular confession of the Papists, but ignorantly enough; for the confession is in itself essentially different, and it is not made to a minister, but takes place among private Christians to each other, and is, in fact, nothing more than a general declaration of the religious experience of the week. Nor is the abuse of the passage in St. James to the purpose of superstition, a reason sufficient for neglecting that friendly confession of faults by Christians to each other which may engage their prayers in each other's behalf. The founders of the national Church did not come to this sweeping conclusion, notwithstanding all their zeal against the confession of the Romish Church. In the Homily on Repentance, it is said, 'We ought to confess our weakness and infirmities one to another, to the end, that knowing each other's frailties, we may the more earnestly pray together unto Almighty God, our

Heavenly Father, that He will vouchsafe to pardon us our infirmities, for His Son Jesus Christ's sake.' For the principle of this institution, Mr. Wesley might therefore plead the authority of the Church of which he was a clergyman; and if the manner of carrying the principle into effect were free from sound objection, a formal institution for this purpose can no more be condemned than the principle itself. Mr. Southey, however, objects to our mode, because Mr. Wesley's rules enjoin an explicitness of mutual communication on the subject of religious experience which he thinks dangerous. Yet even Bishop Jeremy Taylor not only enjoins the practice ('Holy Living,' chap. ii. sect. 4), but directs that it should be much more explicit than the rules drawn up for the bands by Mr. Wesley himself require. The bishop says: "To the same purpose, it is of great use that he who would preserve his humility should choose some spiritual person to whom he shall oblige himself to discover his very thoughts and fancies, every act of his, and all his intercourse with others, in which there may be danger; that by such an openness of spirit he may expose every blast of vain glory, every idle thought to be chastened and lessened by the rod of spiritual discipline; and he that shall find himself tied to confess every proud thought, every vanity of his spirit, will also perceive that they must not dwell with him, nor find any kindness from him," &c.—Watson, pp. 199, 200.

one for another. "How dare any man," says Wesley, "deny this to be, as to the substance of it, a means of grace ordained by God? unless he will affirm with Luther, in the fury of his solifidianism, that St. James's Epistle is an 'epistle of straw.'" A more important measure was the foundation of the first Methodist preaching-house; and this, like the other steps which led inevitably to a separation from the Church, was taken without any such design, or any perception of its consequences. The rooms in which the Societies at Bristol had hitherto met in Nicholas Street, Baldwin Street, and the Back Lane, were small, incommodious, and not entirely safe. They determined, therefore, to build a room large enough for all the members, and for as many of their acquaintance as might be expected to attend. A piece of ground was obtained in the Horse Fair, near St. James's churchyard, and there, on the 12th of May, 1739, "the first stone was laid with the voice of praise and thanksgiving." Wesley himself had no intention of being personally engaged either in the direction or expense of the work; for the property had been settled upon eleven feoffees, and upon them he had supposed the whole responsibility would rest. But it soon appeared that the work would be at a stand if he did not take upon himself the payment of all the workmen; and he found himself presently encumbered with a debt of more than a hundred and fifty pounds, which he was to discharge how he could, for the subscription of the Bristol Societies did not amount to a fourth part of the sum. In another and more important point his friends in London, and Whitefield more especially, had been farther-sighted than himself; they represented to him that the feoffees would always have it in their power to turn him out of the room after he had built it, if he did not preach to their liking; and they declared that they would have nothing to do with the building, nor contribute anything towards it, unless he instantly discharged all feoffees, and did everything in his own name. Though Wesley had not foreseen this consequence, he immediately perceived the wisdom of his friend's advice: no man was more alive to the evils of congregational tyranny; he called together the feoffees, cancelled the writings without any opposition on their part, and took the whole trust, as well as the whole management, into his own hands. "Money," he says, "it is true, I had not, nor any human prospect or probability of procuring it; but I knew *the earth is the Lord's, and the fulness thereof*; and in his name set out, nothing doubting."

After he had been about three months in Bristol, there came pressing letters from London, urging him to return thither as soon as possible, because the brethren in Fetter Lane were in great confusion for want of his presence and advice. For a while, therefore, he took leave of his growing congregation, saying, that he had not found such love, "no, not in *England*," nor so childlike, artless, teachable a temper as God had given to these Bristolians.

## CHAPTER VIII.

## WHITEFIELD IN LONDON. — FRENCH PROPHETS. — EXTRAVAGANCES OF THE METHODISTS.

DURING his abode at Bristol, Wesley had had many thoughts concerning the unusual manner of his ministering. He who had lately attempted with intolerant austerity to enforce the discipline of the Church, and revive practices which had properly been suffered to fall into disuse, had now broken through the forms of that Church, and was acting in defiance of her authority.<sup>1</sup> This irregularity he justified by a determination to allow no other rule of faith, or practice, than the Scriptures; not, perhaps, reflecting that in this position he joined issue with the wildest religious anarchists. "God in Scripture," he reasoned, "commands me, according to my power, to instruct the ignorant, reform the wicked, confirm the virtuous; man forbids me to do this in another's parish, that is, in effect, to do it at all, seeing I have now no parish of my own, nor probably ever shall; whom then shall I hear, God or man? *If it be just to obey man rather than God, judge you; a dispensation of the Gospel is committed to me, and woe is me if I preach not this Gospel.* But where shall I preach it upon what are called Catholic principles? Why not in any of the Christian parts of the habitable earth, for all these are, after a sort, divided into parishes?" This reasoning led him to look upon all the world as his parish. "In whatever part of it I am," he says, "I judge it meet, right, and my bounden duty to declare unto all that are willing to hear, the glad tidings of salvation. This is the work which I know God has called me to, and sure I am that His blessing attends it: His servant I am, and as such am employed (glory be to Him) day and night in His service; I am employed according to the plain direction of His word, *as I have opportunity of doing good unto all men.* And His Providence clearly concurs with His word, which has disengaged me from all things else, that I might singly attend on this very thing, *and go about doing good.*"<sup>2</sup>

Some of the disciples in London, meantime, had pursued their Master's fundamental principle farther than he had any intention of following it. A layman, whose name was Shaw, insisted that a priesthood was an unnecessary and unscriptural institution, and that he himself had as good a right to preach, baptize, and administer the sacraments as any

<sup>1</sup> See note on previous chapter, p. 146.

<sup>2</sup> Mr. Watson observes (p. 152) that it does not appear that even Mr. Wesley anticipated separation from the Church as the necessary consequence of

this course of conduct. But even if he did not foresee it as the necessary, he could scarcely have failed to foresee it as the probable result, and as daily increasing in probability.

other man. Such a teacher found ready believers; the propriety of lay-preaching was contended for at the society in Fetter Lane, and Charles Wesley strenuously opposed what he called these pestilent errors. In spite of his opposition, a certain Mr. Bowers set the first example. Two or three more ardent innovators declared that they would no longer be members of the Church of England. "Now," says Charles, in his journal, "am I clear of them; by renouncing the Church, they have discharged me." Bowers, who was not obstinate in his purpose, acknowledged that he had erred, and was reconciled to Charles Wesley; but owing to these circumstances, and to some confusion which the French Prophets, as they were called, were exciting among the Methodists, it was judged expedient to summon John with all speed from Bristol.

Charles had been powerfully supported in these disputes by Whitefield and his friend Howel Harris, a young and ardent Welshman, who was the first great promoter of Methodism in his own country. The former had now taken the field here also: the Vicar of Islington had lent him his pulpit, but the churchwarden forbade him to preach there unless he could produce a licence; and Whitefield gladly interpreted this to be a manifestation of the Divine pleasure, that he should preach in the churchyard, which, he says, His Master, by His Providence and Spirit, compelled him to do. "To-morrow I am to repeat that mad trick, and on Sunday to go out into Moorfields. The word of the Lord runs, and is glorified; people's hearts seem quite broken; God strengthens me exceedingly; I preach till I sweat through and through." Public notice was given of his intention, and on the appointed day a great multitude assembled in Moorfields. This tract of land, which is already so altered that Whitefield would no longer recognize the scene of his triumph, and which will soon be entirely covered with streets and squares,<sup>1</sup> was originally, as its name implies, a marsh, passable during the greater part of the year only by a causeway, and of so little value that the whole was let for a yearly rent of four marks. It was gradually drained; the first bricks which are known to have been used in London were made there; and in process of time the greater part of the ground was converted into gardens. These were destroyed that the City archers might exercise themselves there. The bow and arrow fell into disuse; Bedlam was built there; part of the area was laid out in gravel walks, and planted with elms, and these convenient and frequented walks obtained the name of the City Mall. But from the situation of the ground, and the laxity of the police, it had now become a royaity of the rabble, a place for wrestlers and boxers, mountebanks and merry-andrews, where fairs were held during the holidays, and where at all times the idle, the dissolute and the reprobate resorted; they who were

<sup>1</sup> A prophecy long since verified.—[Ed.]



the pests of society, and they who were training up to succeed them in the ways of profligacy and wretchedness.

Preaching in Moorfields was what Whitefield called attacking Satan in one of his strongholds; and many persons told him that if he attempted it he would never come away from the place alive. They knew not the power of impassioned eloquence upon a topic in which every hearer was vitally concerned; and they wronged the mob, who seldom or never are guilty of atrocities till they are deluded and misled. No popular prejudice had yet gone forth against the Methodists; to those among the multitude by whom he was known he was an object of devout admiration, and all the others regarded him with curiosity or with wonder, not with any hostile or suspicious feeling. The table which had been placed for him was broken in pieces by the crowd; he took his stand, therefore, upon a wall which divided the upper and lower Moorfields, and preached without interruption. There was great prudence in beginning the attack upon Satan on a Sunday: it was taking him at disadvantage, the most brutal of his black guard were not upon the ground, or not engaged in their customary sports of brutality; and the preacher derived some protection from the respect which was paid to the Sabbath-day: Whitefield did not venture as yet to encounter them when they were in full force. His favourite ground upon week-days was Kennington Common, and there prodigious multitudes gathered together to hear him; he had sometimes fourscore carriages (in those days no inconsiderable number for London to send forth on such an occasion), very many horsemen, and from 30,000 to 40,000 persons on foot: and both there, and on his Sunday preachings in Moorfields, when he collected for the orphan-house, so many half-pence<sup>1</sup> were given him by his poor auditors, that he was wearied in receiving them, and they were more than one man could carry home.

While he was engaged in this triumphant career Wesley arrived, and on the day after his arrival accompanied him to Blackheath, expecting to hear him preach: but when they were upon the ground, where about 12,000 or 14,000 persons were assembled, Whitefield desired him to preach in his stead. Wesley was a little surprised at this, and somewhat reluctant, for he says nature recoiled; he did not, however, refuse, and being greatly moved with compassion for the rich that were present, he addressed his discourse particularly to them: "Some of them seemed to attend, while others drove away with their coaches from so uncouth a preacher." Whitefield notices this circumstance in his journal with great satisfaction: "I had the pleasure," he says, "of introducing my honoured and reverend friend Mr. John Wesley to preach at Blackheath.

<sup>1</sup> At Kennington, 47*l.* were collected which more than 20*l.* were in half-pence. At Moorfields, 52*l.* 19*s.* 6*d.*, of

The Lord give him ten thousand times more success than he has given me! I went to bed rejoicing that another fresh inroad was made into Satan's territories, by Mr. Wesley's following me in field-preaching in London as well as in Bristol."

It deserves particular notice that no fits or convulsions had as yet been produced under Whitefield's preaching, though he preached the same doctrine as the Wesleys, and addressed himself with equal or greater vehemence to the passions, and with more theatrical effect. But when Wesley, on the second day after his arrival, was preaching to a society in Wapping, the symptoms re-appeared with their usual violence, and were more than usually contagious.<sup>1</sup> He had begun the service, he says, weary in body and weak in spirit, and felt himself unable to open his mouth upon the text which he had premeditated. His mind was full of some place, he knew not where, in the Epistle to the Hebrews, and begging God to direct him he opened the Testament on these words, "*Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way which he hath consecrated for us—that is to say, his flesh—let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*" If such a prologue to the scene which ensues should excite a suspicion of Wesley's sincerity he would be wronged thereby; suspicious as it appears, it is the natural representation of one who, under a strong delusion of mind, retraced his own feelings after the event, and explained them by the prepossession which fully occupied his mind. "While," he says, "I was earnestly inviting all men *to enter into the Holiest by this new and living way*, many of those that heard began to call upon God with strong cries and tears; some sunk down, and there remained no strength in them; others exceedingly trembled and quaked; some were torn with a kind of convulsive motion in every part of their bodies, and that so violently, that often four or five persons could not hold one of them. I have seen many hysterical and epileptic fits, but none of them were like these in many respects. I immediately prayed that God would not suffer those who were weak to be offended; but one woman was greatly, being sure they might help it if they would, no one should persuade her to the contrary; and she was got three or four yards, when she also dropped down in as violent an agony as the rest. Twenty-six of those who had been thus affected (most of whom, during the prayers which were made for them, were in a moment filled with peace and joy) promised to call upon me the next day; but only eighteen came, by talking closely with whom I found reason to believe that some of them had gone home to their houses justified; the rest seemed to be patiently waiting for it."

<sup>1</sup> See note on the previous chapter, *sub init.*

A difference of opinion concerning these outward signs, as they were called, was one of the subjects which had distracted the London Methodists, and rendered Wesley's presence among them necessary. The French prophets also had obtained considerable influence over some of the society; these prophets had now for about half a century acted as frantic and as knavish a part for the disgrace of a good cause as the enemies of that cause could have desired. Louis XIV., at the commencement of his reign, laid down for himself a wise system of conduct towards his Protestant subjects: he perceived that to employ persecution as a remedy for erroneous opinions, implies an ignorance of the nature of the disease, and he acknowledged that the reformers had originally much reason on their side; but as a Roman Catholic, he regarded the doctrines of the Huguenots as damnable, and as a statesman he knew that any men who desire the destruction of their national church can be but half-hearted toward the government which upholds that church, and rests with it upon the same foundation. He determined therefore not to impose any restrictions upon them, and strictly to observe their existing privileges, but to grant them no new ones, to show them no favour, to prevent them from spreading their doctrine, or exercising their mode of worship, in places where they were not privileged, to hold out every encouragement for converting them, and especially to fill the Catholic sees with persons of such learning, piety, and exemplary lives, that their example might tend powerfully to heal the schism which the ignorance and corruption of their predecessors had occasioned.<sup>1</sup> But Louis learnt to be as little scrupulous in his schemes of conversion as of conquest; success, vanity, evil counsellors, with the possession and the pride of absolute power, hardened his heart; by means of paltry donations he had bought over to the Catholic Church many of those persons who disparage whatever church they may belong to; and it is said that because of the facility with which such converts were made, he expected to find in the whole body of the French Protestants an easy submission to his will. By one wicked edict he revoked their privileges; and by another of the same day prohibited their public worship, banished their ministers, and decreed that their children should be educated by Roman Catholic priests in the Roman Catholic faith; the better to ensure obedience he quartered dragoons upon them, and left them to the mercy of his military missionaries. The *Dragonâdes*, as they were called, were a fit after-piece to the tragedy of St. Bartholomew's day. The number of persons who emigrated in consequence of this execrable persecution has been variously computed from fifty to five hundred thousand; more meritorious men were never driven from their native country, and every country which afforded them refuge was

amply rewarded by their talents, their arts, and their industry. Prussia received a large and most beneficial increase of useful subjects; they multiplied the looms of England, and gave new activity to the trade of Holland. Some of these refugees converted rocks into vineyards on the shores of the Leman Lake; and British Africa is indebted to others for wines which will one day rival those of the Rhine and the Garonne. Happy were they who thus shook the dust of their native land from their feet; and more would undoubtedly have followed this course, if the most rigorous measures had not been used to prevent emigration. This was consummating the impolicy and the wickedness<sup>1</sup> of the measure. The number of forced converts in Languedoc was little short of 200,000.<sup>2</sup> But in the wilder parts of that province, among the mountains of the Cevennes and the Vivarez, the people took arms, confiding in the strength of the country, and the justice of their cause. M. de Broglie first, then Marshal Villars, and lastly, the Duke of Berwick, were sent against them; roads were opened through the country in every direction, making it everywhere accessible for artillery; an adequate force was perseveringly employed, little mercy was shown in the field, and such of the leaders as were taken prisoners were racked and broken on the wheel, or burnt alive. In the history of human crimes the religious wars of France must ever stand pre-eminent for the ferocity with which both parties were possessed, and this termination was worthy of the spirit with which the persecution was begun and carried through.

More than twenty years elapsed before such of the Protestants as exercised the right of resistance could be rooted out. During that time these injured people were in a state resembling that of the Covenanters and Cameronians in Scotland, under the tyranny of Lauderdale. Persecuted like them, till they were driven to madness by persecution, the more they were goaded, the more fiercely they turned upon their oppressors, and the greater the cruelty which they endured from man, therefore, the more confidently they looked for the interference of

<sup>1</sup> This manifestation of the real spirit of the Romish Church contributed greatly to alarm the English people when James II. attempted to bring them again under its yoke. And it appears from Evelyn's 'Diary' that James apprehended this consequence. "One thing was much taken notice of, that the Gazettes which were constantly printed twice a week, informing us what was done all over Europe, never spake of this wonderful proceeding in France, nor was any relation of it published by any,

save what private letters and the persecuted fugitives brought. Whence this silence I list not to conjecture; but it appeared very extraordinary in a Protestant country, that we should know nothing of what Protestants suffered, whilst great collections were made for them in foreign places, more hospitable and Christian to appearance."—Vol. i. p. 580.

<sup>2</sup> 'Mémoires de M. de Basville,' p. 78.

Heaven. Thus they grew at once fanatical and ferocious. Without rest either for body or mind, living in continual agitation and constant danger, their dreams became vivid as realities, when all realities were frightful as the wildest dreams; delirium was mistaken for inspiration; and the ravings<sup>1</sup> of those who had lost their senses through grief and bodily excitement, were received as prophecies by their fellow-sufferers. The Catholic writers of that age availed themselves of this to bring a scandal upon the Protestant cause; and to account for what so certainly was the consequence of persecution, they propagated one of the most impudent calumnies that ever was produced even in religious controversy. They asserted that the refugee ministers, with Jurieu at their head, held a council at Geneva, in which they agreed to support their cause by means of impious imposture; that they set up a school of prophets, and trained up young persons of both sexes to repeat the Psalms and other parts of Scripture by heart, and practise contortions and convulsions for public exhibition, in the name of the Spirit of God! How little did these calumniators understand the character of Jurieu, fanatic as he was; and how utterly incapable were they even of conceiving such disinterested and devoted integrity as that of the ministers whom they slandered!

Such of the wilder fanatics as escaped both the bayonet and the executioner, and found an asylum in Protestant countries, carried with them the disease both of mind and body which their long sufferings had produced. It is well known that persons who have once been thrown into fits by any sudden and violent emotion, are liable to a recurrence upon much slighter causes. In the case of these fugitives the recurrence was more likely to be encouraged than controlled. The display of convulsive movements and contortions of the body was found a gainful exhibition; it became voluntary. Though the professors imposed for

<sup>1</sup> One of the Camisards is said to have "declared that God had revealed to him that a temple of white marble, adorned with gold fillets, and the tables of the law written on it, would drop down from Heaven in the midst of the valley of St. Privet, for the comfort of the faithful inhabitants of the upper Cevennes."—*Hist. of the Camisards*, 1709.

Burnet says (vol. iv. p. 15) they had many among them who seemed qualified in a very singular manner to be the teachers of the rest. They had a great measure of zeal without any learning; they scarce had any education at all. I spoke with the person who, by the

Queen's orders, sent one among them to know the state of their affairs. I read some of the letters which he brought from them, full of a sublime zeal and piety, expressing a courage and confidence that could not be daunted. One instance of this was, that they all agreed that if any of them was so wounded in an engagement with the enemy that he could not be brought off, he should be shot dead rather than be left alive to fall into the enemy's hands.

He says also that a connivance at their own way of worship was offered them, but "they seemed resolved to accept of nothing less than the restoring their edicts to them."

awhile upon others, as well as upon themselves, it soon degenerated into mere histrionism; and in Holland, in Germany, and in England, the French prophets, as they were called, were the scandal of their own church, while they excited the wonder of the ignorant, and preyed upon the credulity of their admirers. They sent deputies to Count Zinzendorf, expressing a desire to unite themselves with the Moravian brethren; he objected to their neglect of the sacrament, to their separating themselves from other congregations, and more especially to the hideous circumstances attending their pretended inspirations. Those who had taken up their abode in England<sup>1</sup> formed a sect here, and as soon as the Methodists began to attract notice, naturally sought to make converts among a people whom they supposed to be prepared for them. The first of these extravagants with whom Charles Wesley was acquainted was an English proselyte, residing at Wycombe, to whom he was introduced on his way to Oxford, and with whom it seems he was not only to take up his lodging, but to sleep. This gentleman insisted that the French prophets were equal, if not superior, to the prophets of the Old Testament. Charles, however, was not aware that his host and chum was himself a gifted personage, till they retired to bed, when, as they were undressing, he fell into violent agitations, and gobbled like a turkey-cock. "I was frightened," he says, "and began exorcising him with 'Thou deaf and dumb devil!' He soon recovered from his fit of inspiration. I prayed, and went to bed, not half liking my bedfellow, nor did I sleep very sound with Satan so near me."

When Wesley soon afterwards met with some of these persons, he was inclined to pronounce them "properly enthusiasts,"—"for first," he says, "they think to attain the end without the means, which is enthusiasm properly so called. Again, they think themselves inspired by God, and are not. But false imaginary inspiration is enthusiasm. That theirs is only imaginary inspiration appears hence; it contradicts the law and the testimony." After much importunity, he went with four or five of his friends to a house where a prophetess was entertained: she was about four or five and twenty, and of an agreeable speech and behaviour. When she asked why these visitors came, Wesley replied, "To try the spirits, whether they be of God." Presently she leant back in her chair, and had strong workings in her breast, and uttered deep sighs. Her head, and her hands, and by turns every part of her body were affected with convulsive motions. This continued about ten minutes; then she began to speak with a clear strong voice, but so interrupted with the workings, sighings, and contortions of her body,

<sup>1</sup> Dr. Stukeley says that a group of years ago (1710), set up a standard on the largest, and preached to the multitude."—Sir R. C. Hoare's 'Ancient Wiltshire,' p. 210.

that she seldom brought forth half a sentence together. What she said was chiefly in Scriptural words, and all as in the person of God, as if it were the language of immediate inspiration. And she exhorted them not to be in haste in judging her spirit, to be or not to be of God; but to wait upon God, and he would teach them, if they conferred not with flesh and blood: and she observed with particular earnestness, that they must watch and pray, and take up their cross, and *be still* before God. Some of the company were much impressed, and believed that she spake by the Spirit; "but this," says Wesley, "was in nowise clear to me. The emotion might be either hysterical or artificial. And the same words any person of a good understanding, and well versed in the Scriptures, might have spoken. But I let the matter alone; knowing this, that if it be not of God it will come to nought."

These people raised warm debates among the Methodists; so that Charles, during his brother's absence, found it prudent to break off a disputation, by exclaiming, "Who is on God's side? Who for the old prophets rather than the new? Let them follow me!" and immediately he led the way into the preaching-room. They had been chiefly successful among the women; when Wesley arrived in London, therefore, he warned the female disciples *not to believe every spirit, but to try the spirits whether they were of God*: and during the short time of his stay he said, it pleased God to remove many misunderstandings and offences that had crept in among them, and to restore in good measure the spirit of love and of a sound mind."

But on his return to Bristol, the French prophets had been there also, and he says it is scarce credible what an advantage Satan had gained during his absence of only eight days. *Woe unto the prophets, saith the Lord, who prophesy in my name, and I have not sent them!* Who were the teachers against whom this denunciation is levelled, he endeavoured to point out; and exhorted his followers "to avoid as fire all who do not speak according to the law and the testimony." He told them, "they were not to judge of the spirit whereby any one spake, either by appearances, by common report, or by their own inward feelings. No, nor by any dreams, visions, or revelations, supposed to be made to their souls, any more than by their tears, or any involuntary effects wrought upon their bodies." He warned them, "that all these were in themselves of a doubtful, disputable nature; they might be from God, and they might not: and therefore they were not simply to be relied on (any more than simply to be condemned), but to be tried by a farther rule, to be brought to the only certain test, the law and the testimony." While he was speaking, one of his hearers dropped down, and in the course of half an hour seven others in violent agonies; "*the pains as of hell,*" he says, "*came about them;*" but notwithstanding his own reasoning, neither he nor his auditors called in question the Divine origin of these

emotions, and they went away rejoicing and praising God. Whenever he now preached, the same effects were produced; some of the people were always "cut to the heart;" they were "seized with strong pangs," they "terribly felt the wrath of God abiding on them," they were "constrained to roar aloud, while the sword of the Spirit was *dividing asunder their souls, and spirits, and joints, and marrow.*" These effects had never as yet been produced under Whitefield's preaching, though they now followed Wesley wherever he went; and it appears that Whitefield, who came once more to Bristol at this time, considered them as doubtful indications, at least, and by no means to be encouraged. But no sooner had he begun to preach before a congregation among whom these "outward signs" had previously taken place, and who therefore were prepared for the affection by their state of mind, as fear in times of pestilence predisposes the body for receiving the contagion, than four persons were seized almost at the same moment, and sunk down close by him. This was a great triumph to Wesley. "From this time," he says, "I trust, we shall all suffer God to carry on his own work in the way that pleaseth him." Whitefield, however, seems rather to have been perplexed by the occurrence than satisfied; for he makes no mention of it in his journal, which assuredly he would have done had he been convinced with Wesley that these fits were the immediate work of God.

Another of his coadjutors, who had seen none of these outward signs, thought that examples of similar affections were found in Scripture; but the cases of those who struggled as in the agonies of death, and of a woman who was so convulsed as that four or five strong men could hardly restrain her from hurting herself or others, appeared to him inexplicable, unless it resembled the case of the child of whom the Evangelists say, that the devil threw him down and tare him. "What influence," says this writer, "sudden and sharp awakenings may have upon the body, I pretend not to explain. But I make no question, Satan, so far as he gets power, may exert himself on such occasions, partly to hinder the good work in the persons who are thus touched with the sharp arrows of conviction, and partly to disparage the work of God, as if it tended to lead people to distraction. However, the merciful issue of these conflicts, in the conversion of the persons thus affected, is the main thing."

This latter point was placed in its true light by Samuel Wesley. "You yourself," he says to his brother John, "doubted at first, and inquired and examined about the extasies; the matter is not therefore so plain as motion to a man walking. But I have my own reason, as well as your own authority, against the exceeding clearness of Divine interposition there. Your followers fall into agonies. I confess it.—They are freed from them after you have prayed over them. Granted.



—They say it is God's doing. I own they say so.—Dear Brother! where is your ocular demonstration? Where, indeed, is the rational proof? Their living well afterwards may be a probable and sufficient argument that they believe themselves; but it goes no farther.”

“I must ask,” he continues, “a few more questions. Did these agitations ever begin during the use of any collects of the Church? Or during the preaching of any sermon that had before been preached within consecrated walls without that effect? Or during the inculcating any other doctrine besides that of your New Birth? Are the main body of these agents or patients good sort of people beforehand, or loose and immoral?” While the elder brother reasoned thus sanely against the extravagances which Wesley encouraged, he cordially rejoiced with him in the real good which was done. “I wish you could build not only a school,” he says, “but a church too for the colliers, if there is not any place at present where they can meet; and I should rejoice heartily to have it endowed, though Mr. Whitefield were to be the minister of it, provided the bishop fully joined.” But he saw to what this course was leading. “Your distinction,” he says, “between the discipline and doctrine of the church is, I think, not quite pertinent; for surely episcopacy is matter of doctrine too: but granting it otherwise, you know there is no fear of being cast out of our synagogue for any tenets whatever. Did not Clarke die<sup>1</sup> preferred? Were not Collins and Coward free from anathema? Are not Chubb and Gordon now caressed? My knowledge of this makes me suspect Whitefield as if he designed to provoke persecution by his bodings of it. He has already personally disobliged the Bishops of Gloucester and London, and, doubtless, will do as much by all the rest if they fall not down before his whimsies, and should offer to stand in his way. Now, if he by his madness should lay himself open to the small remains of discipline amongst us (as by marrying without licence or any other way), and get excommunicated for his pains, I am very apprehensive you would still stick to him as your dear brother; and so, though the church would not excommunicate you, you would excommunicate the church.

But Wesley had already set the discipline of the church at defiance. Harvey, his pupil formerly, and one of his first disciples at Oxford, expostulated with him on the irregularity of his conduct, and advised him either to settle in College, or to accept a cure of souls. He replied that he had no business in College, having no office there and no pupils; and that it would be time enough to consider whether it were expedient to accept a cure when one should be offered to him. “In the meantime,” he says, “you think I ought to be still, because other-

<sup>1</sup> Dr. Samuel Clarke, rector of St. James's, Piccadilly, whose writings were generally identified with the Arian heresy. He died May 17, 1729.—[Ed.]

wise I should invade another's office ; you accordingly ask how is it that I assemble Christians who are none of my charge, to sing psalms and pray, and hear the Scriptures expounded ; and you think it hard to justify doing this in other men's parishes upon Catholic principles. Permit me to speak plainly ; if by Catholic principles you mean any other than Scriptural, they weigh nothing with me ; I allow no other rule, whether of faith or practice, than the Holy Scriptures." Harvey had objected to him, that by this conduct he brought a reproach upon himself which diminished his power of doing good. To this Wesley replied exultingly, " I will put you in mind (though you once knew this, yea, and much established me in that great truth), the more evil men say of me for my Lord's sake, the more good He will do by me. That it is for His sake I know, and He knoweth, and the event agreeth thereto ; for He mightily confirms the words I speak by the Holy Ghost given unto those that hear them. Oh, my friend, my heart is moved towards you ; I fear you have herein made shipwreck of the faith ! I fear Satan, transformed into an angel of light, hath assaulted you, and prevailed also ! I fear that offspring of hell, worldly or mystic prudence, has drawn you away from the simplicity of the Gospel ! How else could you ever conceive that the being reviled and *hated of all men* should make us less fit for our Master's service ? How else could you ever think of *saving yourself and them that hear you*, without being *the filth and offscouring of the world* ? To this hour is the Scripture true ; and I therein rejoice, yea, and will rejoice. Blessed be God, I enjoy the reproach of Christ ! Oh, may you also be vile, exceeding vile, for His sake ! God forbid that you should ever be other than generally scandalous, I had almost said universally ! If any man tell you there is a new way of following Christ, *he is a liar, and the truth is not in him.*"

It was a natural consequence of this temper of mind that he should disregard any ecclesiastical authority which attempted to interfere with his course of conduct. The Bishop of Bristol, after a conversation in which Wesley had confirmed to him the fact that people were thrown into fits at his meetings, and that he prayed over them, and that his prayer was often heard, desired him to quit his diocese, where he was not commissioned to preach, and consequently had no business. Wesley replied, " My business on earth is to do what good I can : wherever, therefore, I think I can do most good, there must I stay so long as I think so ; at present I think I can do most good here, therefore here I stay : being ordained as Fellow of a College, I was not limited to any particular cure, but have an indeterminate commission to preach the Word of God in any part of the Church of England. I do not, therefore, conceive that in preaching here by this commission, I break any human law. When I am convinced I do, then it will be

time to ask, 'Shall I obey God or man?' But if I should be convinced in the meanwhile that I could advance the glory of God and the salvation of souls in any other place more than in Bristol, in that hour, by God's help, I will go hence; which, till then, I may not do."

Yet, while he thus set at nought the authority of the bishop, he would have revived a practice which had fallen into disuse throughout all the reformed churches, as being little congenial to the spirit of the Reformation. The society at Bristol passed a resolution that all the members should obey the church to which they belonged, by observing all Fridays in the year as days of fasting or abstinence; and they agreed that as many as had opportunity should meet on that day and spend an hour together in prayer. This probably gave currency to, if it did not occasion, a report which now prevailed that he was a Papist, if not a Jesuit. This report, he affirms, was begun by persons who were either bigoted Dissenters or clergymen; and they spoke either in gross ignorance, not understanding what the principles of Popery were, or in wilful falsehood, thinking to serve their own cause. "Now, take this to yourselves," he says, "whosoever ye are, high or low, Dissenters or Churchmen, clergy or laity, who have advanced this shameless charge, and digest it how you can!" "Oh, ye fools," he exclaims, "when will ye understand that the preaching justification by faith alone, the allowing no meritorious cause of justification, but the death and the righteousness of Christ, and no conditional or instrumental cause but faith, is overturning Popery from the foundation? When will ye understand that the most destructive of all those errors which Rome, the mother of abominations, hath brought forth (compared to which transubstantiation and a hundred more are trifles light as air) is, *that we are justified by works*, or (to express the same thing a little more decently) by faith and works. Now, do I preach this? I did for ten years: I was fundamentally a Papist, and knew it not. But I do now testify to all (and it is the very point for asserting which I have to this day been called in question), that *no good works can be done before justification, none which have not in them the nature of sin.*" This doctrine, however, was not preached in all the naked absurdity of its consequences.

Charles Wesley, who was now pursuing the course of itinerant preaching which Whitefield had begun, joined his brother at Bristol about this time; and it so happens that the manner of his preaching, and the method which was observed in their meetings, are described by one whom curiosity and a religious temper led to hear him in a field near the city. "I found him," says this person, "standing on a table board in an erect posture, with his hands and eyes lifted up to Heaven in prayer: he prayed with uncommon fervour, fluency, and variety of proper expressions. He then preached about an hour in such a manner as I scarce ever heard any man preach: though I have heard many

a finer sermon, according to the common taste or acceptation of sermons, I never heard any man discover such evident signs of a vehement desire, or labour so earnestly to convince his hearers that they were all by nature in a sinful, lost, undone state. He showed how great a change a faith in Christ would produce in the whole man, and that every man who is in Christ, that is, who believes in Him unto salvation, is a new creature. Nor did he fail to press how ineffectual their faith would be to justify them unless it wrought by love, purified their hearts, and was productive of good works. With uncommon fervour he acquitted himself as an ambassador of Christ, beseeching them in His name, and praying them in his stead to be reconciled to God. And although he used no notes, nor had anything in his hand but a Bible, yet he delivered his thoughts in a rich, copious variety of expression, and with so much propriety, that I could not observe anything incoherent or inanimate through the whole performance."

This person, whose name was Joseph Williams,<sup>1</sup> was a Dissenter of Kidderminster; and having been accustomed to a dry and formal manner of preaching, he was the more impressed by the eloquence of one whose mind was enriched by cultivation as well as heated with devotion. His account of the meeting in the evening is more curious. The room was thronged; but in the middle there was a convenient place provided for the minister to stand or sit on. They sung a hymn before he came, but broke it off on his appearing; and he expounded part of a chapter of St. John in what Mr. Williams calls a most sweet, savoury, spiritual manner. This was followed by another hymn, that by more expounding, and that again by more singing: Wesley then prayed over a great number of bills which were put up by the society, about twenty of which respected spiritual cases, and he concluded with a blessing. The whole service took up nearly two hours. "But never sure," says Williams, "did I hear such praying; never did I see or hear such evident marks of fervency in the service of God. At the close of every petition a serious Amen, like a gentle rushing sound of waters, ran through the whole audience, with such a solemn air as quite distinguished it from whatever of that nature I have heard attending the responses in the Church service. If there be such a thing as heavenly music upon earth, I heard it there. If there be such an enjoyment, such an attainment as Heaven upon earth, numbers in that society seemed to possess it. As for my own part, I do not remember my heart to have been so elevated in Divine love and praise as it was there and then for many years past, if ever; and an affecting sense and savour thereof abode in my mind many weeks after."

<sup>1</sup> Charles Wesley says of this Mr. Williams, in his journal, "I know not of what denomination he is, nor is it material; for he has the mind which was in Christ."

This good man would not have thus spoken with unqualified approbation had he been present at any more violent exhibition. But the "outward signs" about this time were for a while suspended; the more susceptible subjects had gone through the disease, and the symptoms which it assumed in others were such as would awaken horror in the beholders rather than excite in them any desire of going through the same initiation. "Many," says Wesley, "were deeply convinced, but none were delivered from that painful conviction. *The children came to the birth, but there was not strength to bring forth.* I fear we have grieved the Spirit of the jealous God by questioning His work, and that, therefore, he is withdrawn from us for a season." He now returned to London, and preached triumphantly at Whitefield's favourite stations—Moorfields and Kennington Common. But his greatest triumph was in finding that his mother at length acquiesced in the whole of his proceedings. She told him that till lately she had scarce heard of a present forgiveness of sins, or of God's Spirit bearing witness with our spirit; much less had she imagined that it was the common privilege of all true believers, and therefore she had never dared ask it for herself. But recently when her son-in-law Hall, in delivering the cup to her, pronounced these words, *The blood of our Lord Jesus Christ which was given for thee*, the words struck through her heart, and she then knew that for Christ's sake God had forgiven her all her sins. Wesley asked whether his father had not the same faith, and whether he had not preached it to others. She replied, he had it himself, and declared, a little before his death, he had no darkness, no fear, no doubt of his salvation; but that she did not remember to have heard him preach upon it explicitly; and therefore supposed that he regarded it as the peculiar blessing of a few, not as promised to all the people of God. Mrs. Wesley was then seventy years of age; and this account may induce a reasonable suspicion that her powers of mind must have been impaired; she would not else have supposed that any other faith or degree of faith was necessary than that in which her husband had lived and died. It is wisely, as well as eloquently said by Fuller the Worthy, in one of his sermons, "Of such as deny that formerly we had in our churches all truth necessary to salvation, I ask Joseph's question to his brethren, *Is your father well? the old man—is he yet alive?* So, how fare the souls of their sires, and the ghosts of their grandfathers? are they yet alive? do they still survive in bliss, in happiness? Oh no! they are dead; dead in soul, dead in body, dead temporally, dead eternally, dead and damned, if so be we had not all truth necessary to salvation before their time."

This was a great affliction to her son Samuel. He wrote to her, "It was with exceeding concern and grief I heard you had countenanced a spreading delusion, so far as to be one of Jack's congregation. Is it not enough that I am bereft of both my brothers, but must my mother fol-

low too? I earnestly beseech the Almighty to preserve you from joining a schism at the close of your life, as you were unfortunately engaged in one at the beginning of it. They boast of you already as a disciple. Charles has told John Bentham that I do not differ much, if we understand one another. I am afraid I must be forced to advertise, such is their apprehension, or their charity. But they design separation. Things will take their natural course, without an especial interposition of Providence. They are already forbid all the pulpits in London, and to preach in that diocese is actual schism. In all likelihood it will come to the same all over England, if the bishops have courage enough. They leave off the liturgy in the fields: though Mr. Whitefield expresses his value for it, he never once read it to his tatterdemalions on a common. Their societies are sufficient to dissolve all other societies but their own: will any man of common sense or spirit suffer any domestic to be in a bond engaged to relate everything without reserve to five or ten people, that concerns the person's conscience, how much soever it may concern the family? Ought any married persons to be there, unless husband and wife be there together? This is literally putting asunder whom God hath joined together. As I told Jack, I am not afraid the Church should excommunicate him, discipline is at too low an ebb; but that he should excommunicate the Church. It is pretty near it. Holiness and goods works are not so much as *conditions* of our acceptance with God. Love-feasts are introduced, and extemporary prayers and expositions of Scripture, which last are enough to bring in all confusion: nor is it likely they will want any miracles to support them. He only can stop them from being a formed sect, in a very little time, who *ruleth the madness of the people*. Ecclesiastical censures have lost their terrors, thank fanaticism on the one hand and atheism on the other. To talk of persecution therefore from thence is mere insult. Poor Brown who gave name and rise to the first separatists, though he repented every vein of his heart, could never undo the mischief he had done."

Samuel Wesley<sup>1</sup> died within three weeks after the date of this letter; and John says in his journal, "We could not but rejoice at hearing from one who had attended my brother in all his weakness, that several days before he went hence, God had given him a calm and full assurance of his interest in Christ. Oh! may every one who opposes it be thus<sup>2</sup> con-

<sup>1</sup> In the 'History of Dissenters,' by David Bogue and James Bennett (vol. iii. p. 9), Samuel Wesley is called "a worldly priest, who hated all pretence to more religion than our neighbours, as an infallible mark of a Dissenter!!" The unamiable spirit which is displayed in this sentence, its illiberality, its want of

charity, and its disregard to truth, require no comment.

<sup>2</sup> This passage may probably have been the cause of the breach between John Wesley and his brother's family, and to that breach the preservation of Samuel's letters is owing. Wesley was very desirous of getting the whole cor-

vinced that this doctrine is of God!" Wesley cannot be suspected of intentional deceit: yet who is there who, upon reading this passage, would suppose that Samuel had died after an illness of four hours? Well might he protest against the apprehension or the charity of those who were so eager to hold him up to the world as their convert. The state of mind which this good man enjoyed had nothing in common with the extravagant doctrine of assurance which his brothers were preaching with such vehemence during the ebullition of their enthusiasm; it was the sure and certain hope of a sincere and humble Christian who trusted in the merits of his Saviour, and the mercy of his God. He died as he had lived, in that essential faith which has been common to all Christians in all ages; that faith wherein he had been trained up, which had been rooted in him by a sound education, and confirmed by diligent study, and by his own ripe judgment. And to that faith Wesley himself imperceptibly returned as time and experience taught him to correct his aberrations. In his old age he said to Mr. Melville Horne these memorable words: "When fifty years ago my brother Charles and I, in the simplicity of our hearts, told the good people of England, that unless they *knew* their sins were forgiven, they were under the wrath and curse of God, I marvel, Melville, they did not stone us! The Methodists, I hope, know better now: we preach assurance as we always did, as a common privilege of the children of God; but we do not enforce it, under the pain of damnation, denounced on all who enjoy it not."

At this time Wesley believed that he differed in no point from the Church of England, but preached her fundamental doctrines, as they were clearly laid down, both in her prayers, articles, and homilies. But from those clergy who in reality dissented from the church, though they owned it not, he differed, he said, in these points: they spoke of justification either as the same thing with sanctification, or as something consequent upon it; he believed justification to be wholly distinct from sanctification, and necessarily antecedent to it. The difference would have been of little consequence had it consisted only in this logomachy: how many thousand and ten thousand Christians have taken, and will take, the right course to heaven, without understanding, thinking, or perhaps hearing of these terms, but satisfied with the hope, and safe in the promise of their salvation! They spake of our own holiness or good works, he said, as the cause of our justification: he believed that the death and righteousness of Christ were the whole and sole cause. They spake of good works as a condition of justification, necessarily previous

response into his possession, "but the daughter and grand-daughter of Samuel being offended at his conduct, would never deliver them to him. It was taken for granted that he would have suppressed them. They gave them to Mr. Badcock with a view to their publication after Wesley's death, and Badcock dying before then, gave them to Dr. Priestley with the same intent."

to it: he believed no good work could be previous to it, and consequently could not be a condition of it; "but that we are justified (being till that hour ungodly, and therefore incapable of doing any good work) by faith alone—faith without works—faith including no good work though it produces all." They spake of sanctification as if it were an outward thing which consisted in doing no harm, and in doing what is called good: he believed that it was *the life of God in the soul of man; a participation of the Divine nature; the mind that was in Christ; the renewal of our heart after the image of Him that created us.* They spake of the *new birth* as an outward thing; as if it were no more than baptism, or at most a change from a vicious to what is called a virtuous life: he believed that it was an entire change of our inmost nature, from the image of the devil wherein we are born, to the image of God. "There is, therefore," he says, "a wide, essential, fundamental, irreconcilable difference between us; so that if they speak the truth as it is in Jesus, I am found a false witness before God; but if I teach the way of God in truth, they are blind leaders of the blind." But where learnt he this exaggerated and monstrous notion<sup>1</sup> of the innate depravity of man? and who taught him that man, who was created in the image of his Maker, was depraved into an image of the devil at birth? assuredly not He who said, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.*

True old Christianity, he tells us, was now everywhere spoken against, under the new name of Methodism. In reality, the good which Methodism might produce was doubtful, for there had been no time as yet to prove the stability of its converts; and it was, moreover, from its very nature, private, while the excesses and extravagances of the sect were public and notorious. Samuel Wesley, when he said that miracles would not be wanting to support them, foresaw as clearly what would be the natural progress of these things, as he did their certain tendency and inevitable end. Wesley was fully satisfied that the paroxysms which he caused in his hearers by his preaching were relieved by his prayers; it was easy after this to persuade himself that he, and such of his disciples as had faith like him, could heal diseases, and cast out devils. Accordingly he relates the case of a mad woman, as a fresh proof that *whatsoever ye shall ask, believing, ye shall receive.* This person had been so decidedly frantic that it was necessary to fasten her down in her bed; "but upon

<sup>1</sup> Mr. Watson, in his 'Observations,' finds fault with Mr. Southey as a member of the English Church for using this expression, but somewhat unjustly: for the Articles of the Church assert only that man is not *wholly*, but "*very far* gone from original righteousness," and that he is "of his own nature inclined to

evil:" but the Article does not add "*to evil only or solely.*" Perhaps it would have been better if Mr. Southey had here used the word "*utter*" for "*innate,*" for no one can doubt that the Church of England considers original sin to be "*innate*" in the simplest sense of the term.—[E.D.]



prayer made for her, she was instantly relieved, and restored to a sound mind." The manner in which some persons were tormented perplexed Wesley for a while, and gave him some concern: he suspected craziness, where imposture might have better explained the symptoms; but having recourse to bibliomancy to know what would be the issue of these things, he was satisfied by lighting upon a text, which certainly was never more unworthily applied—*Glory be to God in the highest, and on earth peace, good will towards men.* Thus deluding himself, when he was sent for to one of these women (for the persons who acted the part of demoniacs, or who mistook hysterical feelings for possession, were generally females), he prayed God to bruise Satan under his feet, and the patient immediately cried out vehemently, He is gone—he is gone! More violent instances occurred in Bristol and Kingswood; and disgusting though they are, they are of too much importance in the history of Wesley and of Methodism to be passed over in silence, or slightly to be noticed. Returning from Kingswood one evening, he was exceedingly pressed to go back to a young woman. "The fact," he says, "I nakedly relate, and leave every man to his own judgment of it. I went. She was nineteen or twenty years old, but could not write or read. I found her on the bed, two or three persons holding her. It was a terrible sight. Anguish, horror, and despair above all description appeared in her pale face. The thousand distortions of her whole body showed how the dogs of hell were gnawing at her heart. The shrieks intermixed were scarce to be endured; but her stony eyes could not weep. She screamed out, as words could find their way, 'I am damned, damned; lost for ever! Six days ago you might have helped me; but it is passed—I am the Devil's now—I have given myself to him—his I am—him I must serve—with him I must go to hell—I will be his—I will serve him—I will go with him to hell—I cannot be saved—I will not be saved—I must, I will, I will be damned!' She then began praying to the Devil: and we began, 'Arm of the Lord, awake, awake!' She immediately sunk down as asleep; but as soon as we left off, broke out again with inexpressible vehemence. 'Stony hearts, break! I am a warning to you. Break, break, poor stony hearts! Will you not break? What can be done more for stony hearts? I am damned that you may be saved! Now break, now break, poor stony hearts! You need not be damned, though I must.' She then fixed her eyes on the corner of the ceiling, and said, 'There he is! ay, there he is! Come, good Devil; come! Take me away! You said you would dash my brains out: come, do it quickly! I am yours—I will be yours! Take me away!' We interrupted her by calling again upon God: on which she sunk down as before, and another young woman began to roar as loud as she had done. My brother now came in, it being about nine o'clock. We continued in prayer till past eleven, when God, in a

moment, spoke peace into the soul; first, of the first-tormented, and then of the other; and they both joined in singing praise to Him who had stilled the enemy and the avenger."

In these words Wesley describes this hideous scene of frenzy and fanaticism, eager to proclaim it as a manifestation of his power,<sup>1</sup> instead of seeking to prevent the repetition of such ravings. The fits and convulsions which had lately been so frequent were now suspended, and this new description of outward signs took its course—a more suspicious description, as well as more scandalous and more shocking. On the second day after the case in Kingswood, Wesley was called to a woman whom he found lying on the ground, sometimes gnashing her teeth, sometimes roaring and struggling with such force, especially when the name of Jesus was named, that three or four persons could scarcely hold her. She had been in this condition during the whole night. After they had prayed over her, the violence of her symptoms was abated: he left her, but was again summoned in the course of the evening. "I was unwilling," he says, "indeed afraid to go, thinking it would not avail, unless some who were strong in faith were to wrestle with God for her. I opened my Testament on those words, *I was afraid, and went and hid thy talent in the earth*. I stood reproved, and went immediately. She began screaming before I came into the room; then broke out into a horrid laughter, mixed with blasphemy, grievous to hear. One who, from many circumstances, apprehended a preternatural agent to be concerned in this, asking, 'How didst thou dare to enter into a Christian?' was answered, 'She is not a Christian; she is mine.' 'Dost thou not tremble at the name of Jesus?' he asked. No words followed; but she shrunk back, and trembled exceedingly. 'Art thou not increasing thy own damnation?' It was faintly answered, 'Ay, Ay!' which was followed by fresh cursing and blaspheming. My brother coming in, she cried out, 'Preacher! Field-preacher! I do not love field-preaching.' This was repeated two hours together, with spitting, and all the expressions of strong aversion. We left her at twelve, but called again about noon the next day; and now it was that God showed He heareth prayer. All her pangs ceased in a moment. She was filled with peace, and knew that the son of wickedness was departed from her."

If Wesley himself were the questioner in this dialogue with the supposed devil, the woman acted her part readily: if she were interrogated by any other person, the scene bears strong marks of having been prepared; for that some of his followers were now beginning to get up exhibitions of this kind, is made probable by the next cases which he has recorded. Being called in to another female demoniac at Kingswood,

<sup>1</sup> "It is another mistake, and not unaccompanied with illiberal remark, that Mr. Wesley was eager to record and publish

accounts of the extraordinary effects produced by his preaching as proofs of 'power.'"—Watson, p. 103.—[Ed.]

he set out on horseback. It rained heavily, and the woman, when he was three miles off, cried out, "Yonder comes Wesley, galloping as fast as he can;" a circumstance which it certainly required no aid from the devil to foresee. The ordinary symptoms appeared; and one who was clearly convinced that this was no natural disorder, said, "I think Satan is let loose; I fear he will not stop here!" and added, "I command thee, in the name of the Lord Jesus, to tell if thou hast commission to torment any other soul." It was immediately answered, "I have;" and two women were named, who were at some distance, and in perfect health. If this was repeated to the women, which probably it would be, it might easily frighten them into a fit, prepared as they already were by Methodism. Wesley called the next evening at a house where he found them both, and presently both were in agonies. The violent convulsions all over their bodies are said by Wesley to be such as "words cannot describe, and their cries and groans too horrid to be borne, till one of them, *in a tone not to be expressed*, said, 'Where is your faith now? Come, go to prayers! I will pray with you. Our Father, which art in heaven!' We took the advice, *from whomsoever it came*, and poured out our souls before God, till L——y C———'s agonies so increased, that it seemed she was in the pangs of death. But in a moment God spoke; she knew His voice, and both her body and soul were healed. We continued in prayer till near one, when S——y J———'s voice was also changed, and she began strongly to call upon God. This she did for the greatest part of the night. In the morning we renewed our prayers, whilst she was crying continually, 'I burn! I burn! Oh, what shall I do! I have a fire within me—I cannot bear it. Lord Jesus, help!'"

Charles was not so credulous in such cases as his brother. That the body would sometimes partake of the violent emotions of the soul, and sink under the passion which the preacher had raised, he could not doubt, because it often occurred under his own eyes to persons whose sincerity could not be impeached; but he saw that this was not always involuntary, he frequently attempted to check it with success, and he sometimes detected imposition. A woman at Kingswood was distorting herself and crying out loudly while he preached; she became quite calm when he assured her that he did not think the better of her for it. A girl at Bristol being questioned judiciously concerning her frequent fits and trances, confessed that what she did was for the purpose of making Mr. Wesley take notice of her.

"To-day," he says in his journal, "one came who was pleased to fall into a fit for my entertainment. He beat himself heartily: I thought it a pity to hinder him; so instead of singing over him as had often been done, we left him to recover at his leisure. A girl, as soon as she began her cry, I ordered to be carried out: her convulsions were so violent as

to take away the use of her limbs till they laid her without at the door, and left her; then she immediately found her legs and walked off. Some very unstill sisters, who always took care to stand near me, and tried who could cry loudest, since I have had them removed out of my sight, have been as quiet as lambs. The first night I preached here, half my words were lost through the noise of their outcries; last night, before I began, I gave public notice that whosoever cried so as to drown my voice, should, without any man's hurting or judging them, be gently carried to the farthest corner of the room: but my porters had no employment the whole night."<sup>1</sup>

<sup>1</sup> "Another false impression which is conveyed by the biographer's remarks on 'the extravagances of the Methodists' is, that *great importance* was attached by Mr. Wesley to those emotions and bodily affections which occasionally occurred; and that the most visionary persons, and those who pretended ecstasies, dreams, &c., were, at least in the early part of his ministry, the objects of his special respect, as eminently holy and favoured persons. This is so far from the fact, that it is difficult to meet with a divine whose views of religion are more practical and defined. He did not deny that occasionally 'God,' even now, 'speaketh in a dream, in a vision of the night,' and that he may thus 'open the ears of men to instruction, and command them to depart from iniquity;' that, in point of fact, many indisputable cases of this kind have occurred in modern times: and in this belief he agreed with many of the wisest and the best of men. He has recorded some cases of what may be called ecstasy, generally without an opinion of his own, leaving every one to form his own judgment from the recorded cases. He unquestionably believed in special effusions of the influence of the Holy Spirit upon congregations and individuals, producing powerful emotions of mind, expressed in some instances by bodily affections: and he has furnished some facts on which Mr. Southey has exercised his philosophy, probably with a success more satisfactory to himself than convincing to his readers. But that anything extraordinary, either of

bodily or mental affection, was by him *at any time* of his life, of itself, deemed so important as to be regarded as a mark of superior piety, is a most unfounded assumption. Those of his Sermons and his Notes on the New Testament which contain the doctrines which he deemed essential, and the Rules by which every member of his societies was required to be governed, are sufficiently in refutation of this notion. In them no reference is made to anything visionary as a part, however small, of true religion; except all spiritual religion changing the heart, and sanctifying the affections, be indeed thought visionary. The rule of admission into his societies was of the most practical nature, 'a desire to flee from the wrath to come,' the sincerity of which was to be determined by corresponding fruits in the conduct; and on this condition only, further explained by detailed regulations, all of them simple and practical, were his members to remain in connexion with him. These rules remain in force to this day, and are the standing evidence that, from the first formation of the Methodist societies, neither a speculative nor a visionary scheme of religion was the basis of their union. Had Mr. Wesley placed religion, in the least, in those circumstances which make so conspicuous a figure in Mr. Southey's pages, he would have given to his societies a very different standard of doctrine in his sermons, and their rules would have borne an equivocal and mystic character."—Watson, pp. 112-114.—[Ed.]

## CHAPTER IX.

### WESLEY'S VIEWS.—STATE OF RELIGION IN ENGLAND.

WESLEY had now proposed to himself a clear and determinate object. What had from time to time been effected in the monastic families of the Romish establishment, when the laws of those institutions were relaxed and the spirit had evaporated, he wished to do upon a wider theatre and with a nobler purpose. He hoped to give a new impulse to the Church of England, to awaken its dormant zeal, infuse life into a body where nothing but life was wanting, and lead the way to the performance of duties which the State had blindly overlooked, and the Church had scandalously neglected :<sup>1</sup> thus would he become the author

<sup>1</sup> "In the early stages of his career, Mr. Wesley was content to leave the good done by his ministry to the care of the clergymen of the parish in which the persons who received it dwelt. Mr. Southey has given the reason why he formed 'Societies,' and appointed persons to instruct them 'in the ways of God.' 'If his converts were left to themselves, they speedily relapsed into their former habits.' This, true in many cases, Mr. Southey, who thinks the whole effect produced "enthusiastic," naturally considers that on this account artificial means of keeping up the excitement were necessary. An enlightened Christian would say, that careful instruction and religious fellowship are the means appointed by Him who knows us best to cherish impressions which, however genuine, for want of such care might die away; and that mutual prayer, conversation, and reading the Word of God are enjoined upon Christians in the holy Scriptures, as necessary means of spiritual improvement, in addition to the ordinances of public worship. The clergy in general made no such provision for the religiously-disposed people of their parishes; and hence, asks Mr. Wesley, 'what was to be done in a case of so extreme necessity? No clergyman would assist at all. The expedient that remained was to find some one among themselves who was upright in heart, and of sound judgment in the things of God, and to

desire him to meet the rest as often as he could, in order to confirm them as he was able in the ways of God, either by reading to them, or by prayer, or by exhortation.' Now surely any mind rightly influenced would consider assemblies of people for such purposes, in so many parishes in the kingdom where nothing of the kind before existed, and where these very persons but a little time before were spending their leisure in idleness or in vice, as a most gratifying occurrence, both for the benefit of the individuals themselves, and the effect of their example upon others. It would, indeed, have been more satisfactory if a pious clergyman had put himself at the head of these meetings, afforded the people his counsel, and restrained any irregularities or errors which might arise; and had clergymen so qualified and disposed been found, the Church would have reaped the full benefit of Mr. Wesley's labours, and no separation in any form would have ensued. Unhappily they did not exist; and Mr. Wesley submitted to the irregularity, to avoid the greater evil of suffering those who had been brought under religious influence to fall away for want of care and instruction. That superintendence which the clergy were not disposed to give he supplied as much as possible by his occasional visits, and it was more regularly afforded after the employment of his own preachers, by their regular visits, under his direction. In these

of a second Reformation, whereby all that had been left undone in the former would be completed. And here it will be convenient to look back upon the causes and circumstances which prepared the way for him, and made it desirable, even according to human perceptions, that such an agent in the moral world should be raised up. This will be rendered more intelligible by a brief retrospect of the religious history of England.

measures there was no *intention* of a separation from the Church: this Mr. Southey allows; nor was it, even at that time, *foreseen* as a consequence. A *necessary* consequence it certainly was not. Mr. Southey thinks that the apparatus of Methodism, when more fully organized than at the period now referred to, might have been attached to the Church with advantage; and that its ecclesiastical constitution is defective in not having some institution answering to the preaching orders of the Church of Rome. Into this question I shall not enter; but Mr. Wesley certainly had a similar view; nor was he without hope that those simple institutions for promoting piety, which he had commenced, might have been recognized. He hoped that the spirit of religion, produced already to so great an extent, might still further influence the members of the Church and its clergy, and dispose them to view his societies with more cordiality. He took care, therefore, and all his principles and feelings favoured the caution, that no obstacles should be placed in the way of the closest connexion of his societies with the Establishment. None of their services were held in the hours of her public service; the Methodists formed in many parishes the great body of her communicants; thousands of them died in her communion; and the preachers, though separated to the work by solemn prayer and a mode of ordination, though without imposition of hands, were not permitted to administer either of the sacraments to the people among whom they laboured.

"Separation was not foreseen by Mr. Wesley till a later period; and then, without doubt, it was very naturally anticipated. Any hope he might have entertained of a recognition of his plans,

as appendages to the constitution of the Church, must at length have vanished; he continued to meet with hostility and opposition from many of the clergy; and Methodism was the favourite subject of their attacks; and disliked less, perhaps, on its own account than for those religious principles of the Reformation on which it was founded. Perhaps the hope of preserving his societies generally in connexion with the Church was indulged by Mr. Wesley much longer than the reason of the case would warrant, from his own ardent feelings as a churchman; but when a partial separation was in reality foreseen as probable, it had no sanction from him, and he appeared determined so to employ his influence to his last breath, that if separation did ensue, it should assume the mildest form possible, and be deprived of all feelings of hostility. His example, the spirit of his writings, and his advice, all tended to this; and the fact is, that though Methodism now stands in a different relation to the Establishment than in the days of Mr. Wesley, dissent has never been formally professed by the body, and for obvious reasons. The first is, that a separation of a part of the society from the Church has not arisen from the principles assumed by the professed Dissenters, and usually made so prominent in their discussions on the subject of Establishments; the second, that a considerable number of our members actually continue in the communion of the Church of England to this day; and the third, that to leave that communion is not, in any sense, a condition of membership with us. All the services of the Church and her sacraments may be observed by any person in our societies who chooses it, and by many are so."—Watson, pp. 152-6.—[Ed.]

Christianity at its beginning was preached to the poor, and, during the first centuries, gradually made its way up; yet even then it was the religion of towns and cities, so that after its triumph was established, the same word<sup>1</sup> came at length to signify a villager and a heathen. When the Roman empire was broken up, the work of conversion, especially in these northern countries, was to begin again; the missionaries then looked for proselytes in courts, they converted queens and kings who had good political reasons for accepting their instructions, and Christianity made its way downwards. Intellect was never more beneficially employed, and never obtained a more signal triumph. Bloody idolatries were overthrown; all that remained of literature and of science was rescued from destruction; and the comforts, arts, and elegancies of social and refined life were introduced among the humanized barbarians. Miracles have been largely invented to exaggerate the wonder of a change which not improbably was sometimes promoted by fraud; still it is a beautiful part of the annals of mankind. The great actors have been magnified into demi-gods by their own church; but they have been, not less unduly, consigned to neglect and forgetfulness in ours; for if ever men were entitled to the lasting gratitude and admiration of those for whom they lived and laboured, these are they.

The conversion of Britain had not been completed when the island ceased to be a part of the Roman empire. There can be little doubt that the Roman idolatry was still subsisting; the Picts were apparently an unconverted tribe of indigenous savages, still tattooed and woaded; and it is certain that the Druidical superstitions were cherished in a later age.<sup>2</sup> After the Saxons had become a Christian people, a fresh flood of heathenism came in with the Danes; and from the time of Alfred there existed a heathen party in the country, which continued sometimes in strength and always in hope, till the Conquest; after that time it received no recruits from Scandinavia, and therefore it disappeared; but it may rather be said to have died away for want of support, than to have been eradicated by the care of the government, or the exertions of the clergy.

During the first centuries of the Saxon Church there were no parochial divisions. The clergy resided in episcopal monasteries under the superintendence of the bishop as they had been brought up; they were sent from thence to instruct the country people and administer the offices of religion in the few churches which existed, or, where there was no church, at a cross in the open air;<sup>3</sup> when they had executed their

<sup>1</sup> Paganus, a Pagan.—[ED.]

<sup>2</sup> The Druids are spoken of in Irish hagiology as possessing great influence in Ireland in St. Patrick's time. Bad as this authority is it may be trusted here: but the reader may find proofs, as

convincing as they are curious, of the long continuance of the superstition in Wales, in Mr. Davies's 'Mythology of the Druids.'

<sup>3</sup> —*Mos est Saxonice gentis, quod in nonnullis nobilitum bonorumque hominum*

commission they returned, and others went out to perform the same course of duty. The means of instruction were few and precarious under such a system, and those lords who were desirous of having spiritual aid always at hand for themselves, or who saw the advantage of having their vassals trained in a faith which inculcated obedience, industry, patience, and contentment, built churches and endowed them for the maintenance of a resident priest. The bishops promoted such establishments; parishes were thus formed which were usually co-extensive with the domain of the patron, and as these became general, the system of itinerancy fell into disuse. The alteration was well intended, and has produced great good; yet it may have contributed in no slight degree to that decay of knowledge and dissoluteness of life which are known after this time to have ensued among the Saxon clergy. They were removed from the eye of authority, and from the opportunities of learning, and from the society of their equals.

The Norman Conquest produced more good than evil by bringing our Church into a closer connection with Rome; for the light of the world was there—dim, indeed, and obfuscated, untrimmed and wavering in the socket, but living and burning still. A fairer idea of Utopian policy can scarcely be contemplated than the papal scheme, if it could be regarded apart from the abuses, the frauds, and the crimes to which it has given birth. An empire was to be erected, not of force, but of intellect, which should bind together all nations in the unity of faith, and in the bond of peace. Its members were to direct the counsels of princes and the consciences of all men; for this purpose they were chosen from the rest of mankind in early youth, and trained accordingly, or they volunteered in maturer life when weaned from the world, and weary of its vanities. They were relieved by a liberal provision from any care for their own support; the obligation of celibacy precluded those prudential anxieties which might otherwise have employed too large a portion of their time and of their thoughts, or have interfered in any way with that service to which they were devoted; and they were exempted from the secular power, that they might discharge their religious duties freely and without fear. By the wise and admirable institution of tithes, a tenth part of all property was rescued from the ordinary course of descent in which it would else have been

*præditi, non ecclesiam sed sanctæ crucis signum, Domino dicatum, cum magnâ honore alium, in alto erectum, ad commodam diurnæ orationis sedulitatem, solent habere.*—‘Hodoeporicon S. Willibaldi, apud Canisium,’ t. 2, p. 107. “The ancient course of the clergy’s officiating only *pro tempore* in the parochial churches, whilst they received main-

tenance from the cathedral church, continued in England till about the year 700. For Bede plainly intimates that at that time the bishop and his clergy lived together, and had all things common, as they had in the primitive church in the days of the apostles.”—Bingham’s *Christ. Antiq.*, book 5, ch. 6, § 5.



absorbed, and formed into an ample establishment for the members of this intellectual aristocracy, in their different degrees. He who entered the Church, possessing the requisite knowledge, ability, and discretion, however humble his birth, might aspire to wealth, rank, and honours which would make the haughtiest barons acknowledge him for their peer, and to authority before which kings trembled, and against which emperors struggled in vain.

Let us confess that human ambition never proposed to itself a grander aim, and that all other schemes of empire for which mankind have bled appear mean and contemptible when compared to this magnificent conception. And much was accomplished for which all succeeding ages have reason to be grateful. For by their union with Rome (and that union could only be preserved by their dependence) the distant churches were saved from sinking into a state of utter ignorance and degradation like that of the Abyssinians or Armenians; Christendom, because of this union, was more than a name; and therefore, notwithstanding its internal divisions and dissensions, on the great occasion when its vital interests were at stake, felt that it had one heart, one life, and acted with one impulse. Had it not been for the Crusades, Mahomedanism would have barbarized the world. And had it not been for the elevation of the clerical character, Christendom itself would have continued in a state of barbarism, and even retrograded farther; for birth would have been the only distinction, and arms the only honourable pursuit.

The Church could not have effected all this good if it had not employed means which have been too indiscriminately condemned. A religion of rites and ceremonies was as necessary for the rude and ferocious nations which overthrew the Roman empire, as for the Israelites when they were brought out of Egypt. Pomp, and wealth, and authority were essential for its success. Through these it triumphed, but by these it was corrupted; for they brought it into too close an union with the world. These temptations drew into its ranks men who disgraced by their vices the high offices which they obtained by their birth. The celibacy of the clergy was another cause of corruption. When persecution under the heathen emperors was to be braved, or the preachers of the Gospel were to expose themselves to the caprice and cruelty of barbarous idolaters, it was desirable that they should hold their lives loose, and, as far as possible, keep themselves disengaged from earth. But the imposition of celibacy upon all the ministers of the Church was unauthorized by the letter of Scripture, and contrary to its spirit, and in its general consequences, beyond all doubt, detrimental to public morals. By a system of confession, favourable indeed to its ambitious views, but still more injurious to morality,<sup>1</sup> the Church

<sup>1</sup> *La nature avoit posé deux barrières, femmes, la pudeur et les remords: le pour maintenir la chasteté chez les prêtre les anéantit toutes les deux, par*

intruded upon the sacredness of private life. It disguised the sublime and salutary truths of revelation beneath a mass of fables more gross and monstrous than the very heathens had feigned; and arrogating to itself the power of forgiving sins, it substituted, in the place of Christian duties, a routine of practices borrowed from the Manichæans, Pagans of every kind, and even the Mahommedans; and established it as a principle,<sup>1</sup> that by these worthless works a man might not only secure salvation for himself, but accumulate a stock of surplus merits, which were disposable by gift or sale. Men were easily persuaded, that as the merit of good works might be bought, so might the account for evil ones be settled by pecuniary payment, and the rich be their own redeemers. Everything on earth had long been venal, and the scheme of corruption was completed by putting the kingdom of heaven at a price. Yet was this whole system<sup>2</sup> well adapted to the ignorance upon

*La confession et l'absolution.* (Maranda, Tableau du Piemont). St. Evremond observes, that the Protestant religion is as favourable to husbands as the Catholic is to what he calls lovers.

<sup>1</sup> "Learn," says Bishop Burnet, "to view Popery in a true light, as a conspiracy to exalt the power of the clergy, even by subjecting the most sacred truths of religion to contrivances for raising their authority, and by offering to the world another method of being saved besides that presented in the Gospel. Popery is a mass of impostures, supported by men who manage them with great advantages, and impose them with inexpressible severities on those who dare call anything in question that they dictate to them."

<sup>2</sup> There is a most fantastic passage upon this subject in 'Hobbes's Leviathan,' one of the last books in which anything so whimsical might be expected:—

"From the time that the Bishop of Rome had gotten to be acknowledged for Bishop Universal, by pretence of succession to St. Peter, their whole hierarchy, or kingdom of darkness, may be compared not unfitly to the kingdom of fairies; that is, to the old wives' fables in England, concerning ghosts and spirits, and the feats they play in the night; and if a man consider the original of this great ecclesiastical dominion, he will easily perceive that the Papacy is no other than the ghost of the

deceased Romane empire, sitting crowned upon the grave thereof; for so did the Papacy start up on a sudden out of the ruins of that heathen empire.

"The language, also, which they use, both in the churches and in their public acts, being Latine, which is not commonly used by any nation now in the world, what is it but the ghost of the old Romane language?"

"The fairies in what nation soever they converse have but one universal king, which some poets of ours call King Oberon; but the Scripture calls Beelzebub, Prince of dæmons. The ecclesiastiques, likewise, in whose dominions soever they be found, acknowledge but one universal king, the Pope.

"The ecclesiastiques are spiritual men, and ghostly fathers. The fairies are spirits and ghosts. Fairies and ghosts inhabite darkness, solitudes, and graves. The ecclesiastiques walke in obscurity of doctrine, in monasteries, churches, and churchyards.

"The ecclesiastiques have their cathedrall churches; which, in what town soever they be erected, by virtue of holy water, and certain charmes called exorcismes, have the power to make these townes and cities, that is to say, seats of empire. The fairies also have their enchanted castles, and certain gigantesque ghosts that domineer over the regions round about them.

"The fairies are not to be seized on,

which it rested, and which it tended to perpetuate. Its symbols were everywhere before the eyes of the people, and its practices, dexterously interwoven with the daily business of life. While it lulled the conscience, it possessed the imagination and the heart. The Church was like a garden, in which things rank and gross in nature were running to seed; but they did not possess it wholly; it still produced beautiful flowers, and wholesome herbs and fruit.

When the abuses were most flagrant, and a spirit of inquiry had arisen with the restoration of letters, wise men would have weeded the garden, but rash ones were for going to work with the plough and the harrow. What was to be expected from the spirit which had gone abroad, had been shown by the conduct of the Lollards in England, and more manifestly in Bohemia, by the bloody drama of the Hussite war.

and brought to answer for the hurt they do; so also the ecclesiastiques vanish away from the tribunals of civil justice.

"The ecclesiastiques take from young men the use of reason, by certain charmes compounded of metaphysiques, and miracles and traditions, and abused Scripture, whereby they are good for nothing else but to execute what they command them. The fairies likewise are said to take young children out of their cradles, and to change them into natural fools, which common people do therefore call elves, and are apt to mischiefs.

"In what shop, or operatory, the fairies make their enchantment, the old wives have not determined. But the operatories of the clergy are well enough known to be the universities that received their discipline from authority pontifical.

"When the fairies are displeased with anybody, they are said to send their elves to pinch them. The ecclesiastiques, when they are displeased with any civil state, make also their elves—that is, superstitious, enchanted subjects—to pinch their princes by preaching sedition; or one prince enchanted with promises, to pinch another.

"The fairies marry not; but there be amongst them incubi that have copulation with flesh and blood. The priests also marry not.

"The ecclesiastiques take the cream of the land, by donations of ignorant

men, that stand in awe of them, and by tythes: so also it is in the fable of fairies, that they enter into the dairies and feast upon the cream, which they skim from the milk.

"What kind of money is current in the kingdome of fairies, is not recorded in the story. But the ecclesiastiques in their receipts accept of the same money that we doe; though when they are to make any payment, it is in canonizations, indulgencies, and masses.

"To this, and such like resemblances between the Papacy and the kingdome of fairies, may be added this: that as the fairies have no existence but in the fancies of ignorant people, rising from the traditions of old wives or old poets, so the spiritual power of the Pope, without the bounds of his own civil dominion, consisteth onely in the fear that seduced people stand in, of their excommunications upon hearing of false miracles, false traditions, and false interpretations of the Scriptures.

"It is not, therefore, a very difficult matter for Henry VIII., by his exorcisme, nor for Queen Elizabeth by hers, to cast them out. But who knows that this spirit of Rome, now gone out, and walking by missions through the dry places of China, Japan, and the Indies, that yield him little fruit, may not return, or rather an assembly of spirits worse than he enter, and inhabit this clean swept house, and make the end thereof worse than the beginning?"

The most sagacious and even-minded men of the age, such as Erasmus and Sir Thomas More, in their fear of religious revolution, and the inevitable evils which it would draw on, opposed the reform, which, but for that foresight, they would have desired and promoted. In this country the best people and the worst combined in bringing about the Reformation, and in its progress it bore evident marks of both. The business of demolition was successfully carried on by zealots, who lent their ignorant hands to aggrandize and enrich the rapacious and the unprincipled;<sup>1</sup> but the fathers of the English Church were not permitted to complete the edifice which they would have raised from the ruins.

The lay impropriations, which are perhaps the best bulwarks of the Church in our distempered age, were, for a long time after the Reformation, a sore and scandalous evil. Where the monasteries had appropriated a benefice, they could always provide a fit preacher: and though they have been charged with giving scanty stipends to ignorant incumbents, and thus contributing greatly to the decay of learning, the justice of the accusation may be questioned. For though their object in obtaining these impropriations was that they might indulge in larger expenses, all those expenses were not unworthy ones, and it would be easy to show that literature must have gained more than it could possibly have lost by the transfer. But when, at the dissolution of the monasteries, their property was distributed among those who possessed favour or interest at Court, and, as was proverbially said, Popish lands made Protestant landlords, the consequences of that abominable robbery were soon perceived.<sup>2</sup> Men who had enriched themselves by sacrilege supported the

<sup>1</sup> "The untimely end of that good prince, King Edward," says Burnet, in the supplementary volume to his history (p. 216), "was looked upon by all people as a just judgment of God upon those who pretended to love and promote a reformation, but whose impious and flagitious lives were a reproach to it. The open lewdness in which many lived, without shame or remorse, gave great occasion to their adversaries to say they were in the right to assert justification by faith without works, since they were, as to every good work, reprobate. Their gross and insatiable scrambling after the goods and wealth that had been dedicated with good designs, though to superstitious uses, without applying any part of it to the promoting the Gospel, the instructing the youth, and relieving the poor, made all people conclude that it was for

robbery, and not for reformation, that their zeal made them so active."

<sup>2</sup> "My Lords and Masters," says Latimer, in one of his sermons, "I say that all such proceedings, as far as I can perceive, do intend plainly to make the yeomanry slavery, and the clergy shavery. We of the clergy had too much, but this is taken away, and now we have too little. But for mine own part, I have no cause to complain, for I thank God and the King I have sufficient, and God is my judge, I came not to crave of any man anything; but I know them that have too little. There lyeth a great matter by these appropriations,—great reformation is to be had in them. I know where is a great market town, with divers hamlets and inhabitants, where do rise yearly of their labours to the value of fifty pound; and the vicar that serveth (being so great a

new establishment, because it warranted their ill-gotten estates: their conduct evinced that they were not influenced by any better motives.

cure) hath but twelve or fourteen marks by year; so that of his pension he is not able to buy him books; nor give his neighbours drink; and all the great gain goeth another way."

"There are three *Pees* in a line of relation,—Patrons, Priests, People. Two of these *Pees* are made lean to make one P fat. Priests have lean livings, People lean souls, to make Patrons have fat purses."—Adams's 'Heaven and Earth reconciled,' p. 17.

Thomas Adams had as honest a love of quips, quirks, puns, punnets, and pun-digrons as Fuller the Worthy himself. As the old ballad says,

No matter for that,—  
I like him the better therefore.

He resembles Fuller also in the felicity of his language, and the lively feeling with which he frequently starts, as it were, upon the reader. Upon this subject he often gives vent to his indignation.

As for the ministers that have livings,<sup>1</sup> he says, "They are scarce *livsons*, or enough to keep themselves and their families living; and for those that have none, they may make themselves merry with their learning if they have no money, for they that bought the patronages must needs sell the presentations; *venders jure potest, emerat ille prius*: and then, if Balaam's ass hath but an audible voice and a soluble purse, he shall be preferred before his master, were he ten prophets. If this weather hold, Julian need not send learning into exile, for no parent will be so irreligious as, with great expenses, to bring up his child at once to misery and sin. Oh, think of this if your impudence have left any blood of shame in your faces! Cannot you spare out of all your riot some crumme of liberality to the poor needy and neglected gospel? Shall the Papists so outbid us, and in the view of their prodigality laugh our miserableness to scorn? Shall they twit us that Our

Father hath taken from the Church what their *Pater Noster* bestowed on it? Shall they bid us bate of our faith, and better our charity?" — Adams's 'Heaven and Earth reconciled,' p. 22.

In another of his works he says, "They have raised church livings to four and five years' purchase; and it is to be feared they will shortly rack up presentative livings to as high a rate as they did their impropriations when they would sell them. For they say few will give above sixteen years' purchase for an impropriate parsonage; and I have heard some rate the donation of a benefice they must give at ten years: what with the present money they must have, and with reservation of tythes, and such unconscionable tricks; as if there was no God in Heaven to see or punish it! Perhaps some will not take so much: but most will take some: enough to impoverish the Church: to enrich their own purses, to damn their souls.

"One would think it was sacrilege enough to rob God of his main tythes; must they also trimme away the shreds? Must they needs shrink the old cloth (enough to apparel the Church) as the cheating taylor did to a dozen of buttons? Having full gorged themselves with the parsonages, must they pick the bones of the vicarages too? Well saith St. Augustine *multi in hac vitâ manducant, quod postea apud inferos digerunt*: many devour that in this life which they shall digest in Hell.

"These are the church-briars, which (let alone) will at last bring as famous a church as any Christendom hath to beggary. Politic men begin apace already to withhold their children from schools and universities. Any profession else better likes them, as knowing they may live well in whatsoever calling save in the ministry. The time was that Christ threw the buyers and sellers out of the Temple: but now the buyers and sellers have thrown Him out of the

<sup>1</sup> *Leavings*, not *livings*, says the marginal note.

In many places the churches were suffered to fall to decay ; and cures, so impoverished as no longer to afford the minister a decent subsistence, were given to any persons that could be found miserable enough to accept them.<sup>1</sup> That opinion, which had accustomed the people to look

Temple. Yea, they will throw the Church out of the Church if they be not stayed."—Adams's 'Divine Herball,' p. 135.

"The Rob-Altar is a huge drinker. He loves, like Belshazzar, to drink only in the goblets of the Temple. Woe unto him ; he carouses the wine he never sweat for, and keeps the poor minister thirsty. The tenth sheep is his diet : the tenth fleece (Oh, 'tis a golden fleece, he thinks !) is his drink : but the wool shall choke him. Some drink down whole churches and steeples ; but the bells shall ring in their bellies."—Adams's 'Divine Herball,' p. 27.

"What an unreasonable Devil is this !" says Latimer. "He provides a great while beforehand for the time that is to come ; he hath brought up now of late the most monstrous kind of covetousness that ever was heard of ; he hath invented a fee-farming of benefices, and all to delay the office of preaching ; insomuch that when any man hereafter shall have a benefice, he may go where he will for any house he shall have to dwell upon, or any glebe land to keep hospitality withal ; but he must take up a chamber in an ale-house, and there sit and play at the tables all day."—Latimer.

<sup>1</sup> "I will not speak now of them that, being not content with lands and rents, do catch into their hands spiritual livings, as parsonages and such like, and that under the pretence to make provision for their houses. What hurt and damage this realm of England doth sustain by that devilish kind of pro-

vision for gentleman's houses, knights' and lords' houses, they can tell best, that do travel in the countries, and see with their eyes great parishes and market-towns, with innumerable others, to be utterly destitute of God's word, and that because that these greedy men have spoiled the livings, and gotten them into their hands : and instead of a faithful and painful teacher, they hire a Sir John, who hath better skill at playing at tables, or in keeping of a garden, than in God's word ; and he for a trifle doth serve the cure, and so help to bring the people of God in danger of their souls. And all those serve to accomplish the abominable pride of such gentlemen, which consume the goods of the people (which ought to have been bestowed upon a learned minister) in costly apparel, belly cheer, or in building of gorgeous houses."—Augustin Bernher's Epistle Dedicatory prefixed to Latimer's Sermons.

"It is a great charge," says Latimer, "a great burthen before God, to be a patron. For every patron, when he doth not diligently endeavour himself to place a good and godly man in his benefice which is in his hands, but is slothful, and careth not what manner of man he taketh, or else is covetous and will have it himself, and hire a Sir John Lack-Latin, which shall say service so that the people shall be nothing edified ; no doubt that patron shall make answer before God for not doing of his duty."—Latimer.

The poets, too, of that and the succeeding age touched frequently upon this evil.

"The pedant minister and serving clarke,  
The ten-pound, base, frize-jerkin hireling,  
The farmer's chaplin with his quarter-marke,  
The twenty-noble curate, and the thing  
Call'd elder ; all these gallants needs will bring  
All reverend titles into deadly hate,  
Their godly calling, and my high estate."

Stercor's 'Wolsey,' p. 63.

upon religious<sup>1</sup> poverty with respect, was removed at the very time when the great body of the parochial clergy were thus reduced to abject

Thus also George Wither in his prosing strains :

“ We rob the church.—

Men seek not to impropriate a part  
Unto themselves, but they can find in heart  
To engross up all ; which vile presumption  
Hath brought church livings to a strange consumption.  
And if this strong disease do not abate,  
’Twill be the poorest member in the state.

“ No marvel, though, instead of learned preachers,  
We have been pestered with such simple teachers,  
Such poor, mute, tongue-tied readers, as scarce know  
Whether that God made Adam first or no:  
Thence it proceeds, and there’s the cause that place  
And office at this time incurs disgrace ;  
For men of judgments or good dispositions  
Scorn to be tied to any base conditions,  
Like to our hungry pedants, who’ll engage  
Their souls for any curtailed vicarage.  
I say there’s none of knowledge, wit, or merit,  
But such as are of a most servile spirit,  
That will so wrong the Church as to presume  
Some poor half-demi-parsonage to assume  
In name of all ;—no, they had rather quite  
Be put beside the same than wrong God’s right.

“ Well, they must entertain such pedants then,  
Fitter to feed swine than the souls of men ;  
But patrons think such best ; for there’s no fear  
They will speak anything they loath to hear ;  
They may run foolishly to their damnation  
Without reproof or any disturbance ;  
To let them see their vice they may be bold,  
And yet not stand in doubt to be controll’d.  
Those in their houses may keep private schools,  
And either serve for jesters or for fools :  
And will suppose that they are highly grac’d  
Be they but at their patron’s table placed ;  
And there if they be call’d but priests in scoff,  
Straight they duck down, and all their caps come off.”

‘ Wither’s Presumption.’

<sup>1</sup> Archbishop Leighton (a man who ought never to be named without some expression of respect for his wisdom and his holiness) used to say, “ The corruptions and cruelties of Popery were such gross and odious things, that nothing could have maintained that Church under those just and visible prejudices but the several orders among them,

which had an appearance of mortification and contempt of the world, and, with all the trash that was among them, maintained a face of piety and devotion. He also thought the great and fatal error of the Reformation was, that more of those houses, and of that course of life, free from the entanglements of vows and other mixtures, was not preserved ;

poverty; and at the same time the clergy were permitted to marry, which rendered their poverty more conspicuous and less endurable.

*W* The Reformation, like other great political revolutions, was produced by the zeal and boldness of an active minority. The great mass of the people throughout England were attached to the Roman Catholic superstition, and most strongly so to those parts of it which were most superstitious. They were brought over from it just as Julian intended to bring over the Christians from Christianity, by prohibiting their ancient practices, and depriving them of their former course of instruction, rather than by the zeal and ability<sup>1</sup> of new teachers. Under the Papal system more had latterly been done by the regular than by the secular clergy; but by the suppression of the regulars, the number of religious instructors was reduced to less than half the former establishment, and they who remained were left to labour with diminished ardour in a wider field. For a twofold evil was produced by the violence of the struggle and its long continuance. Those members of the priesthood who had entered with most feeling upon their holy office, who were most conscious of its duties, or who had applied themselves with most vigour to theological studies, took their part either for or against the Reformation; and on the one side or the other a large proportion of them suffered martyrdom or exile, both parties being too sincere not to understand and avow, that, upon their view of the question, it was as much a religious duty to inflict as to suffer persecution. But the ignorant, the lukewarm, the time-servers, and many whom a pardonable weakness, or a humble distrust of their own frail judgment, withheld from taking a decided part, kept their station,<sup>2</sup> and performed the old service or the new with equal obedience; many indeed with equal indifference: but there is reason to believe that many were attached in secret to the old

so that the Protestant churches had neither places of education, nor retreat for men of mortified tempers."—Burnet's Hist. of his Own Time, vol. i. p. 175. (Edition 1815.)

Burnet himself also saw the good which the Romish Church derived from these orders, notwithstanding the villainous impostures and loathsome trash with which they are polluted. "The whole body of Protestants," he says, "if united, might be an equal match to the Church of Rome: it is much superior to them in wealth and in force, if it were animated with the zeal which the monastic orders, but chiefly the Jesuits, spread through their whole communion: whereas the reformed are cold and unconcerned, as well as disjointed in

matters that relate to religion."—See also, upon this subject, what is said in the 'Quarterly Review,' vol. xix. p. 89.

<sup>1</sup> Bishop Jewel said, in one of his letters, that "if they had more hands, matters would go well: but it was hard to make a cart go without horses."

<sup>2</sup> The number of the secular clergy was about 9,400, and of these scarcely 200 were deprived by the establishment of the Church under Elizabeth; the rest conformed as they had done under Queen Mary, and as many of them would again have done if the country had been cursed (according to their hopes) with a second of the name. It does not appear that any of the inferior clergy were deprived.



system, not merely because while it existed they had been more respected and better paid, but because they had grown up in it, and an acquiescence in its exploded tenets had become the rooted habits of their minds. They lived in hope of another change, which was always expected while the presumptive heiress of the crown was a Romanist; they dared not openly inculcate the old faith, but assuredly they used no efforts for establishing the people in scriptural truths contrary to the errors with which they themselves were possessed; and if the reformed service appeared dry and meagre in their churches, and their ministry was as ineffectual as it was insincere and heartless, this was what they desired.<sup>1</sup>

This farther evil ensued; the worldly motives which had induced parents to educate their children for the clerical profession were withdrawn. The means for assisting poor scholars were lamentably diminished.<sup>2</sup> The church no longer offered power to the aspiring, dignity

<sup>1</sup> "Here were a goodly place to speak against our clergymen which go so gallant nowadays. I hear say that some of them wear velvet shoes and slippers; such fellows are more meet to dance the morris-dance than to be admitted to preach. I pray God mend such worldly fellows; for else they be not meet to be preachers."—Latimer.

Sir William Barlowe has a remarkable passage upon this subject in his *"Dialoge describing the originall Ground of these Lutheran Factions and many of their Abuses;"* perhaps the most sensible treatise which was written on that side of the question, and certainly one of the most curious.

"Among a thousand freers none go better appareled then an other. But now unto the other syde, these that runne away from them unto these Lutherans, they go, I say, dysguysed strangelye from that they were before, in gaye jagged cotes, and cut and scootched hosen, verye syghtly forsothe, but yet not verye semelye for such folke as they were and shoulde be: and thys apparell change they dayly, from fashion to fashion, every day worse then other, their new-fangled foly and theyr wanton pryde never content nor satisfied.—I demaunded ones of a certayn companion of these sectes which had bene of a strait religion before, why his garmentes were now so sumptuose, all to pounced with

gardes and jagges lyke a rutter of the launce knyghtes. He answered to me that he dyd it in contempt of hypocrisy. 'Why,' quoth I, 'doth not God hate pryde, the mother of hypocrisy, as well as hypocrysyte it selfe?' Wherto he made no dyrect answer agayne: but in excusynge hys faut he sayde that God pryncypally accepted the mekeness of the hart, and inward Christen maners, which I beleve were so inward in hym that seldome he shewed any of them outwardly."

<sup>2</sup> "It would pity a man's heart to hear that I hear of the state of Cambridge: what it is in Oxford I cannot tell. There be few that study divinity, but so many as of necessity must furnish the Colleges; for their livings be so small, and victuals so dear, that they tarry not there, but go everywhere to seek livings, and so they go about. Now there be a few gentlemen, and they study a little divinity. Alas, what is that? It will come to pass that we shall have nothing but a little English divinity, that will bring the realm into a very barbariousness, and utter decay of learning. It is not that, I wis, that will keep out the supremacy of the Pope at Rome. There be none now but great men's sons in Colleges, and their fathers look not to have them preachers; so every way this office of preaching is pinched at."—Latimer.

to the proud, ease and comfort to easy men, and opportunities of learning and leisure to those of a higher nature; but it held forth a prospect of the most imminent and appalling danger—fear, insecurity, the prison, and the stake. Formerly the monasteries as well as the churches had been filled; but for this reason few persons were to be found who were qualified for orders, at a time<sup>1</sup> when they were most wanted, and the few who had been regularly bred would not accept of benefices upon which they could not subsist with respectability. The greatest part of the country clergy were so ignorant<sup>2</sup> that they could do little more than read; many of them were carpenters and tailors, having taken to these employments because they could not subsist upon their benefices, and some even kept ale-houses. During the first years of Elizabeth's reign, the service in many of the London parishes was performed by the sextons: and in very many vicarages, some of them in good provincial towns, the people were forced to provide themselves as they could. In many places they found needy men who, though they were worthy of no higher station, envied and hated those who were more prosperous than themselves, and these persons poisoned their parishioners with Puritanical doctrines and Puritanical politics, which from the beginning were naturally allied. And because of the want of unexceptionable

"The Devil hath caused also, through this monstrous kind of covetousness, patrons to sell their benefices; yea more, he gets him to the University, and causeth great men and esquires to send their sons thither, and put out poor scholars that should be divines; for their parents intend not that they should be preachers, but that they may have a show of learning."—Latimer.

<sup>1</sup> The vacancies happened also to be far more numerous than usual. In the first year of Elizabeth's reign "the realm had been extremely visited with a dangerous and contagious sickness, which took away almost half the bishops, and occasioned such mortality amongst the rest of the clergy, that a great part of the parochial clergy were without incumbents."—Heylin's *'History of the Presbyterians,'* p. 246. The chroniclers make no mention of any pestilence in 1558, and perhaps that of 1562–3 may be meant.

In the Parliament of 1563 the Speaker complained that owing to the prevalent fashion of expenditure, and the rapacity which was its consequence, "many of

the schools and benefices were seized, the education of youth disappointed, and the succours for knowledge cut off. For I dare aver," said he, "the schools in England are fewer than formerly by an hundred, and those which remain are many of them but slenderly stocked; and this is one reason the number of learned men is so remarkably diminished. The universities are decayed, and great market towns without either school or preacher; for the poor vicar is turned off with twenty pounds, and the bulk of the Church's patrimony is impropriated and diverted to foreign use. Thus the parish has no preacher, and thus, for want of a fund for instruction, the people are bred to ignorance and obstinacy."—Collier's *'Ecclesiastical History,'* p. 480.

<sup>2</sup> "Sad the times in the beginning of Queen Elizabeth," says Fuller, "when the clergy were commanded to read the chapters over once or twice by themselves, that so they might be the better enabled to read them distinctly in the congregation."—Fuller's *'Triple Reconciler,'* p. 82.

subjects, men of learning but of tainted opinions found admittance into the Church, and their zeal was more pernicious than the torpor of the Papistical clergy.

Owing therefore to the indifference or incapacity of one party of the clergy, and to the temper of another, there was at the same time an increase of fanaticism and a decay of general piety: in some places no care was taken to instruct the people, in others opinions the most hostile to established institutions were sedulously and perseveringly inculcated. And though from a sense of duty in the sovereign, as well as from motives of sound policy, the best and wisest men were selected for the highest offices of the Church, even the transcendent talents called forth in its defence could not counteract the destructive principles which were at work. Political circumstances brought those principles into full play. Their tendency from the first had not been mistaken; indeed it had scarcely been disguised. They produced in their progress rebellion and regicide; and if the schismatics who cordially co-operated for the overthrow of the altar and the throne, had not turned their malignant passions against each other as soon as the business of destruction was done, they would have established among us an ecclesiastical tyranny of the lowest and most loathsome kind, the only thing wanting to complete the punishment and the degradation of this guilty and miserable nation.

When these disturbances began, time had so far remedied the ill consequences attendant upon the Reformation, that though the evil resulting from the poverty of the inferior clergy and from their diminished numbers had not been remedied, a generation of clergymen had grown up, not inferior as a body to those of any age or country, in learning, in ability, or in worth.<sup>1</sup> Their sincerity was put to the proof, and it

<sup>1</sup> "Let me say," says Moosom, in his 'Apology on the Behalf of the Sequestered Clergy'—"and 'tis beyond any man's gainsaying—the learnedst clergy that ever England had was that sequestered; their works do witness it to the whole world. And as for their godliness, if the tree may be known by its fruits, these here pleaded for have given testimony beyond exception."

There were men of great piety and great learning among the Puritan clergy also. But it is not less certain that in the necessary consequences of such a revolution, some of the men who rose into notice and power were such as are thus, with his wonted felicity, described by South:—

"Amongst those of the late reforming age, all learning was utterly cried down.

So that with them the best preachers were such as could not read, and the ablest divines such as could not write. In all their preachments they so highly pretended to the Spirit, that they could hardly so much as spell the letter. To be blind was with them the proper qualification of a spiritual guide; and to be book-learned, as they called it, and to be irreligious, were almost terms convertible. None were thought fit for the ministry but tradesmen and mechanics, because none else were allowed to have the Spirit. Those only were accounted like St. Paul who could work with their hands, and in a literal sense *drive the nail home*, and be able to make a pulpit before they preached in it."—South's Sermons, vol. iii. p. 449.

appears that full two-thirds of them were ejected for fidelity to their king and their holy office.<sup>1</sup> Revolutions call forth heroic virtue at the beginning, but their progress tends to destroy all virtue, for they dislocate the foundations of morality. Reformed religion had not yet taken root in the hearts of the people; the lower classes were for the most part as ignorant of the essentials of religion as they had been in the days of Popery, and they had none of that attachment to its forms in which the strength of Popery consists. Opinions were now perilously shaken and unsettled. During the anarchy that ensued, new sects sprang up like weeds in a neglected garden. Many were driven mad by fanaticism, a disease which always rages in disordered times. Others were shocked at beholding how religion was made a cloak for ambition and villany of every kind, and being deprived of their old teachers, and properly disgusted with the new, they fell into a state of doubt, and from doubt into unbelief. A generation grew up under a system which had as far as possible deprived holiness of all its beauty; the yoke was too heavy, too galling, too ignominious to be borne: and when the restoration put an end to the dominion<sup>2</sup> of knaves and fanatics, it was soon perceived

<sup>1</sup> "In these times," says Lilley, "many worthy ministers lost their livings, or benefices, for not complying with the Directory. Had you seen (O noble Esquire) what pitiful idiots were preferred into sequestered church-benefices, you would have been grieved in your soul; but when they came before the classes of divines, could those simpletons but only say they were converted by hearing such a sermon of that godly man Hugh Peters, Stephen Marshall, or any of that gang, they were presently admitted."—'History of his own Life,' quoted in Mr. Gifford's notes to Ben Jonson.

"The rector of Fittleworth, in Sussex, was dispossessed of his living for Sabbath-breaking; the fact which was proved against him being, that as he was stepping over a stile one Sunday, the button of his breeches came off, and he got a tailor in the neighbourhood presently to sew it on again."—Walker's 'Sufferings of the Clergy,' part ii. p. 275.

<sup>2</sup> The conduct of the Puritanical clergy during their reign is thus admirably described in a fragment said to have been written by Milton, and bearing strong marks of his style: "If the State were in this plight, religion was not in

much better; to reform which, a certain number of divines were called, neither chosen by any rule or custom ecclesiastical, nor eminent for either piety or knowledge above others left out; only as each member of Parliament in his private fancy thought fit, so elected one by one. The most part of them were such as had preached and cried down, with great show of zeal, the avarice of bishops, and pluralities; that one cure of souls was a full employment for one spiritual pastor, how able soever, if not a charge rather above human strength. Yet these conscientious men (before any part of the work was done for which they came together, and that on the public salary) wanted not boldness, to the ignominy and scandal of their pastor-like profession, and especially of their boasted reformation, to seize into their hands, or not unwillingly to accept (besides one, sometimes two or more of the best livings) collegiate masterships in the universities, rich lectures in the city, setting sail to all winds that might blow gain into their covetous bosoms: by which means these great rebukers of non-residence, amongst so many distant cures, were not ashamed to be seen so quickly pluralists and non-residents them-

that the effect of such systems is to render religion odious by making piety suspected, and to prepare a people for licentiousness and atheism.

The circumstances which attended the restoration of the Church were in some respects similar to those which had existed at the time of its establishment under Elizabeth, and in some respects more unfavourable. A generation had elapsed during which no men had been educated for the priesthood except upon sectarian principles. The greater number of the sequestered clergy had been cut off, many of them by the natural course of years; many by ill-usage and confinement in prisons or in the hulks. These ministers had been content to suffer for conscience sake; but when those who had supplanted them were called upon to conform to the liturgy which they had proscribed, or to give up their benefices, a large<sup>1</sup> majority preferred the easier alternative. In so doing, many,

selves, to a fearful condemnation doubtless by their own mouths. And yet the main doctrine for which they took such pay, and insisted upon with more vehemence than gospel, was but to tell us in effect, that their doctrine was worth nothing, and the spiritual power of their ministry less available than bodily compulsion; persuading the magistrate to use it, as a stronger means to subdue and bring in conscience than evangelical persuasion; distrusting the virtue of their own spiritual weapons, which were given them, if they be rightly called, with full warrant of sufficiency to pull down all thoughts and imaginations that exalt themselves against God. But while they taught compulsion without conviction, which not long before they complained of, as executed unchristianly, against themselves, their intents are clear to have been no better than anti-Christian; setting up a spiritual tyranny by a secular power, to the advancing of their own authority above the magistrate whom they would have made their executioner to punish church delinquencies, whereof civil laws have no cognizance.

"And well did their disciples manifest themselves to be no better principled than their teachers, trusted with commiteeships and other gainful offices, upon their commendations for zealous (and as they stuck not to term them) godly men, but executing their places like children of the devil, unfaithfully,

unjustly, unmercifully, and, where not corruptly, stupidly; so that, between them the teachers, and these the disciples, there hath not been a more ignominious and mortal wound to faith, to piety, to the work of reformation, nor more cause of blaspheming given to the enemies of God and truth, since the first preaching of reformation. The people, therefore, looking one while on the statists, whom they beheld without constancy or firmness, labouring doubtfully beneath the weight of their own too high undertakings, busiest in petty things, trifling in the main, deluded and quite alienated, expressed divers ways their disaffection, some despising whom before they honoured, some deserting, some inveighing, some conspiring against them. Then looking on the Churchmen, whom they saw under subtle hypocrisy, to have preached their own follies most of them, not the Gospel; time-servers, covetous, illiterate persecutors, not lovers of the truth; like in most things whereof they accused their predecessors: looking on all this, the people, which had been kept warm awhile with the counterfeit zeal of their pulpits, after a false heat, became more cold and obdurate than before, some turning to lewdness, some to flat atheism, put beside their old religion, and foully scandalized in what they expected should be new."—*Harleian Miscellany*, 8vo. edition, vol. v. p. 39.

<sup>1</sup> The number of nonconformists who

beyond all doubt, did well in the sight of God and man, and chose conscientiously the better part; but there must certainly have been many who sacrificed their scruples to their convenience,<sup>1</sup> and more who had

were expelled in consequence of the act of uniformity is stated at two thousand: that of the sequestered clergy was between six and seven thousand, as stated by Dr. Gauden in his 'Petitionary Remonstrance to the Protector:' so incorrect are the assertions of Messrs. Bogue and Bennet in their 'History of the Dissenters,' that "the episcopal clergy very generally conformed to the new establishment" (vol. i. p. 87); and that "ecclesiastical history furnishes no such instance of a noble army of confessors at one time" (ditto, p. 99) as that of the two thousand nonconforming ministers.

<sup>1</sup> "Let me," says South, "utter a great, but sad truth—a truth not so fit to be spoke as to be sighed out by every true son and lover of the Church, viz. that the wounds which the Church of England now bleeds by, she received in the house of her friends (if they may be called so), viz. her treacherous undermining friends, and that most of the nonconformity to her, and separation from her, together with a contempt of her excellent constitutions, have proceeded from nothing more than from the false, partial, half-conformity of too many of her ministers. The surplice sometimes worn, and oftener laid aside; the litany so read and mangled in the reading, as if they were ashamed of it; the divine service so curtailed, as if the people were to have but the tenths of it from the priest, for the tenths he had received from them. The clerical habit neglected by such in orders as frequently travel the road clothed like farmers or graziers, to the unspeakable shame and scandal of their profession; the Holy Sacrament indecently and slovenly administered; the furniture of the altar abused and embezzled; and the Table of the Lord profaned. These, and the like vile passages, have made some schismatics, and confirmed others; and, in a word, have made so many noncon-

formists to the Church by their conforming to their minister.

"It was an observation and saying of a judicious prelate, that of all the sorts of enemies which our Church had, there was none so deadly, so pernicious, and likely to prove so fatal to it, as the conforming Puritan. It was a great truth, and not many years after ratified by direful experience. For if you would have the conforming Puritan described to you, as to what he is—

"He is one who lives by the altar, and turns his back upon it; one who catches at the preferments of the Church, but hates the discipline and orders of it; one who practises conformity as Papists take oaths and tests, that is, with an inward abhorrence of what he does for the present, and a resolution to act quite contrary when occasion serves; one who, during his conformity, will be sure to be known by such a distinguishing badge, as shall point him out to, and secure his credit with, the dissenting brotherhood; one who still declines reading the church-service himself, leaving that work to curates, or readers, thereby to keep up a profitable interest with thriving seditious tradesmen, and groaning, ignorant, but rich widows; one who, in the midst of his conformity, thinks of a turn of state, which may draw on one in the Church too; and accordingly is very careful to behave himself so as not to overshoot his game, but to stand right and fair in case a wished-for change should bring fanaticism again into fashion; which it is more than possible that he secretly desires, and does the utmost he can to promote and bring about.

"These, and the like, are the principles which act and govern the conforming Puritan; who, in a word, is nothing else but ambition, avarice, and hypocrisy, serving all the interests of schism and faction in the Church's livery. And therefore if there be any one who has

no scruples to sacrifice, because they had brought with them to their holy office little intellect and less feeling. Some of the ejected ministers were men of unquestionable piety and signal talents: all had given proof of their sincerity. Wherever therefore the priest was ejected, part at least of his flock regretted him, and a disposition by no means favourable to his successor must have existed; and where men of little ability and little principle retained their benefices, they must have been despised. Thus the influence of the clergy which had been woefully shaken during the long struggle, received another shock. The clergy themselves did not manifest in their prosperity the same equal mind with which they had endured their averse fortune. They were more desirous of retaliating upon their old persecutors than of conciliating them. Forgiveness of injuries indeed is the last lesson which men learn in the school of suffering: but he must know little of the history and the spirit of those times who should imagine that any conciliatory measures on the part of the Church could have produced uniformity in a land where old opinions had been torn up by the roots, and the seeds of schism had been scattered everywhere.

It is easier to justify the heads of the restored clergy upon this point than to excuse them for appropriating to themselves the wealth which, in consequence of the long-protracted calamities of the nation, was placed at their disposal. The leases of the church lands had almost all fallen in; there had been no renewal for twenty years, and the fines which were now raised amounted to about a million and a half. Some

the front to own himself a minister of our Church, to whom the foregoing character may be justly applied (as I fear there are too many), howsoever such an one may for some time soothe up and flatter himself in his detestable dissimulation; yet when he shall hear of such and such of his neighbours, his parishioners, or acquaintance, gone over from the Church to conventicles, of several turned Quakers, and of others fallen off to Popery; and lastly, when the noise of those national dangers and disturbances, which are every day threatening us, shall ring about his ears, let him then lay his hand upon his false heart, and with all seriousness of remorse accusing himself to God and his own conscience, say, I am the person who, by my conforming by halves, and by my treacherous prevaricating with the duties of my profession, so sacredly promised and so solemnly sworn to, have brought

a reproach upon the purest and best constituted church in the Christian world: it is I who, by slighting and slumbering over her holy service and sacraments, have scandalized and cast a stumbling-block before all the neighbourhood, to the great danger of their souls; I who have been the occasion of this man's faction, that man's Quakerism, and another's Popery; and thereby, to the utmost of my power, contributed to those dismal convulsions which have so terribly shook and weakened both Church and State. Let such a mocker of God and man, I say, take his share of all this horrid guilt; for both heaven and earth will lay it at his door, as the general result of his actions: it is all absolutely his own, and will stick faster and closer to him, than to be thrown off, and laid aside by him, as easily as his surplice."—Vol. v. p. 486.

of this money was expended in repairing, as far as was reparable, that havoc in churches and cathedrals which the fanatics had made during their abominable reign ; some also was disposed of in ransoming English slaves from the Barbary pirates ; but the greater part went to enrich individuals and build up families, instead of being employed as it ought to have been in improving the condition of the inferior clergy. Queen Anne applied the tenths and first-fruits<sup>1</sup> to this most desirable object ; but the effect of her augmentation was slow and imperceptible ; they continued in a state of degrading poverty, and that poverty was another cause of the declining influence of the Church, and the increasing irreligion of the people.

A farther cause is to be found in the relaxation, or rather the total decay, of ecclesiastical discipline. In the Romish days it had been grossly abused ; and latterly also it had been brought into general abhorrence and contempt, by the tyrannical measures of Laud<sup>2</sup> on one side, and the absurd rigour of Puritanism on the other. The clergy had lost that authority which may always command at least the appearance of respect ; and they had lost that respect also by which the place of authority may sometimes so much more worthily be supplied. For the loss of power they were not censurable ; but if they possessed little of that influence which the minister who diligently and conscientiously discharges his duty will certainly acquire, it is manifest that, as a body, they must have been culpably remiss. From the Restoration to the accession of the House of Hanover, the English Church could boast of some of its brightest ornaments and ablest defenders ; men who have neither been surpassed in piety, nor in erudition, nor in industry, nor in eloquence, nor in strength and subtlety of mind : and when the design for re-establishing Popery in these kingdoms was systematically pursued, to them we are indebted for that calm and steady resistance by which our liberties, civil as well as religious, were preserved. But in the great majority of the clergy zeal was wanting. The excellent Leighton spoke of the Church as a fair carcass without a spirit : in doctrine, in worship, and in the main part of its government, he thought it the best constituted in the world, but one of

<sup>1</sup> Charles II. disposed of these funds chiefly among his mistresses and his natural children. Queen Mary intended to apply them (as was afterwards done by her sister) to the augmentation of small livings: Burnet, after her death, represented this to William, and the measure was strongly approved by Somers and Halifax ; but Sunderland obtained an assignment of 2000*l.* a-year upon two dioceses for two lives, "so

nothing was to be hoped for after that!"

<sup>2</sup> Something is said in the 'Quarterly Review' (vol. xvi. pp. 518, 519), of the temper with which it behoves us to regard this part of our history. But there are writers at this day who seem to think, in the words of the prose Hudibras, that "Pillories are more cruel than scaffolds, or perhaps Prynne's ears were larger than my Lord of Canterbury's head."



the most corrupt in its administration. And Burnet observes, that in his time our clergy had less authority, and were under more contempt, than those of any other church in Europe; for they were much the most remiss in their labours, and the least severe in their lives. It was not that their lives were scandalous; he entirely acquitted them of any such imputation; but they were not exemplary as it became them to be; and in the sincerity and grief of a pious and reflecting mind he pronounced that they would never regain the influence which they had lost, till they lived better and laboured more.

Unfavourable as this faithful representation is, the constitution of our Church tended naturally to produce such ministers. Under the Reformed, as well as under the Romish establishment, the clerical profession offered an easy and honourable provision for the younger sons of the gentry; but the Church of Rome had provided stations for them, where, if they were not qualified for active service, their sins of omission would be of a very venial kind. The monasteries had always a large proportion of such persons: they went through the ceremonies of their respective rules, which, in spite of repeated reformati<sup>o</sup>ns (as they are called), always in no long time relaxed into a comfortable sort of collegiate system: their lack of ability or learning brought no disgrace to themselves, for they were not in a situation where either was required; and their inefficiency was not injurious to the great establishment, of which, though an inert, they were in nowise an inconvenient part. But when such persons, instead of entering the convents which their ancestors had endowed, were settled upon family livings as parochial clergy, then indeed serious evil was done to the character of the Church, and to the religious feelings of the nation: their want of aptitude or inclination for the important office into which they had been thrust then became a fearful thing for themselves, and a miserable calamity for the people committed to their charge.

Even when the motives for entering the Church were not thus palpably gross, the choice was far more frequently made from motives of convenience and worldly circumstances than from a deliberate and conscientious determination of the will and the judgment. Where there was influence in an endowed school, or a fair prospect of promotion at college, boys were destined for holy orders with little reference to their talents or their disposition; sometimes, indeed, notoriously, because they were thought unfit for anything else. And when no unfitness existed, the destination was usually regarded with ominous indifference, as if it might be entered upon with as little forethought and feeling as a secular profession or a branch of trade; as if all the heart, and all the soul, and all the strength of man were not required for the due performance of its duties, and a minister of the Gospel were responsible for nothing more than what the Rubric enjoins.

The inevitable lack of zeal in a church thus constituted was not supplied, as in Roman Catholic countries, by the frequent introduction of men<sup>1</sup> in mature or declining life, in whom disappointment, wrongs, sufferings, and bereavements, the visitation of God and the grace of God, have produced the most beneficial of all changes. By such men the influence of Rome has been upheld in Europe, and its doctrines extended among savage tribes and in idolatrous kingdoms, from Paraguay to Japan; but the English establishment had provided no room for them, and it admitted of no supernumeraries. While there was so little zeal in the great body of the clergy, many causes combined to render the want of zeal more and more injurious. The population had doubled since the settlement of the Church under Elizabeth; yet no provision had been made for increasing proportionately the means of moral and religious instruction, which at the beginning had been insufficient. The growth of trade drew men together into towns and cities; a change in society which, however necessary in the progress of the human race, however essential to the advancement of manufactures and knowledge, national wealth and national power, the arts, and the comforts, and the refinements of life, is assuredly, in its immediate effects, injurious to general morals. As soon as the frenzy fever of faction had spent itself, the nation had revolted against the tyrannical spirit of Puritanism, and its unmerciful forms.<sup>2</sup> Unhappily, while it was in this temper, a fashion of speculative impiety was imported from France, where it had originated in a corrupt church, and in a literature more infamously licentious than that of any other country. England was but in too apt a state for receiving the poison. Some of the leading Commonwealthsmen had been infidels, and hated the clergy of every denomination with a bitterness which, if the age had been ripe for it, would have produced an anti-Christian persecution; for infidelity has shown itself in its triumph to be not less intolerant than superstition. It was in this

<sup>1</sup> Upon this subject, see the 'Quarterly Review,' vol. xv. pp. 228, 229.

<sup>2</sup> "I remember," says Burnet, "in one fast-day there were six sermons preached without intermission. I was there myself, and not a little weary of so tedious a service." This, indeed, was in Scotland, but the service was not less tremendous in England. Philip Henry used, on such occasions, to begin at nine o'clock, and never stir out of the pulpit till about four in the afternoon, "spending all that time in praying and expounding, and singing and preaching, to the admiration of all that heard him, who were generally more on such

days than usual." John Howe's method of conducting these public fasts, which were frequent in those miserable days, was as follows:—He began at nine o'clock with a prayer of a quarter of an hour, read and expounded Scripture for about three quarters of an hour, prayed an hour, preached another hour, then prayed half an hour: the people then sung for about a quarter of an hour, during which he retired and took a little refreshment; he then went into the pulpit again, prayed an hour more, preached another hour, and then, with a prayer of half an hour, concluded the service.

school that some of the leading statesmen, in Charles the Second's reign, had been trained; and the progress of the evil was accelerated, unintentionally indeed, but not less effectually, by a philosophy<sup>1</sup> of home-growth, the shallowest that ever imposed upon the human understanding. The schools of dissent also soon became schools of unbelief: this disposition is the natural consequence of those systems which call upon every man to form his own judgment upon points of faith, without respect to the authority of other ages or of wiser minds, without reference to his own ignorance or his own incapacity; which leave humility out of the essentials of the Christian character, and when they pretend to erect their superstructure of rational belief, build upon the shifting sands of vanity and self-conceit.

A great proportion of the Protestants in France, following too faithfully the disgraceful example of Henry the Fourth, had passed through unbelief to Popery, the easy course which infidels will always take when it may suit their interest. Our Church was shaken to the foundation by the same cause: it was built upon a rock; but had the fabric fallen, the constitution would not long have remained standing. A sense of the danger from which we had escaped, and of the necessity of guarding against its recurrence, animated our clergy against the Romanists, and they exerted themselves to expose the errors and the evils of the Romish superstition. This they victoriously effected; but another, and not less essential duty, was as much neglected as ever, the duty of imbuing the people, from their youth up, with the principles of that purer faith which had been obtained for them at such cost, and preserved for them, through such afflictions, with such difficulty, and from such peril. In reality, though the temporal advantages of Christianity extended to all classes, the great majority of the populace knew nothing more of religion than its forms. They had been Papists formerly, and now they were Protestants, but they had never been Christians. The Reformation had taken away the ceremonies to which they were attached, and substituted nothing in their stead. There was the Bible, indeed, but to the great body of the labouring people the Bible was, even in the letter, a sealed book. For that system of general education which the fathers of the English Church desired, and which saintly King Edward designed, had never been provided.

Nevertheless, the Reformation, though thus injurious in some respects, and imperfect in others, had proved, in its general consequences, the greatest of all national blessings. It had set the intellect of the nation free. It had delivered us from spiritual bondage. It rid the land of the gross idolatry and abominable impostures of the Romish Church,

<sup>1</sup> See the Lay Sermons of Mr. Coleridge, and particularly the last note to the '*Statesman's Manual*,' where this

subject is treated with consummate knowledge and consummate ability.

and of those practices by which natural piety is debased, and national morals are degraded. It saved us from that infamous casuistry of the confessional, the end of which is to corrupt the conscience, and destroy the broad distinction between right and wrong. All that was false, all that was burdensome, all that was absurd, had been swept away like chaff before the wind. Whatever was retained would bear the light, for it was that pure faith which elevates the understanding and purifies the heart; which strengthens the weakness of our nature; which, instead of prescribing a system of self-tormenting, like that of the Indian Yogues, heightens all our enjoyments, and is itself the source of the highest enjoyment to which we can attain in this imperfect state, while it prepares us for our progress in eternity.

The full effects of this blessed Reformation were felt in those ranks where its full advantages were enjoyed. The Church of England, since its separation from Rome, had never been without servants who were burning and shining lights; not for their own generations only, but for ages which are yet to come: the wisest and the most learned may derive instruction from their admirable works, and find in them a satisfaction and a delight by which they may estimate their own progress in wisdom. Among the laity, also, the innate sense of piety, wherever it had been fostered by those happy circumstances which are favourable to its development and growth, received a right direction. No idols and phantoms were interposed between man and his Redeemer; no practices were enjoined as substitutes for good works or compensations for evil; no assent was demanded to propositions which contradict the senses and insult the understanding. Herein we differ from the Romanists. Nor are the advantages inconsiderable which we enjoy over our Protestant brethren who walk in the by-paths of sectarianism. It has been in the error of attributing an undue importance to some particular point, that sects have generally originated: they contemplate a part instead of the whole: they split the rays of truth, and see only one of the prismatic colours, while the members of the national church live in the light.

The evil was, that, among the educated classes, too little care was taken to imbue them early with this better faith, and too little exertion used for awakening them from the pursuits and vanities of this world, to a salutary and hopeful contemplation of that which is to come. And there was the heavier evil, that the greater part of the nation were totally uneducated — Christians no farther than the mere ceremony of baptism could make them, being for the most part in a state of heathen, or worse than heathen, ignorance. In truth, they had never been converted; for at first one idolatry had been substituted for another: in this they had followed the fashion of their lords; and when the Romish idolatry was expelled, the change on their part was still a matter of necessary submission — they were left as ignorant of real Christianity

as they were found.<sup>1</sup> The world has never yet seen a nation of Christians.

The ancient legislators understood the power of legislation. But no modern government seems to have perceived that men are as clay in the potter's hands. There are, and always will be, innate and unalterable differences of individual character; but national character is formed by national institutions and circumstances, and is whatever those circumstances may make it—Japanese or Tupinamban, Algerine or English. Till governments avail themselves of this principle in its full extent, and give it its best direction, the science of policy will be incomplete.

Three measures then were required for completing the Reformation in England: that the condition of the inferior clergy should be improved; that the number of religious instructors should be greatly increased; and that a system of parochial education should be established and vigilantly upheld. These measures could only be effected by the legislature. A fourth thing was needful—that the clergy should be awakened to an active discharge of their duty; and this was not within the power of legislation. The former objects never for a moment occupied Wesley's consideration. He began life with ascetic habits and opinions, with a restless spirit, and a fiery heart. Ease and comfort were congenial neither to his disposition nor to his principles: wealth was not

<sup>1</sup> "Such was the state in which the Wesleys and their coadjutors found the English Church and the nation. The 'British Critic,' in its review of Mr. Southey's work, thinks the picture too dark, but is greatly perplexed in its attempt to throw in lighter shades. Dark as Mr. Southey's picture is, it is far from being overcharged. The great evil from which the rest flowed was the almost total extinction of the doctrines of the Reformation in the pulpit, and in the opinions of the clergy and laity; so that when they were preached by the Wesleys and Whitefield, not only on the authority of the Scriptures, but on that of the formularies of the Church itself, they were regarded as absurd and dangerous novelties. The clergy were generally grossly ignorant of theology; and though there were splendid exceptions, yet many of those who had made theology their study were notoriously inclined to heterodoxy on the fundamental doctrines of the Christian faith. There was also among them a little of ultra-Calvinism, and much of frigid unevangelical Pelagianism. Natural religion

was the great subject of study, when divinity was studied at all, and it was made the test and standard of revealed truth. The doctrine of the *opus operatum* of the Papists as to sacraments, which has been lately revived, and is now too much sanctioned in the Church, was the faith of the divines of the older school; and a refined system of ethics, unconnected with Christian motives, and disjoined from the vital principles of religion in the heart, the favourite theory of the modern. The body of the clergy neither knew nor cared about systems of any kind. In a great number of instances they were immoral, often grossly so. The populace in large towns were ignorant and profligate; the inhabitants of villages added to ignorance and profligacy brutish and barbarous manners. There were some cheering exceptions; but this was the general state of religion and morals in the country, when the Wesleys, Whitefield, and a few kindred spirits came forth, ready to sacrifice ease, reputation, and even life itself, to produce a reformation." —Watson, pp. 145, 146.—[Ed.]

necessary for his calling, and it was beneath his thoughts: without it he could command not merely respectability, but importance. Nor was he long before he discovered what St. Francis and his followers and imitators had demonstrated long before, that they who profess poverty for conscience sake, and trust for daily bread to the religious sympathy which they excite, will find it as surely as Elijah in the wilderness, and without a miracle. As little did the subject of national education engage his mind: his aim was direct, immediate, palpable utility. Nor could he have effected anything upon either of these great legislative points: the most urgent representations, the most convincing arguments, would have been disregarded in that age, for the time was not come. The great struggle between the destructive and conservative principles,—between good and evil,—had not yet commenced; and it was not then foreseen that the very foundations of civil society would be shaken, because governments had neglected their most awful and most important duty. But the present consequences of this neglect were obvious and glaring in the rudeness of the peasantry, the brutality of the town populace, the prevalence of drunkenness, the growth of impiety, and the general deadness to religion. These might be combated by individual exertions, and Wesley felt in himself the power and the will both in such plenitude, that they appeared to him a manifestation, not to be doubted, of the will of Heaven. Every trial tended to confirm him in this persuasion; and the effects which he produced, both upon body and mind, appeared equally to himself and to his followers miraculous. Diseases were arrested or subdued by the faith which he inspired, madness was appeased, and, in the sound and sane, paroxysms were excited which were new to pathology, and which he believed to be supernatural interpositions, vouchsafed in furtherance of his efforts by the Spirit of God, or worked in opposition to them by the exasperated Principle of Evil. Drunkards were reclaimed; sinners were converted; the penitent who came in despair was sent away with the full assurance of joy; the dead sleep of indifference was broken; and oftentimes his eloquence reached the hard brute heart, and opening it, like the rock of Horeb, made way for the living spring of piety which had been pent within. These effects he saw,—they were public and undeniable; and looking forward in exultant faith, he hoped that the leaven would not cease to work till it had leavened the whole mass; that the impulse which he had given would surely, though slowly, operate a national reformation, and bring about in fulness of time the fulfilment of those prophecies which promise us that the kingdom of our Father shall come, and His will be done in earth as it is in heaven.

With all this there was intermingled a large portion of enthusiasm,<sup>1</sup>

<sup>1</sup> "With respect to the charges of certain irregularities which appeared in enthusiasm which our author fixes upon the early part of Methodism, a rule less

and no small one of superstition ; much that was erroneous, much that was mischievous, much that was dangerous. But had he been less enthusiastic, of a humbler spirit, or a quieter heart, or a maturer judgment, he would never have commenced his undertaking. Sensible only of the good which he was producing, and which he saw produced, he went on courageously and indefatigably in his career. Whither it was to lead he knew not, nor what form and consistence the societies which he was collecting would assume ; nor where he was to find labourers as he enlarged the field of his operations ; nor how the scheme was to derive its temporal support. But these considerations neither troubled him, nor made him for a moment foreslack his course. God, he believed, had appointed it, and God would always provide means for accomplishing his own ends.

---

## CHAPTER X.

### WESLEY SEPARATES FROM THE MORAVIANS.

BUT the house which Wesley had raised was divided in itself. He and the Moravians had not clearly understood each other when they coalesced. Count Zinzendorff moreover looked upon the society which had been formed in London as a colony belonging to his spiritual empire ; and if he was incapable of bearing with an equal, Wesley could as little brook a superior. A student of Jena, by name Philip Henry Molther, having been detained by various causes in London on his way to Pennsylvania, took upon himself the care of the brethren. The Moravians had their extravagances, and of a worse kind than any into which Methodism had fallen ; but these extravagances had not been transplanted into England : their system tended to produce a sedate,

severe is to be applied. There are considerations connected with them with which Mr. Southey can scarcely be supposed familiar ; and considerable allowance may be, and ought to be, made for his opinions, though even here he has not always argued so fairly as his own principles required, defective as they are. But no such concession is to be made when he resolves into enthusiasm all those hallowed feelings of zeal for God, and tender compassion for men, which appeared so conspicuous in the great instruments of the revival of religion in this country in the last cen-

tury. If Mr. Southey must be heard, then I know not what man, in any church, distinguished by more than ordinary ardour of religious sentiment, and for great and persevering efforts in doing good, can escape this charge. Every virtue which shines in the conduct of those who are devoted to their Saviour and his religion, is darkened by the same shadow ; and every holy feeling which glows in their hearts must be considered as deriving its warmth rather from the artificial fermentation of earthly principles, than from the fire of the altar."—Watson, pp. 55, 56.—[ED.]

subdued habit of mind, and nothing could be more contrary to this than the paroxysms which were exhibited under Wesley's preaching, and the ravings to which he appealed exultingly as proofs of the work of grace. Molther maintained that there was delusion in these things; that the joy and love which were testified in such glowing language were the effect of animal spirits and imagination, not joy in the Holy Ghost, and the real love of God shed abroad in their hearts. They who, whether owing to their strength of mind or of body, had not experienced such emotions, were disposed to listen to his opinion, and congratulate themselves that they had escaped a dangerous delusion; and it was yet more willingly embraced by those who had become languid and spiritless in consequence of over-excitement, felt in themselves an abatement of zeal, had relaxed in any degree from the rule of life which they had begun, or returned to any of those practices which were really sinful or which they had been taught to think so. "I observed," says Wesley, "every day more and more the advantages Satan had gained over us. Many of those who once 'knew in whom they had believed' were thrown into idle reasonings, and thereby filled with doubts and fears from which they now found no way to escape. Many were induced to deny the gift of God, and to affirm they never had any faith at all, especially those who had fallen again into sin, and, of consequence, into darkness."

That which has so often happened in theological disputes, and sometimes with such lamentable effects, occurred in this. In opposing Wesley's error, the Moravian advanced opinions equally erroneous; he maintained that there are no degrees of faith; that no man has any degree of it before he has the full assurance; that there is no justifying faith short of this; that the way to attain it is to wait for Christ and be still, but not to use the means of grace, by frequenting church, or communicating, or fasting, or engaging much in private prayer, or reading the Scriptures, or doing temporal good, or attempting to do spiritual good, because, he argued, no fruit of the Spirit can be given by those who have it not, and they who have not faith themselves are utterly unable to guide others. These positions were strenuously opposed by Wesley; and when Molther maintained that since his arrival in England he had done much good by unsettling many from a false foundation, and bringing them into "true stillness," Wesley insisted, on the contrary, that much harm had been done by unsettling those who were beginning to build good works upon the right foundation of faith, and bewildering them in vain reasonings and doubtful disputations.

Molther, however, produced a great effect, while he had the field to himself; and Wesley was informed that the brethren in London had neither wisdom enough to guide, nor prudence enough to let it alone; that the Moravians seemed to consult about things as if they were the whole body, that they made a mere jest of going to church or to the



sacrament, and that many of the sisters were shaken, and grievously torn by reasonings, and that there seemed to be a design of dividing the society. Accordingly he repaired to London with a heavy heart. "Here," says he, "I found every day the dreadful effects of our brethren's reasoning and disputing with each other. Scarce one in ten retained his first love, and most of the rest were in the utmost confusion, biting and devouring one another. I pray God ye be not consumed one of another! One came to me by whom I used to profit much, but her conversation was now too high for me. It was far above, out of my sight. My soul is sick of this *sublime* divinity! Let *me* think and speak as a little child! Let *my* religion be plain, artless, simple; Meekness, temperance, patience, faith, and love, be these *my* highest gifts; and let the highest words wherein I teach them be those I learn from the Book of God." He had a long and patient conference with Molther, by which the only advantage gained was that they distinctly understood each other; and he earnestly besought the brethren to "stand in the old paths, and no longer to subvert one another's souls by idle controversies and strife of words." They seemed to be all convinced, but it was rather by the effect of his presence than of his reasoning; and he fancied that in answer to their prayers a spirit of peace was sent among them to which they had for many months been strangers.

This was of short continuance. Complaints were made to Wesley that those brethren who adhered to the Moravian opinions, and had left off the ordinances, were continually troubling the others and forcing them to dispute. This occasioned an expostulation on his part: he entreated them not to perplex their brethren any more, but at least to *excuse* those who still waited for God in the ways of his appointment. Toleration of this kind is little compatible with hearty zeal; and if Wesley on this occasion supplicated for a truce, it was because his people were the weaker party. He left London, however, for Bristol, whither this disunion had not extended. Charles arrived from a circuit during his absence, and supported the same cause with equal ardour. But the difference became more marked and the reciprocal feeling more acrimonious, and he perceived that a separation must be the natural result. "Their practice," said he, "is agreeable to their principles; lazy and proud themselves, bitter and censorious towards others, they trample upon the ordinances and despise the commands of Christ. I see no middle point wherein we can meet." Some of his opponents imagined that John was less hostile to their opinions, or more tolerant of them than his brother; and for this reason they summoned him from Bristol that he might interfere once more, and put an end to their jarrings. He arrived in no cheerful mood, and in no charitable one; for Molther happened to be taken ill, and he affirmed that it was the hand of God that

was upon him!<sup>1</sup> "Our society met," he says, "but cold, weary, heartless, dead. I found nothing of brotherly love among them now, but a harsh, dry, heavy, stupid spirit. For two hours they looked one at another, when they looked up at all, as if one half of them was afraid of the other." The Moravian opinion upon the matter in dispute had the great advantage of being convenient; it exempted all persons from the ordinances—those who were without faith because they ought not to use them, those who had faith because they were not required to do it. It prevailed with many, and it staggered more. Wherever Wesley went, he was besieged by those who, having once been "full of peace and love, were now again plunged into doubts and fears, and driven even to their wits' ends." He was utterly at a loss what course to take; these vain janglings, as he calls them, pursued him everywhere. He endeavoured, by explaining in public those texts which had been perverted, and by private conversation, to reclaim those who had been led astray, and confirm those who were wavering; and after a few days of this unsatisfactory and ungrateful work, he again left London, having, he says, delivered his own soul.

That expression implies a full persuasion on his part that a separation must ensue. Indeed, he had already contemplated such an event. In one of their conferences, Molther had maintained the Jesuitical opinion that pious frauds might lawfully be used. This he had resolutely opposed; but when others of the Moravian persuasion to whom he was more amicably inclined, pleaded for a certain "reservedness and closeness of conversation," though it neither accorded with his judgment nor his temper, nor with his interpretation of St. Paul's direction, he felt some hesitation upon the subject, considering that they had the practice of the Moravian Church on their side: and recurring, according to his custom, to the Testament for a chance text, he opened upon these words, *What is that to thee? follow thou me.* Four months before this bibliography came in aid of his meditated purpose, he had taken a large building in Moorfields which had been the foundry for cannon during the civil wars and for some time after the Restoration; he felt himself in a minority in Fetter Lane, which had hitherto been their chief place of meeting; and foreseeing that it would ere long be necessary for him to secede, unless he waited to be expelled, he thus provided for the alternative in time.

<sup>1</sup> In Wesley's 'Answer to Mr. Church's Remarks,' this circumstance is thus noticed: "You describe heaven (quoting from Mr. Church) as executing judgments, immediate punishments, on those who oppose you. You say, 'Mr. Molther was taken ill this day. I believe it was the hand of God that was upon

him.' I do. But I do not say as a judgment from God for opposing me. That you say for me." This is very discreditable to Wesley. If he did not expressly say this, it is plain that he implied it, that his followers would understand it so, and that he intended it so to be understood.

After a short stay at Bristol, therefore, he returned to London, fully prepared for the decisive step. The first measure was to muster his own adherents, by new-modelling the bands, and thus relieving them from that perpetual disputation by which they were wavered, if not weakened. In this the Wesleys were assisted by Ingham. "We gathered up our wreck," says Charles, "*rari nantes in gurgite vasto*, floating here and there on the vast abyss; for nine out of ten were swallowed up in the dead sea of stillness. Oh, why was not this done six months ago! How fatal was our delay and false moderation!" Molther was too ill for any more conferences, if any amicable result could have been expected from such measures, always more likely to widen differences than to adjust them. But though Molther was thus disabled from bearing a part, Wesley could make no impression upon the "poor, confused, shattered society," when he plainly told them wherein they had erred from the faith. "It was as I feared," says he. "They could not receive my saying. However, I am clear from the blood of these men:" and "finding there was no time to delay without utterly destroying the cause of God, I began to execute what I had long designed, to strike at the root of the grand delusion." Accordingly, every day for a week in succession he preached in the strongest language against the tenets by which the majority of his former followers were now weaned from him. But easy as he had found it to subdue the hearts and imaginations of men, he found them invincible when they were attacked in the stronghold of their self-conceit. They told him that he was preaching up the works of the law, which, as believers, they were no more bound to obey than the subjects of the king of England were bound to obey the laws of the king of France.

One of the spurious treatises ascribed to Dionysius the Areopagite was a favourite book among the Moravianized members. Some extracts were annexed to it in a style of what Wesley calls the same super-essential darkness. Wesley took the volume to Fetter Lane, and read these words before the jarring society: "The Scriptures are good; prayer is good; communicating is good; relieving our neighbours is good: but to one who is not born of God none of these are good, but all very evil. For him to read the Scriptures, or to pray, or to communicate, or to do any outward work is deadly poison. First let him be born of God. Till then let him not do any of these things. For if he does, he destroys himself." Having twice read these words distinctly, that all might hear and understand, he asked, "My brethren, is this right, or is it wrong?" One of them replied, "It is right; it is all right. It is the truth; it is the very truth; it is the inward truth. And to this we must all come, or we never can come to Christ." Another said, "I used the ordinances twenty years, yet I found not Christ. But I left them off only for a few weeks, and I found Him then: and I am now as close united to Him

as my arm is to my body." Many voices were now raised against Wesley; it was asked whether they would any longer suffer him to preach at Fetter Lane; and after a short debate it was answered, "No, this place is taken for the Germans." But Wesley knew how important it was that the separation should appear to be an act of his own authority and will; and going to their love-feast on the Sunday following, at the close of the meeting he stood up, and read from a written paper a brief statement of the doctrines which he condemned. It concluded with these words: "You have often affirmed that to search the Scriptures, to pray, or to communicate before we have faith, is to seek salvation by works, and that till these works are laid aside no man can have faith. I believe these assertions to be flatly contrary to the Word of God. I have warned you hereof again and again, and besought you to turn back 'to the Law and the Testimony.' I have borne with you long, hoping you would turn. But as I find you more and more confirmed in the error of your ways, nothing now remains but that I should give you up to God. You that are of the same judgment, follow me."

A few persons, and but a few, withdrew with him. When they met at the Foundry for the first time after the separation, the seceders were found to be about twenty-five men; but of the fifty women that were in bands, almost all adhered to Wesley. Just at this time a curious letter was received from one of the German brethren; he advised the Wesleys no longer to take upon themselves to teach and instruct poor souls, but to deliver them up to the care of the Moravians, who alone were able to instruct them. "You," said he, "only instruct them in such errors that they will be damned at last. St. Paul justly describes you who *have eyes full of adultery, and cannot cease from sin*, and take upon you to guide unstable souls, and lead them in the way of damnation." This letter seems to have produced another epistle from "John Wesley, a Presbyter of the Church of God in England, to the Church of God at Herrnhut, in Upper Lusatia." Wesley never returned railing for railing; he had his temper entirely under command, and therefore he was always calm and decorous in controversy. His own feelings had not been of the most charitable kind: he had ascribed the illness of his chief antagonist to the arm of the Lord; in arguing with the Moravians against their errors he had expressed himself as delivering his own soul, as being clear from the blood of those men; and when he withdrew from them he gave them up to God; phrases these which are of no equivocal indication. But the coarseness of his German monitor taught him now to avoid an error, which, when applied to himself, he saw in all its absurdity and all its grossness, and he began his epistle in a better and wiser spirit. "It may seem strange that such a one as I am should take upon me to write to you. You I believe to be *dear children of God, through faith which is in Jesus*. Me you

believe, as some of you have declared, to be a *child of the devil*, a *servant of corruption*. Yet whatsoever I am, or whatsoever you are, I beseech you to weigh the following words: if haply God, who *sendeth by whom He will send*, may give you light thereby, although the mist of darkness, as one of you affirm, should be reserved for *me* for ever."

He proceeded to state temperately what were the things which he disapproved in their tenets and in their conduct, and gave some instances of the indiscretion of the English brethren, to whom he more particularly alluded. One of them had said, when publicly expounding Scripture, that as many went to hell by praying as by thieving. Another had said, "You have lost your first joy; therefore you pray: that is the Devil. You read the Bible: that is the Devil. You communicate: that is the Devil." For these extravagances he justly blamed the community in which they were uttered, and by which they were suffered, if not sanctioned. "Let not any of you, my brethren, say, *We* are not chargeable with what *they* speak. Indeed you are. For you *can* hinder it if you *will*. Therefore, if you do not, it must be charged upon *you*. If you do not use the power which is in your hands, and thereby prevent their speaking thus, you do in effect speak thus yourselves. You make *their* words *your own*, and are accordingly chargeable with every ill consequence which may flow therefrom."

Though Wesley had been compelled to separate from the Moravians, there were many circumstances which, after the separation had taken place, tended greatly to modify the feelings that had produced it. Among the German brethren there were some whom he could not but regard with affection and respect; and in England many persons adhered to them with whom he had been long and intimately connected, and whose integrity he knew. Ingham and Delamotte were of this number, and Hutton, whom Wesley found as little obedient to his spiritual father as he had taught him to be to his natural parents; and Gambold, a humble and heavenly-minded man, who had been one of the first Methodists at Oxford. They made Wesley perceive that all errors of opinion were not necessarily injurious to the individual by whom they were entertained; but that men who went by different ways might meet in heaven. They showed him also, that opinions which appeared gross and monstrous when advanced by rash or ignorant advocates, might have their specious side. A few months after the breach he says in his journal, "Our old friends Mr. Gambold and Mr. Hall came to see my brother and me. The conversation turned wholly on *silent prayer*, and *quiet waiting* for God, which they said was the only possible way to attain living, saving faith.

*Sirenum cantus et Circes Pocula nosti?*

Was there ever so pleasing a scheme! But where is it written? Not in

any of those books which I account the Oracles of God. I allow if there is a better way to God than the Scriptural way, this is it : but the prejudice of education so hangs upon me, that I cannot think there is. I must therefore still *wait* in the Bible way, from which this differs as light from darkness."

Perhaps the separation of the Methodists from the Moravians would not have occurred so soon if Peter Boehler had at that time been in England. No other individual, during any part of his life, possessed so great an ascendancy over the mind of Wesley as this remarkable man. And now when he returned to this country after the breach, Wesley's feelings upon the first interview were strongly excited: "I marvel," he says, "how I refrain from joining these men. I scarce ever see any of them but my heart burns within me. I long to be with them. And yet I am kept from them." He went to a love-feast at which Boehler presided, and left it with the impression that the time would surely return when there should be again among them "union of mind as in them all one soul." But there were many obstacles in the way of this re-union; those on the opposite part he thus strongly stated in a letter to his brother: "As yet I dare in nowise join with the Moravians; because their general scheme is *mystical*, not *scriptural*, refined in every point above what is written, immeasurably beyond the plain Gospel; because there is darkness and closeness in all their behaviour, and guile in almost all their words; because they not only do not practise, but utterly despise and decry self-denial and the daily cross; because they conform to the world, in wearing gold and gay or costly apparel; because they extend Christian liberty in many other respects also; they are by no means zealous of good works, or at least only to their own people. For these reasons chiefly, I will rather, God being my Helper, stand quite alone than join with them; I mean, till I have full assurance that they are better acquainted with *the truth as it is in Jesus*."

Yet these obstacles would not have been insuperable if there had not existed others, which Wesley perhaps did not acknowledge even to himself and in his inmost heart. John Wesley could never have been more than a member of the Moravian church: the first place was occupied, and he was not born to hold a secondary one. His doctrine of perfection also was at least as objectionable to the Moravians as their mysticism to him, and assuredly it was more dangerous. Upon this point he held a conference with Boehler, and his first friend, Spangenberg, who thus stated their belief upon this point: "The moment we are justified, a new creature is put into us. But, notwithstanding, the old creature, or the old man, remains in us, till the day of our death; and in this old man there remains an old heart, corrupt and abominable: for inward corruption remains in the soul as long as the soul remains in the body. But the heart which is in the new man is clean. And

the new man is stronger than the old; so that though corruption continually strives, yet, while we look to Christ, it cannot prevail." Wesley asked him if there was an old man in him? "Yes," he replied, "and will be as long as I live." "Is there, then, corruption in your heart?" said Wesley. Spangenberg made answer, "In the heart of my old man there is, but not in the heart of my new man;" and this, he said, was confirmed, not by his own experience only, but by that of all the Moravian church. Some of Wesley's disciples, women as well as men, who were present at this conference, bore their testimony to the possibility of attaining that Christian perfection which was at this time Wesley's favourite tenet, and which was so flattering to the pride of his followers. But Spangenberg answered this with great truth, as well as great emotion, and the old man's hand trembled as he spake: "You all deceive your own souls! There is no higher state than that I have described. You are in a very dangerous error. You know not your own hearts. You fancy your corruptions are taken away, whereas they are only covered. Inward corruption never can be taken away till our bodies are in the dust." The same opinion was afterwards expressed to Wesley, in familiar conversation, by Boehler, but with characteristic vigour: "Sin will and must always remain in the soul. The old man will remain till death. The old nature is like an old tooth: you may break off one bit, and another, and another; but you can never get it all away. The stump will stay as long as you live, and sometimes will ache too."

The scheme of a re-union, however, had been so much brought forward, that the Methodists in London set apart a day for prayer and humbling their souls before God, if haply He might show them His will concerning it. All the men and women bands met accordingly, and they were satisfied, from the conviction which this meeting produced, that the time was not yet come, "because the Moravians had not given up their most essentially erroneous doctrines;" and because, it was said, "so much guile had been found in their words, that it was difficult to know what they really held and what they did not." Wesley did not perceive that there was a beam in his own eye; but knowing many of the Moravians as he knew them, after long and intimate intercourse, he ought to have known that their ambiguity should have been imputed to any cause rather than to guile. On their part the separation was not desired: upon the first intelligence of the difference, Count Zinzendorff sent over Spangenberg to act as mediator: and Spangenberg having pronounced that the Moravians had been blamable, and had injured Wesley, the count gave orders that they should ask his forgiveness;<sup>1</sup>

<sup>1</sup> It is not to the credit of Wesley that these circumstances are not stated in his Journal, and no otherwise recorded than in the conversation with Count Zinzendorff, which, he says, he dared not conceal. But as he printed

and when he found that Wesley had rejected the proffered reconciliation, he came to England himself. The meeting between these personages was arranged by Hutton, and took place in Gray's Inn Walks. They conversed in Latin;<sup>1</sup> and Zinzendorff, who assumed throughout the

it in the original Latin, and did not think proper to annex a translation, it was effectually concealed from the great majority of his followers. Neither are they noticed by any of the biographers of Wesley.

<sup>1</sup> This curious dialogue must be given in the original.

Z. *Cur religionem tuam mutasti?*

W. *Nescio me religionem meam mutasse. Cur id sentis? Quis hoc tibi retulit?*

Z. *Planè tu. Id ex epistola tua ad nos video. Ibi, religione, quam apud nos professus es, relictâ, novam profiteris.*

W. *Qui sic? Non intelligo.*

Z. *Imò, istic dicis, verè Christianos non esse miseros peccatores. Falsissimum. Optimi hominum ad mortem usque miserabilissimi sunt peccatores. Siqui aliud dicunt, vel penitus impostores sunt, vel diabolicè seducti. Nostros fratres meliora docentes impugnasti. Et pacem volentibus, eam denegasti.*

W. *Nondum intelligo quid velis.*

Z. *Ego, cum ex Georgiâ ad me scripsisti, te dilexi plurimum. Tum corde simplicem te agnovi. Iterum scripsisti. Agnovi corde simplicem, sed turbatis ideis. Ad nos venisti. Idea tua tum magis turbata erant et confusa. In Angliam redisti. Aliquandiu post, audiavi fratres nostros tecum pugnare. Spangenbergium misi ad pacem inter vos conciliandam. Scripsit mihi, fratres tibi injuriam intulisse. Rescripsi, ne pergerent, sed et veniam à te peterent. Spangenberg scripsit iterum, eos potiusse: sed te, gloriari de iis, pacem nolle. Jam adveniens, idem audio.*

W. *Res in eo cardine minimè vertitur. Fratres tui (verum hoc) me male tractarunt. Postea veniam petierunt. Respondi, id supervacaneum; me nunquam iis succensuisse: sed tereri, 1. Ne falsa docerent, 2. Ne prave viverent.*

*Ista unica est et fuit inter nos quaestio.*

Z. *Apertius loquaris.*

W. *Veritus sum, ne falsa docerent, 1. De fine fidei nostrae (in hac vitâ) scil. Christianâ perfectione, 2. De Mediis grâtiis, sic ab Ecclesiâ nostrâ dictis.*

Z. *Nullam inhaerentem perfectionem in hac vitâ agnosco. Est hic error errorum. Eam per totum orbem igne et gladio persequor, conculco, ad interfectionem do. Christus est sola perfectio nostra. Qui perfectionem inhaerentem sequitur, Christum denegat.*

W. *Ego vero credo, Spiritum Christi operari perfectionem in verè Christianis.*

Z. *Nullimodo. Omnis nostra perfectio est in Christo. Omnis Christiana perfectio est, fides in sanguine Christi. Est tota Christiana perfectio, imputata, non inhaerens. Perfecti sumus in Christo, in nobismet nunquam perfecti.*

W. *Pugnamus, opinor, de verbis. Nonne omnis verè credens sanctus est?*

Z. *Maximè. Sed sanctus in Christo, non in se.*

W. *Sed, nonne sanctè vivit?*

Z. *Imò, sanctè in omnibus vivit.*

W. *Nonne et cor sanctum habet?*

Z. *Certissimè.*

W. *Nonne ex consequenti, sanctus est in se?*

Z. *Non, non. In Christo tantè. Non sanctus in se. Nullam omnino habet sanctitatem in se.*

W. *Nonne habet in corde suo amorem Dei et proximi, quin et totam imaginem Dei?*

Z. *Habet. Sed hæc sunt sanctitas legalis, non evangelica. Sanctitas evangelica est fides.*

W. *Omnino lis est de verbis. Concedis, credentis cor totum esse sanctum et vitam totam: eum amare Deum toto corde, eique servire totis viribus. Nihil ultra peto. Nū aliud volo per perfectio vel sanctitas Christiana.*



scene that superiority to which his birth and rank had habituated him, began by demanding of Wesley wherefore he had changed his religion : " You have affirmed," said he, " in your epistles, that they who are true Christians are not miserable sinners ; and this is most false : for the best of men are most miserable sinners, even till death. They who teach otherwise are either absolute impostors, or they are under a diabolical delusion. You have opposed our brethren, who taught better things ; and when they offered peace, you denied it. I loved you greatly," said Zinzendorff, " when you wrote to me from Georgia : then I knew that you were simple at heart. You wrote again ; I knew that you were simple at heart, but that your ideas were disturbed. You came to us, and then your ideas were more and more confused." And he reproached him for having refused to be reconciled with the brethren, when, in obedience to Spangenberg, they had entreated his forgiveness. Wesley replied, it was true that they had treated him wrongfully, and afterwards asked his forgiveness. He had made answer, that forgiveness was unnecessary, because he had never been offended ; but that he feared lest they taught erroneously, and lived incorrectly ; and this was the matter in dispute : they erred in their opinions concerning Christian

*Z. Sed hæc non est sanctitas ejus. Non magis sanctus est, si magis amat, neque minus sanctus, si minus amat.*

*W. Quid ? Nonne credens, dum crescit in amore, crescit pariter in sanctitate ?*

*Z. Nequaquam. Ex momento quo justificatur, sanctificatur penitus. Exin, neque magis sanctus est, neque minus sanctus, ad mortem usque.*

*W. Nonne igitur pater in Christo sanctior est infante recens nato ?*

*Z. Non. Sanctificatio totalis ac justificatio in eodum sunt instanti : et neutra recipit magis aut minus.*

*W. Nonne verò credens crescit indies amore Dei ? Num perfectus est amore simulac justificatur ?*

*Z. Est. Non unquam crescit in amore Dei. Totalitèr amat eo momento, sicut totalitèr sanctificatur.*

*W. Quid itaque vult Apostolus Paulus, per " renovamur de die in diem ? "*

*Z. Dicam. Plumbum si in aurum mutetur, est aurum primo die et secundo et tertio. Et sic renovatur de die in diem. Sed nunquam est magis aurum, quam primo die.*

*W. Putavi, crescendo esse in gratiâ !*

*Z. Certè. Sed non in sanctitate. Simulac justificatur quis, Pater, Filius et Spiritus sanctus habitant in ipsius corde. Et cor ejus eo momento æquè purum est ac unquam erit. Infans in Christo tam purus corde est quàm pater in Christo. Nulla est discrepantiâ.*

*W. Nonne justificati erant Apostoli ante Christi mortem ?*

*Z. Erant.*

*W. Nonne vero sanctiores erant post diem Pentecostes, quàm ante Christi mortem ?*

*Z. Neutiquam.*

*W. Nonne eo die impleti sunt Spiritu Sancto ?*

*Z. Sunt. Sed istud donum spiritûs, sanctitatem ipsorum non respectit. Fuit donum miraculorum tantum.*

*W. Fortasse te non capio. Nonne nos ipsos abnegantes, magis magisque mundo morimur, ac Deo vivimus ?*

*Z. Abnegationem omnem respicimus, conculcamus. Facinus credentes omne quod volumus et nihil ultra. Mortificationem omnem ridemus. Nulla purificatio præcedit perfectum amorem.*

*W. Quæ dixisti Deo adjuvante perpendam.*

perfection, and concerning the means of grace. To this Zinzendorff vehemently replied, "I acknowledge no inherent perfection in this life. This is the error of errors. I persecute it through all the world with fire and sword. I trample upon it; I destroy it. Christ is our only perfection. All Christian perfection is faith in the blood of Christ. It is imputed, not inherent. We are perfect in Christ; we are never perfect in ourselves." Wesley protested that this was merely a dispute concerning words, and attempted to prove it so by a series of interrogations, by which the count was led to this assertion, "We reject all self-denial; we trample on it. In faith we do whatever we desire, and nothing more. We laugh at all mortification: no purification precedes perfect love." If this meant all that it expresses, it would indeed be a perilous doctrine. But it often happens that language equally indiscreet is innocently intended, and less evil is produced by it than might reasonably be apprehended, because the intention is understood.

Wesley put an end to this curious conversation by promising that, with God's help, he would perpend what the Count had said. But his part was already taken: no farther attempt at reconciliation was made; and after three years had elapsed, he published the breach to the world, in the fourth part of his *Journal*, which he dedicated to the Moravian Church, and more especially to that part of it then or lately residing in England. "I am constrained at length," he said, "to speak my present sentiments concerning you. I have delayed thus long, because I loved you, and was therefore unwilling to grieve you in anything: and likewise because I was afraid of creating another obstacle to that union which, if I know my own heart in any degree, I desire above all things under heaven. But I dare no longer delay, lest my silence should be a snare to any others of the children of God; and lest you yourselves should be more confirmed in what I cannot reconcile to the law and the testimony. This would strengthen the bar which I long to remove. And were that once taken out of the way, I should rejoice to be a doorkeeper in the house of God, a hewer of wood, or drawer of water among you. Surely I would follow you to the ends of the earth, or remain with you in the uttermost parts of the sea." He praised them for laying the true foundation in their doctrine; for brotherly love of each other; for their sober, innocent, and industrious lives. "I love and esteem you," he said, "for your excellent discipline, scarce inferior to that of the apostolic age: for your due subordination of officers, every one knowing and keeping his proper rank: for your exact division of the people under your charge, so that each may be fed with food convenient for them: for your care that all who are employed in the service of the Church should frequently and freely confer together; and, in consequence thereof, your exact and seasonable knowledge of the state of every member, and your ready distribution either of spiritual or tem-

poral relief, as every man hath need." In relating what he found himself enforced by a sense of duty to lay before the public, he endeavoured, he said, to do it with a tender hand; "relating no more than I believed absolutely needful, carefully avoiding all tart and unkind expressions, all that I could foresee would be disobliging to you, or any farther offensive than was implied in the very nature of the thing; labouring everywhere to speak consistently with that deep sense which is settled in my heart, that you are (though I cannot call you Rabbi, infallible) yet far, far better and wiser than me." He added, that if any of the Moravian brethren would show him wherein he had erred in this relation, either in matter or manner, he would confess it before angels and men, in whatever way they should require; and he entreated that they would not cease to pray for him as their weak but still affectionate brother.

After the breach had been thus formally announced, Count Zinzendorff published an advertisement, declaring that he and his people had no connection with John and Charles Wesley. The Moravians forbore from all controversy upon the subject, but Wesley did not continue the tone of charity and candour in which he had addressed them upon the separation. Speaking of a short narrative which Zinzendorff had written of his own life, he says, "Was there ever such a Proteus under the sun as this Lord Fraydeck, Domine de Thurstain, &c. &c., for he has almost as many names as he has faces or shapes. Oh, when will he learn (with all his learning) simplicity and godly sincerity? When will he be an upright follower of the Lamb, so that no guile may be found in his mouth?" He still for a while professed that he loved the Moravians; but he gave such reasons for not continuing to admire them as he had formerly done, that it was manifest the love also was on the wane, and would soon be succeeded by open enmity. He censured them for calling themselves the Brethren, and condemned them with asperity for arrogating to themselves the title of the Moravian Church, which he called a palpable cheat. He blamed them for conforming to the world by useless trifling conversation; for levity in their general behaviour; for joining in diversions in order to do good, and for not reproving sin even when it was gross and open. He said that much cunning might be observed in them, much evasion and disguise; that they treated their opponents with a settled disdain, which was neither consistent with love nor humility: that they confined their beneficence to the narrow bounds of their own society. Their preaching, he said, destroyed the love of God and the love of our neighbour. "If a man," said he, "was before a zealous member of our Church, groaning for the prosperity of our Zion, it is past; all that zeal is at an end; he regards the Church of England no more than the Church of Rome: his tears no longer fall, his prayers no longer ascend, that God may shine upon her

desolation. The friends that were once as his own soul, are now no more to him than other men. All the bands of that formerly endeared affection are as threads of tow that have touched the fire. Even the ties of filial tenderness are dissolved. The child regards not his own parents: he no longer regards the womb that bare, nor the paps that gave him suck. Recent instances are not wanting. I will particularize, if required. Yea, the son leaves his aged father, the daughter her mother, in want of the necessities of life. I know the persons. I have myself relieved them more than once: for that was *corban whereby they should have been profited.*" He should have asked himself whether Methodism did not sometimes produce the same effects. The fifth commandment is but a weak obstacle in the way of enthusiasm.

Wesley soon went farther than this, and throwing aside all appearance of any remaining attachment to the Moravians, charged them with being cruel and deceitful men. He published in his journals accusations against them of the foulest kind, made by persons who had forsaken their society, thus giving the whole weight of his judgment to their abominable charges.<sup>1</sup> And he affirmed that it was clear to a demonstration that the Moravian elders assumed a more absolute authority over the conscience than the Pope himself: that to gain and secure this, they used a continued train of guile, fraud, and falsehood of every kind; and that they scraped their votaries to the bone as to their worldly substance. Yet, he added, they were still so infatuated as to believe that theirs was the only true church upon earth. They could not possibly have believed so, if they had been guilty of the crimes with which they were charged;<sup>2</sup> and that Wesley should have re-

<sup>1</sup> "Mr. Rimius has said nothing to what might have been said concerning their marriage economy. I know a hundred times more than he has written; but the particulars are too shocking to relate. I believe no such things were ever practised before; no, not among the most barbarous heathens."—Journal 9, p. 179 (vol. iii. of Wesley's Works, 1810). In another part of the same Journal (p. 107), they are charged, upon the testimony of another witness, with the vilest abominations.

<sup>2</sup> Upon this subject I transcribe a passage from Mr. Latrobe's late travels in South Africa, in justice to this calumniated community:—

"Concessions are the best defence, where we are, or have formerly been, to blame, in expressions or proceedings founded on mistaken notions. Such

concessions have been repeatedly made, but in general to little purpose; and we must be satisfied to hear the old, wretched, and contradictory accusations, repeated in 'Accounts of all Religions,' 'Encyclopedias,' 'Notes on Church History,' and other compilations. Be it so, since it cannot be otherwise expected; let us *live* them down, since we have not been able to *write* them down. To some, however, who wilfully continue to deal in that species of slander against the Brethren, or other religious communities, the answer of a friend of mine, a nobleman in Saxony, to his brethren, the States of Upper Lusatia, assembled at the Diet at Bautzen, may be given, consistently with truth. With a view to irritate his feelings, or, as the vulgar phrase is, to quiz him, they pretended to believe all the infamous stories

peated, and thereby sanctioned those charges, must be considered as the most disingenuous act of his life. For however much he differed from the Moravians, and however exceptionable he might have deemed their doctrine, he well knew that there was nothing in that doctrine which could lead either to such practices, or be pleaded in palliation of them; and had he been called upon to give evidence concerning them in a court of justice, his testimony must have been wholly in their favour.

Whitefield also entered the lists against them. They had committed some fooleries, and, like the religious communities of the Romish Church, it appears that, if a believer were disposed to give or bequeath money to the brotherhood, they were not scrupulous concerning the injury which he might do to himself or his family. The heavier charges have been effectually disproved by time.

---

## CHAPTER XI.

### WESLEY SEPARATES FROM WHITEFIELD.

IN separating from Count Zinzendorff and the Moravians, there had been little sacrifice of feeling on Wesley's part; but he was involved at the same time in a difference with Whitefield, which affected him deeply, and led to consequences of greater importance.

At the commencement of his career, Wesley was of a pugnacious spirit, the effect of his sincerity, his ardour, and his confidence. He wished to obtain Whitefield's acquiescence in his favourite doctrine of perfection, the "free, full, and present salvation from all the guilt, all the power, and all the inbeing of sin;" a doctrine as untenable as it was acceptable to weak minds and inflated imaginations. He knew also that Whitefield held the Calvinistic tenets of election and irreversible decrees; tenets which, if true, would make God unjust, and the whole Gospel a mere mockery. Upon both these subjects he wrote to his old friend and disciple, who at this time, though he could yield to him upon neither, wished earnestly to avoid all dispute. "My honoured friend and brother," said he, in his reply, "for once hearken to a child who is willing to wash your feet. I beseech you, by the

related by certain authors concerning the practices of the Brethren at Herrnhut, representing them as a very profligate and licentious sect; and challenged him to deny them. 'Pray, gentlemen,' he replied, 'do not assert that you *believe* these things, for I know you all so well,

that if you really did believe that all manner of licentiousness might be practised at Herrnhut with impunity, there is not one of you who would not long ago have requested to be received as a member of such a community.'"

mercies of God in Christ Jesus our Lord, if you would have my love confirmed towards you, write no more to me about misrepresentations wherein we differ. To the best of my knowledge, at present no sin has dominion over me, yet I feel the strugglings of indwelling sin day by day. The doctrine of election, and the final perseverance of those who are in Christ, I am ten thousand times more convinced of, if possible, than when I saw you last. You think otherwise. Why, then, should we dispute, when there is no probability of convincing? Will it not, in the end, destroy brotherly love, and insensibly take from us that cordial union and sweetness of soul which I pray God may always subsist between us? How glad would the enemies of the Lord be to see us divided! How many would rejoice, should I join and make a party against you! And, in one word, how would the cause of our common Master every way suffer, by our raising disputes about particular points of doctrine! Honoured sir, let us offer salvation freely to all by the blood of Jesus; and whatever light God has communicated to us, let us freely communicate to others. I have lately read the life of Luther, and think it in nowise to his honour that the last part of his life was so much taken up in disputing with Zwinglius and others, who in all probability equally loved the Lord Jesus, though they might differ from him in other points. Let this, dear sir, be a caution to us; I hope it will to me; for, by the blessing of God, provoke me to it as much as you please, I do not think ever to enter the lists of controversy with you on the points wherein we differ. Only I pray to God, that the more you judge me, the more I may love you, and learn to desire no one's approbation but that of my Lord and Master Jesus Christ."

These feelings are creditable to Whitefield, but he was not consistent in pursuing the course of conduct which he thus advised. Two months only after this letter was written, he followed it with another in a different strain: "Honoured sir," it began, "I cannot entertain prejudices against your conduct and principles any longer without informing you. The more I examine the writings of the most experienced men, and the experiences of the most established Christians, the more I differ from your notion about not committing sin, and your denying the doctrines of election and the final perseverance of the saints. I dread coming to England, unless you are resolved to oppose these truths with less warmth than when I was there last. I dread your coming over to America; because the work of God is carried on here, and that in a most glorious manner, by doctrines quite opposite to those you hold. God direct me what to do! Sometimes I think it best to stay here, where we all think and speak the same thing: the work goes on without divisions, and with more success, because all employed in it are of one mind. I write not this, honoured sir, from heat of spirit, but out

of love. At present I think you are entirely inconsistent with yourself, and therefore do not blame me if I do not approve of all that you say. God himself, I find, teaches my friends the doctrine of election. Sister H. hath lately been convinced of it; and, if I mistake not, dear and honoured Mr. Wesley hereafter will be convinced also. Perhaps I may never see you again till we meet in judgment; then, if not before, you will know that sovereign, distinguishing, irresistible grace brought you to Heaven." Wesley received this letter in a kindly spirit, and thanked him for it. "The case is quite plain," he said, in reply. "There are bigots both for predestination and against it. God is sending a message to those on either side, but neither will receive it unless from one who is of their own opinion. Therefore, for a time you are suffered to be of one opinion, and I of another. But when his time is come, God will do what men cannot, namely, make us both of one mind." Soon afterwards Whitefield writes to one of his friends in England, "For Christ's sake, desire dear brother Wesley to avoid disputing with me. I think I had rather die than see a division between us; and yet how can we walk together if we oppose each other?" And again to Wesley himself, he says, "For Christ's sake, if possible, dear sir, never speak against election in your sermons: no one can say that I ever mentioned it in public discourses,<sup>1</sup> whatever my private sentiments may be. For Christ's sake, let us not be divided amongst ourselves: nothing will so much prevent a division as your being silent on that head."

While Whitefield from America was thus exhorting to forbearance from controversy, the Calvinistic Methodists in England were forcing on the separation which he deprecated, while he foresaw. One of the leading members in London, by name Acourt, had disturbed the society by introducing his disputed tenets, till Charles Wesley gave orders that he should no longer be admitted. John was present when next he presented himself, and demanded whether they refused admitting a person only because he differed from them in opinion. Wesley answered no, but asked what opinion he meant. He replied, "that of election. I hold

<sup>1</sup> Yet it appears by Whitefield's Journal, that on his last voyage to America he had been confirmed in his Calvinistic opinions, and had resolved in consequence upon preaching them. "This afternoon was exceedingly strengthened by perusing some paragraphs out of a book called 'The Preacher,' written by Dr. Edwards, of Cambridge, and extracted by Mr. Jonathan Warn, in his books entitled 'The Church-of-England-man turned Dissenter,' and 'Arminianism the Back-door to Popery.' There are such

noble testimonies given before that University of Justification by Faith only in the imputed Righteousness of Christ, our having no Free Will, &c., that they deserve to be written in letters of gold. I see more and more the benefit of leaving written testimonies behind us concerning these important points. They not only profit the present, but will also much edify the future ages. *Lord, open thou my mouth, that I may henceforward speak more boldly and explicitly as I ought to speak.*"

that a certain number are elected from eternity, and these must and shall be saved, and the rest of mankind must and shall be damned." And he affirmed that many of the society held the same; upon which Wesley observed that he never asked whether they did or not; "only let them not trouble others by disputing about it." Acourt replied, "Nay, but I will dispute about it."—"Why, then," said Wesley, "would you come among us, who you know are of another mind?"—"Because you are all wrong, and I am resolved to set you all right."—"I fear," said Wesley, "your coming with this view would neither profit you nor us."—"Then," rejoined Acourt, "I will go and tell all the world that you and your brother are false prophets. And I tell you in one fortnight you will all be in confusion."

Some time before, Wesley had received a letter in which he was reproached for not preaching the Gospel because he did not preach the doctrine of election. According to his usual presumptuous practice at that time, instead of consulting with his friends, or even advising with himself upon the prudence of engaging in controversy, he drew a lot for his direction, and the lot was "preach and print." So he preached a sermon against this deplorable doctrine, and printed it. Whitefield was then in England, and at his desire the publication was for a while suppressed; but it was sent into the world soon after his departure for America. The rising sect was thus disturbed by a question which had so often carried discord into the schools of theology, which had unhappily divided the Protestant world, and which, when it had risen in the bosom of the Roman Catholic church, neither the Popes with their bulls, nor the Kings of France with their power, nor the Jesuits with all the wisdom of the serpent, could either determine or lay to rest. Wesley had begun the discussion, but Whitefield persevered in it, when he would fain have pressed it no farther; and he assumed a tone of superiority which Wesley, who was as much his superior in intellect as in learning, was little likely to brook. "Give me leave," said he, "with all humility, to exhort you not to be strenuous in opposing the doctrines of election and final perseverance, when by your own confession you have not the witness of the Spirit within yourself, and consequently are not a proper judge. I am assured God has now for some years given me this living witness in my soul. I can say I have been on the borders of Canaan, and do every day, nay, almost every moment, long for the appearing of our Lord Jesus Christ, not to evade sufferings, but with a single desire to see His blessed face. I feel His blessed Spirit daily filling my soul and body, as plain as I feel the air which I breathe, or the food which I eat. Perhaps the doctrine of election and of final perseverance hath been abused (and what doctrine has not?); but, notwithstanding, it is children's bread, and ought not, in my opinion, to be withheld from them, supposing it is always mentioned with proper cautions against



the abuse. Dear and honoured sir, I write not this to enter into dispute. I hope at this time I feel something of the meekness and gentleness of Christ. I cannot bear the thoughts of opposing you: but how can I avoid it if you go about, as your brother Charles once said, to drive John Calvin out of Bristol? Alas, I never read anything that Calvin wrote: my doctrines I had from Christ and his Apostles; I was taught them of God; and as God was pleased to send me out first, and to enlighten me first, so I think he still continues to do it. I wish I knew your principles fully; did you write oftener and more frankly, it might have a better effect than silence and reserve."

Whitefield indeed was frequently indulging sometimes in such exaggerated expressions of humility, and at others in such ebullitions of spiritual pride, that it is no wonder the suspicion of hypocrisy should have attached to him, till time and death had placed his sincerity beyond all dispute. "I have now," he says, "such large incomes from above,<sup>1</sup> and such precious communications from our dear Lord Jesus, that my body sometimes can scarcely sustain them."—"I have a garden near at hand, where I go particularly to meet and talk with my God, at the cool of every day. I often sit in silence, offering my soul as so much clay, to be stamped just as my heavenly potter pleases; and whilst I am musing, I am often filled, as it were, with the fulness of God. I am frequently at Calvary, and frequently on Mount Tabor, but always assured of my Lord's everlasting love."—"Our dear Lord sweetly fills me with His presence. My heaven is begun indeed. I feast on the fatted calf. The Lord strengthens me mightily in the inner man." At other times he "abhors" himself "in dust and ashes." He is "a worm and no man." He "deserves to be the outcast of the people."—"Why do so many of my Lord's servants take notice of such a dead dog as I am?" Then again he would pamper his imagination with the hopes of persecution and martyrdom. "Dear brother," he says to one of his American coadjutors, "both you and I must suffer, and that great things, before we enter into glory. My work is scarce begun; my trials are yet to come. What is a little scourge of the tongue? What is a thrusting out of the synagogues? The time of temptation will be when we are thrust into an inner prison, and feel the iron entering even into our souls. Then perhaps even God's people may be permitted to forsake us for a while, and none but the Lord Jesus to stand by us. But if thou, O dearest Redeemer, wilt strengthen me in the inner man, let enemies

<sup>1</sup> South appears to stigmatize Owen as the person who introduced language of this kind. He says, "As I show before that the *θρι's* and the *διόρι's*, the *Deus dixit* and the *Deus benedixit*, could not be accounted wit; so neither can the whimsical cant of *Issues*, *Pro-*

*ducts*, *Tendencies*, *Breathings*, *Indwellings*, *Rollings*, *Recumbencies*, and *Scriptures* misapplied, be accounted divinity. A marginal note says, "Terms often and much used by one J. O., a great leader and oracle in those times."

plunge me into a fiery furnace, or throw me into a den of lions!" And he writes as if he really believed, or affected to believe, that persecuting rulers were again about to employ lions' dens and burning fiery furnaces! "I am now looking," he says, "for some attacks from Satan."—"Let us suffer for Jesus with a cheerful heart! His love will sweeten every cup, though never so bitter. Let us pledge Him willingly, and continue faithful even to death! A scene of suffering lies before us. Who knows but we may wade to our Saviour through a sea of blood? I expect (Oh, pray that I may be strengthened if called to it!) to die for His great name's sake. 'Twill be sweet to wear a martyr's crown."—"Suffer we must, I believe, and that great things. Our Lord by His providence begins to show it. Ere long perhaps we may sing in a prison, and have our feet set fast in the stocks. But faith in Jesus turns a prison into a palace, and makes a bed of flames become a bed of down."

This was safe boasting: and yet if Whitefield had lived in an age of persecution his metal would have borne to be tried in the flames. The temper from which it arose made him as ready now to stand up in opposition to Wesley as he had formerly been to follow him. "I am sorry," he says to him, "honoured sir, to hear by many letters that you seem to own a *sinless perfection* in this life attainable. I think I cannot answer you better than a venerable old minister in these parts answered a Quaker: 'Bring me a man that hath really arrived to this, and I will pay his expenses, let him come from whence he will.' Besides, dear sir, what a fond conceit it is to cry up *perfection*, and yet cry down the doctrine of *final perseverance*? But this and many other absurdities you will run into, because you will not own election; and you will not own election because you cannot own it without believing the doctrine of reprobation. What, then, is there in reprobation so horrid?" That question might easily have been answered. The doctrine implies that an Almighty and Allwise Creator has called into existence the greater part of the human race to the end that after a short, sinful, and miserable life they should pass into an eternity of inconceivable torments, it being the pleasure of their Creator that they should not be able to obey His commands, and yet incur the penalty of everlasting damnation for disobedience. In the words of Mr. Wesley, who has stated the case with equal force and truth, "the sum of all is this: one in twenty (suppose) of mankind, are *elected*; nineteen in twenty are *reprobated*! The elect shall be saved, *do what they will*: the reprobate shall be damned, *do what they can*." This is the doctrine of Calvinism, for which Diabolism would be the better name; and in the worst and bloodiest idolatry that ever defiled the earth, there is nothing so horrid, so monstrous, so impious as this.

Whitefield continued, "Oh that you would be more cautious in cast-

ing lots! Oh that you would not be too rash and precipitant! If you go on thus, honoured sir, how can I concur with you? It is impossible. I must speak what I know. Thus I write out of the fulness of my heart. I feel myself to be a vile sinner. I look to Christ. I mourn because I have pierced Him. Honoured sir, pray for me. The Lord be with your dear soul." The same week produced a letter in a higher style of assumed superiority: "Dear brother Wesley, what mean you by disputing in all your letters? May God give you to know yourself, and then you will not plead for absolute perfection, or call the doctrine of election a doctrine of devils. My dear brother, take heed! See that you are in Christ a new creature! Beware of a false peace: strive to enter in at the straight gate, and give all diligence to make your calling and election sure: remember you are but a babe in Christ, if so much! Be humble, talk little, think and pray much. Let God teach you, and He will lead you into all truth. If you must dispute, stay till you are master of the subject; otherwise you will hurt the cause you would defend." And in a subsequent letter he says, "Oh, dear sir, many of God's children are grieved at your principles! Oh that God may give you a sight of His free, sovereign, and electing love! But no more of this. Why will you compel me to write thus? Why will you dispute? I am willing to go with you to prison and to death; but I am not willing to oppose you." And again, "Oh that there may be harmony and very intimate union between us; yet it cannot be, since you hold universal redemption. The Devil rages in London. He begins now to triumph indeed. The children of God are disunited among themselves. My dear brother, for Christ's sake avoid all disputation! Do not oblige me to preach against you: I had rather die."

He soon, however, began to fear that he had been sinfully silent. The children of God, he thought, were in danger of falling into error: many who had been worked upon by his ministry had been misled, and more were calling loudly upon him to show his opinion also. "I must then show," said he, "that I know no man after the flesh, and that I have no respect to persons any farther than is consistent with my duty to my Lord and Master." And therefore he took pen in hand to write against Wesley, protesting that Jonah could not go with more reluctance against Nineveh. "Was nature to speak," said he, "I had rather die than do it; and yet if I am faithful to God, and to my own and other's souls, I must not stand neuter any longer." In this letter Whitefield related how Wesley had preached and printed his obnoxious sermon, in consequence of drawing a lot. "I have often questioned," said he, "whether in so doing you did not tempt the Lord. A due exercise of religious prudence, without a lot, would have directed you in that matter. Besides I never heard that you inquired of God, whether or not election was a gospel doctrine. But I fear, taking it for granted it was not, you

only inquired whether you should be silent, or preach and print against it. I am apt to think one reason why God should so suffer you to be deceived was, that hereby a special obligation might be laid upon me faithfully to declare the Scripture doctrine of election, that thus the Lord might give me a fresh opportunity of seeing what was in my heart, and whether I would be true to His cause or not. Perhaps God has laid this difficult task upon me even to see whether I am willing to forsake all for Him or not." Thus, while he reprehended Wesley for a most reprehensible and presumptuous practice, did he manifest a spirit little less presumptuous himself. In farther proof of the folly of Wesley's practice, he related also the fact of his drawing lots to discover whether Whitefield should proceed to Georgia, or leave the ship which was then under sail, and return to London, upon which occasion he reminded him of his subsequent confession that God had given him a wrong lot. "I should never," says he, "have published this private transaction to the world did not the glory of God call me to do it."

This was the only important part of the letter, and Whitefield afterwards felt and feelingly acknowledged the great impropriety which he had committed in thus revealing the weakness of his friend. The argumentative part had nothing worthy of notice either in manner or matter, for powerful preacher as he was, he had neither strength nor acuteness of intellect, and his written compositions are nearly worthless. But the conclusion is remarkable for the honest confidence and the warmth of affection which it breathes. "Dear, dear sir, oh be not offended! For Christ's sake be not rash! Give yourself to reading. Study the covenant of grace. Down with your carnal reasoning! Be a little child; and then, instead of pawning your salvation, as you have done in a late hymn-book, if the doctrine of universal redemption be not true; instead of talking of sinless perfection, as you have done in the preface to that hymn-book, and making man's salvation to depend on his own free will, as you have done in this sermon, you will compose a hymn in praise of sovereign distinguishing love. You will caution believers against striving to work a perfection out of their own hearts, and print another sermon the reverse of this, and entitle it *Free Grace indeed*; free, because not free to all; but free, because God may withhold or give it to whom and when He pleases. Till you do this I must doubt whether or not you know yourself. God knows my heart; nothing but a single regard to the honour of Christ has forced this letter from me. I love and honour you for His sake; and when I come to judgment, will thank you before men and angels for what you have, under God, done for my soul. There I am persuaded I shall see dear Mr. Wesley convinced of election and everlasting love. And it often fills me with pleasure to think how I shall behold you casting your

crown down at the feet of the Lamb, and, as it were, filled with a holy blushing for opposing the Divine sovereignty in the manner you have done. But I hope the Lord will show you this before you go hence! Oh, how do I long for that day!"

That this letter was intended for publication is certain; but there seems to have been a hope in Whitefield's mind that the effect which its perusal would produce might render publication needless. His friends in London, however, thought proper to print it, without either his permission or Wesley's, and copies were distributed at the door of the Foundry, and in the meeting itself. Wesley, holding one in his hand, stated to the congregation the fact of its surreptitious publication, and then saying, "I will do just what I believe Mr. Whitefield would were he here himself," he tore it in pieces. Every person present followed his example; and Wesley, in reference to the person by whose means these unlucky copies had been circulated, exclaims in his journal, "Ah, poor Ahitophel! *Ibi omnis effusus labor!*"

The person who seems to have been most active in enforcing Calvinism in opposition to Wesley at this time was a certain John Cennick, whom he employed at Kingswood in the school which Whitefield had designed for the children of the colliers.<sup>1</sup> Whitefield had collected some money

<sup>1</sup> This person has left on record a striking example of the extravagances which were encouraged at Kingswood at this time. It is related in a letter to Mr. Wesley:—

"Far be it from me to attribute the convictions of sin (the work of the Holy Ghost) to Beelzebub! No; neither do I say that those strong wrestlings are of God only. I thought you had understood my opinion better, touching this matter. I believe that before a soul is converted to God, the spirit of rebellion is in every one that is born into the world; and while Satan armed keepeth his hold, the man enjoys a kind of peace; meantime, the Holy Ghost is offering a better peace, according to that Scripture, 'Behold, I stand at the door, and knock,' &c. Now, after a word of the Most High has touched the heart, I think the serpent is seeking to root it up, or choke the seed; but, as the Spirit of God has gained entrance, he rageth with all his might; and as far as he hath power, troubleth the soul with the justice of God, with fear of having passed the day of grace, or having sinned too greatly to be forgiven, in order to make them

despair. Hence ariseth a fierce combat in the inward parts, so that the weaker part of man, the body, is overcome, and those cries and convulsions follow.

"On Monday evening I was preaching at the school on the forgiveness of sins, when two persons who, the night before, had laughed at others, cried out with a loud and bitter cry. So did many more, in a little time. Indeed, it seemed that the devil, and much of the powers of darkness, were come among us. My mouth was stopped, and my ears heard scarce anything, but such terrifying cries as would have made any one's knees tremble! Only judge. It was pitch dark; it rained much; and the wind blew vehemently. Large flashes of lightning, and loud claps of thunder, mixed with the screams of frightened parents, and the exclamations of nine distressed souls! The hurry and confusion caused thereby cannot be expressed. The whole place seemed to me to resemble nothing but the habitation of apostate spirits; many raving up and down, crying, 'The devil will have me! I am his servant; I am damned!' 'My sins can never be pardoned! I

for this good work, and had performed the ceremony of laying the foundation; but farther than this ceremony it had not proceeded when he embarked the second time for America, and left it to be carried forward by Wesley. There was the great difficulty of want of money in the way; but this was a difficulty which faith would remove, and in faith Wesley began building without having a quarter of the sum necessary for finishing it. But he found persons who were willing to advance money if he would become responsible for the debt; the responsibility and the property thus devolved upon him, and he immediately made his will, bequeathing it to his brother Charles and Whitefield. Two masters were provided as soon as the house was fit to receive them, and Cennick was one. He was not in holy orders; but the practice of lay-preaching, which had at first been vehemently opposed by the Wesleys, had now become inevitably a part of their system, and Cennick, who had great talents for popular speaking, laboured also as one of these helpers, as they were called. This person, in his horror against the doctrines of the Wesleys, wrote urgently to Whitefield, calling upon him to hasten from America that he might stay the plague. "I sit," said he, "solitary like Eli, waiting what will become of the ark; and while I wail and fear the carrying of it away from among my people, my trouble increases daily. How gloriously did the Gospel seem once to flourish in Kingswood! I spake of the everlasting love of Christ with sweet power. But now brother Charles is suffered to open his mouth against this truth, while the frightened sheep gaze and fly, as if no shepherd was among them. It is just as if Satan were now making war with the saints in a more than common way. Oh! pray for the distressed lambs yet left in this place that they faint not! Surely they would if preaching would do it, for they have nothing whereon to rest, who now attend on the sermons, but their own faithfulness. With universal redemption brother Charles pleases the world. Brother John follows him in everything. I believe no Atheist can more preach against predestination than they; and all

am gone, gone for ever!' A young man (in such horrors, that seven or eight could not hold him) still roared, like a dragon, 'Ten thousand devils, millions, millions of devils are about me!' This continued three hours. One cried out, 'That fearful thunder is raised by the devil: in this storm he will bear me to hell!' Oh, what a power reigned amongst us! Some cried out, with a hollow voice, 'Mr. Cennick! Bring Mr. Cennick!' I came to all that desired me. They then spurned with all their strength, grinding their

teeth, and expressing all the fury that heart can conceive. Indeed, their staring eyes and swelled faces so amazed others, that they cried out almost as loud as they who were tormented. I have visited several since, who told me their senses were taken away; but when I drew near, they said, they felt a fresh rage, longing to tear me to pieces! I never saw the like, nor even the shadow of it before! Yet, I can say, I was not in the least afraid, as I knew God was on our side."

who believe election are counted enemies to God, and called so. Fly, dear brother! I am as alone—I am in the midst of the plague! If God give thee leave, make haste!”

A copy of this letter came into Wesley's hands, and it stung him, because he said the writer was “one I had sent for to assist me, a friend that was as my own soul, that even while he opposed me lay in my bosom.” Charles, in consequence, addressed a letter to him which forcibly expresses the feeling of the two brothers upon having one of their disciples thus rise against them. “You came to Kingswood,” says he, “upon my brother's sending for you. You served under him in the Gospel as a son; I need not say how well he loved you. You used the authority he gave you to overthrow his doctrine. You everywhere contradicted it (whether true or false is not the question). But you ought first to have fairly told him, ‘I preach contrary to you: are you willing, notwithstanding, that I should continue in *your house*, gainsaying you? If you are not, I have no place in these regions. You have a right to this open dealing. I now give you fair warning. Shall I stay here opposing you, or shall I depart?’ My brother, have you dealt thus honestly and openly with him? No. But you have stolen away the people's heart from him. And when some of them basely treated their *best friend*, God only excepted, how patiently did you take it! When did you ever vindicate us as we have you? Why did you not plainly tell them, you are eternally indebted to these men? ‘Think not that I will stay among you to head a party against my dearest friend and brother, as he suffers me to call him, having humbled himself for my sake, and given me, no bishop, priest, or deacon, the right hand of fellowship. If I hear that one word more is spoken against him, I will leave you that moment.’ This had been just and honest, and *not more* than we have deserved at your hands.”

This was put into John Wesley's hands that he might deliver it to Cennick if he thought proper. But matters had proceeded so far that Cennick was forming a separate society, and Wesley deemed it better to speak to him and his adherents publicly, and reprove them for inveighing against him behind his back. One of them replied, that they had said no more of him behind his back than they would say to his face, which was that he preached false doctrine;—he preached that there is righteousness in man. “So,” said Wesley, “there is, after the righteousness of Christ is imputed to him through faith. But who told you that what we preached was false doctrine? Whom would you have believed this from but Mr. Cennick? Cennick then boldly answered, “You *do* preach righteousness in man. I *did* say this, and I say it still. However, we are willing to join you; but we will also meet apart from you; for we meet to confirm one another in those truths which you speak against.” Wesley replied, “You should have told me this before, and not have

supplanted me in my own house, stealing the hearts of the people, and by private accusations separating very friends." Upon this Cennick denied that he had ever privately accused him. "My brethren," said Wesley, "judge!" and he produced Cennick's letter to Whitefield. Cennick avowed the letter, and said that he neither retracted anything in it, nor blamed himself for having sent it. Some heat upon this began to manifest itself in the meeting, and Wesley, with his characteristic prudence, preserved his superiority by desiring that they might meet again on that day week, and that the matter might rest till then.

Cennick and his friends would hardly have consented to such an adjournment if they had suspected Wesley's purpose. At the appointed time he surprised them by reading the following paper, in which they were treated not as persons who differed from him in opinion, but as culprits: "By many witnesses it appears that several members of the Band Society in Kingswood have made it their common practice to scoff at the preaching of Messrs. John and Charles Wesley; that they have censured and spoken evil of them behind their backs, at the very time they professed love and esteem to their faces; that they have studiously endeavoured to prejudice other members of that society against them, and in order thereto, have belied and slandered them in divers instances; therefore, not for their opinions, nor for any of them (whether they be right or wrong), but for the causes above mentioned, viz., for their scoffing at the word and ministers of God, for their tale-bearing, back-biting, and evil-speaking, for their dissembling, lying, and slander; I, John Wesley, by the consent and approbation of the Band Society in Kingswood, do declare the persons above mentioned to be no longer members thereof. Neither will they be so accounted until they shall openly confess their fault, and thereby do what in them lies to remove the scandal they have given."

No founder of a sect or order, no legislator, ever understood the art of preserving his authority more perfectly than Wesley. They came prepared for a discussion of their opinions and conduct, and they were astonished at hearing themselves thus excommunicated. As soon as they recovered from their surprise, they affirmed that they had heard both him and his brother preach Popery many times. However, they were still willing to join with them, but they would not own that they had done anything amiss. Wesley desired them to consider of it yet again; but finding, after another week had elapsed, that they still refused to acknowledge that they had been in the wrong, he once more assembled the bands, and told them that every one must now take his chance, and quit one society or the other. One of the Calvinistic leaders observed, that the true reason of his separating from them was because they held the doctrine of election. Wesley made answer, "You know in your own conscience it is not. There are several predestinarians in our societies,



both at London and Bristol; nor did I ever yet put any one out of either because he held that opinion." They then offered to break up their society, provided he would receive and employ Cennick as he had done before. To this Wesley replied, "My brother has wronged me much: but he doth not say I repent." Cennick made answer, "Unless in not speaking in your defence, I do not know that I have wronged you at all."—"It seems, then," said Wesley, "nothing remains but for each to choose which society he pleases." Upon this they prayed for a short time in a state of mind, as it should seem, but little fit for prayer, after which Cennick withdrew, and about half the meeting followed him.

At this time Whitefield was on the way from America. While upon the passage, he wrote to Charles Wesley, expostulating with him and his brother in strong but affectionate terms. "My dear, dear brethren," said he, "why did you throw out the bone of contention? Why did you print that sermon against predestination? Why did you in particular, my dear brother Charles, affix your hymn, and join in putting out your late hymn-book? How can you say you will not dispute with me about election, and yet print such hymns, and your brother send his sermon against election over to America? Do not you think, my dear brethren, I must be as much concerned for truth, or what I think truth, as you? God is my judge; I always was, and hope I always shall be, desirous that you may be preferred before me. But I must preach the gospel of Christ, and that I cannot *now* do without speaking of election." He then informed Charles, that one copy of his answer to the sermon was printing at Charlestown; that another had been sent to Boston for the same purpose; and that he was bringing a copy to be printed in London. "If," said he, "it occasion a strangeness between us, it shall not be my fault. There is nothing in my answer exciting to it that I know of. Oh, my dear brethren, my heart almost bleeds within me! Methinks I could be willing to tarry here on the waters for ever, rather than come to England to oppose you." But although, when he was thus addressing the Wesleys, the feelings of old friendship returned upon him, his other letters, written during the voyage, evince that he looked on to a separation as the certain consequence of this difference in opinion. "Great perils," he says, "await me; but Jesus Christ will send His angel, and roll away every stone of difficulty." "My Lord's command now, I believe, is, 'Take the foxes, the little foxes that spoil the vines, for our vines have tender grapes.' Help me by your prayers; it is an ease thus to unbosom myself to a friend. I have sought the Lord by prayer and fasting, and He assures me that He will be with me; whom then should I fear?"—"The Lord is girding me for the battle, and strengthening me mightily in the inner man."

In this state of mind he reached London. Charles Wesley was there, and their meeting was affectionate. "It would have melted any heart,"

says Whitefield, "to have heard us weeping after prayer, that, if possible, the breach might be prevented." Old feelings of respect and love revived with such strength in his heart, that he promised never to preach against the Wesleys, whatever his private opinion might be. But many things combined to sour him at this time. He had written against Archbishop Tillotson's works, and the 'Whole Duty of Man,' a book in those days of unrivalled popularity, in a manner which he himself then acknowledged to be intemperate and injudicious; and this had offended persons who were otherwise favourably disposed towards him. His celebrity also seemed to have passed away; the twenty thousands who used to assemble at his preaching had dwindled down to two or three hundred; and in one exhibition at Kennington Common, the former scene of his triumphs, scarcely a hundred were gathered together to hear him. Worldly anxieties, too, were fretting him, and those of a kind which made the loss of his celebrity a serious evil. The Orphan House in Georgia was to be maintained: he had now nearly a hundred persons in that establishment, who were to be supported by his exertions: there were not the slightest funds provided, and Georgia was the dearest part of the British dominions. He was above a thousand pounds in debt upon that score, and he himself not worth twenty. Seward,<sup>1</sup> the wealthiest and most attached of his disciples, was dead, and had made no provision for him, nor for the payment of a bill for 300*l.* on the Orphan House account, which he had drawn, and for which Whitefield was now responsible, and threatened with an arrest. If his celebrity were gone, the Bank of Faith, upon which he had hitherto drawn with such confidence and such success, would be closed against him. He called it truly a trying time: "Many, very many of my spiritual children," says he, "who, at my last departure from England,

<sup>1</sup> A letter from Charles Wesley to Whitefield makes it evident that this zealous man was bestowing his property as well as his time in the service of Methodism. Writing from London in 1739, he says, "I cannot preach out on the week-days for the expense of coach-hire, nor can I accept of dear Mr. Seward's offer, to which I should be less backward would he follow my advice; but while he is so lavish of his Lord's goods I cannot consent that his ruin should in any degree *seem* to be under my hands." These goods were his family's also, as well as his Lord's; and, therefore, it is not surprising that when Mr. Seward was lying ill of a fever at his house at Bengeworth, and Charles Wesley came there in one of his

rounds, the wife, the brother, and the apothecary, should have taken especial care to keep all Methodists from him; and when they could not prevail upon Wesley to give up his intention of preaching near the house, which the apothecary declared would throw his patient back, that they should have endeavoured to drive him out of the town by force. Seward's early loss is thus noticed by John Wesley: "Monday, Oct. 27, 1740.—The surprising news of poor Mr. Seward's death was confirmed. Surely God will maintain his own cause! Righteous art thou, O Lord." His journal was published, and is often quoted in Bishop Lavington's curious work.

would have plucked out their own eyes to have given me, are so prejudiced by the dear Messrs. Wesleys dressing up the doctrine of election in such horrible colours, that they will neither hear, see, nor give me the least assistance; yea, some of them send threatening letters that God will speedily destroy me." This folly on the part of Wesley's hot adherents irritated him, and that irritation was fomented by his own. He began naturally to regard his former friends as heretics and enemies; and when Wesley, who had been summoned by his brother Charles to London on this occasion, went to him, to see if the breach might yet be closed, Whitefield honestly told him that they preached two different gospels, and therefore he not only would not join with him, or give him the right hand of fellowship, but would publicly preach against him wheresoever he preached at all. He was reminded of the promise which he had but a few days before made, that whatever his opinion might be he would not do this: but he replied, that promise was only an effect of human weakness, and he was now of another mind.

This temper disposed him to listen to the representations of paltry minds; and he wrote to Wesley upon the points which he thought had been improperly managed during his absence in America. Wesley replied, "Would you have me deal plainly with you, my brother? I believe you would: then by the grace of God I will. Of many things I find you are not rightly informed; of others you speak what you have not well weighed. The Society room at Bristol, you say, is adorned. How? Why, with a piece of green cloth nailed to the desk; two sconces for eight candles each in the middle; and—nay, I know no more. Now, which of these can be spared I know not; nor would I desire either more adorning or less. But lodgings are made for me or my brother. That is, in plain English, there is a little room by the school, where I speak to the persons who come to me; and a garret in which a bed is placed for me. And do you grudge me this? Is this the voice of my brother, my son Whitefield?" Another and a heavier charge was, that he had perverted Whitefield's design for the poor colliers; and this was answered by a plain statement of the matter, which must have made Whitefield blush for the hasty and ungenerous accusation. "But it is a poor case," said Wesley, "that you and I should be talking thus! Indeed these things ought not to be. It lay in your power to have prevented all, and yet to have borne testimony to what you call the truth. If you had disliked my sermon, you might have printed another on the same text, and have answered my proofs without mentioning my name. This had been fair or friendly. You rank all the maintainers of Universal Redemption with Socinians themselves. Alas! my brother, do you not know even this, that the Socinians allow no redemption at all? that Socinus himself speaks thus,

*Tota redemptio nostra per Christum metaphora*; and says expressly, Christ did not die as a ransom for any, but only as an example for all mankind? How easy were it for me to hit many other palpable blots in that which you call an answer to my sermon! And how above measure contemptible would you then appear to all impartial men, either of sense or learning! But I spare you! mine hand shall not be upon you: the Lord be judge between thee and me. The general tenor both of my public and private exhortations, when I touch thereon at all, as even my enemies know, if they would testify, is, ‘Spare the young man, even Absalom, for my sake!’”

Wesley, however, felt more resentment than he here thought proper to express; and, thinking that it became him to speak his sentiments freely, he observed to him in private, that the publication of his letter had put weapons into the hands of their common enemies; that, viewing it in the light of an answer, it was a mere burlesque, for he had left half the arguments of the sermon untouched, and handled the other half so gently, as if he was afraid of burning his fingers with them; but that he had said enough of what was wholly foreign to the question to make an open, and, probably, an irreparable breach between them, seeing that *for a treacherous wound, and for the betraying of secrets, every friend will depart.*

---

## CHAPTER XII.

METHODISM SYSTEMATIZED.—FUNDS.—CLASSES.—ITINERANCY.—

### LAY PREACHING.

WESLEY had at this time some cause for apprehending a disunion which would have grieved him far more than his breach with Whitefield. His brother Charles, who had assisted him so cordially in opposing the errors of Molther, was inclined to side with the Moravians, after those errors had been disowned; and he proceeded so far as to declare, that it was his intention not to preach any more at the Foundry. “*The Philistines are upon thee, Samson,*” says Wesley in his Journal, on this occasion; “but the Lord is not *departed from thee*. He shall strengthen thee yet again, and thou shalt be *avenged of them for the loss of thy eyes*.” Writing to Charles upon this subject, he says, “Oh, my brother, my soul is grieved for you! the poison is in you; fair words have stolen away your heart. No English man or woman is like the Moravians! So the matter is come to a fair issue. Five of us did still stand together a few months since; but two are gone to the right hand (Hutchins and

Cennick), and two more to the left (Mr. Hall and you). Lord, if it be thy Gospel which I preach, arise and maintain thine own cause!"

Charles, however, soon yielded to the opinions of a brother whom he so entirely respected and loved. A breach between them, indeed, would have afforded a malignant pleasure to their enemies, which would in no slight degree have aggravated the pain arising from such a disunion; and they had too long been linked together for good and for evil, for honour and dishonour, to be separated by any light difference. Wesley was fully sensible of the value of such a coadjutor, who had one heart, one object with himself; whom he knew so thoroughly, and upon whom he could perfectly rely; and whose life, conversation, talents, and acquirements he could hold up to the world as confidently as his own, defying calumny, and courting investigation. A breach here, though it certainly would not have disheartened, would, for a time, have seriously weakened as well as distressed him, and have left behind it a perpetual regret when the injury should have been overcome; whereas the separation from the Moravians and from Whitefield freed him from all shackles, and made him the sole head and single mover of the sect, which, however much he had once abhorred the thoughts of schism, he had now begun to form and organize.<sup>1</sup> His restless spirit had now found its proper sphere, where it might move uncontrolled, and enjoy a prospect boundless as his desire of doing good, the ambition which possessed him. "I distinctly remember," he says in one of his sermons, "that even in my childhood, even when I was at school, I have often said, 'They say the life of a schoolboy is the happiest in the world; but I am sure I am not happy, for I am not content, and so cannot be happy.' When I had lived a few years longer, being in the vigour of youth, a stranger to pain and sickness, and particularly to lowness of spirits (which I do not remember to have felt one quarter of an hour ever since I was born), having plenty of all things, in the midst of sensible and amiable friends, who loved me, and I loved them, and being in the way of life which of all others suited my inclinations, still I was not happy. I wondered why I was not, and could not imagine what the reason was. Upon the coolest reflection, I knew not one week which I would have thought it worth while to have lived over again, taking it with every inward and outward sensation, without any variation at all. The reason," he adds, "certainly was, that I did not know God, the source of present as well as eternal happiness." Another reason was, that powers like his produce an inward restlessness, and a

<sup>1</sup> Mr. Watson, however (p. 152), observes here that "It does not appear that even Mr. Wesley at this date anticipated separation as the necessary consequence of the line of conduct that he

was pursuing." Yet it must have appeared to Mr. Wesley, if not a necessary, yet a highly probable consequence.—[Ed.]

perpetual uneasy sense of discontent, till they find or force their way into action :<sup>1</sup> but now, when those powers were fully developed and in full activity, at once excited and exerted to the utmost in the service of that God, whom he surely loved with all his heart, and with all his soul, and with all his strength, the world did not contain a happier man than Wesley, nor, in his own eyes, a more important one.

Schism, according to Wesley, has almost always been wrongly defined a separation *from* a church, instead of a separation *in* a church. Upon his own definition he himself was more peculiarly guilty of the offence ; and however much he contended against those of his followers who were for separating from the Establishment, it is scarcely possible that he should not have foreseen the separation<sup>2</sup> to which all his measures tended. Those measures were taken in good faith, and with good intent, most of them indeed arising, unavoidably, from the circumstances in which he found himself ; but this was their direct, obvious, inevitable tendency. One step drew on another. Because he preached an enthusiastic and dangerous doctrine, which threw his hearers into convulsions, he was properly, by most clergymen, refused the use of their pulpits ; this drove him to field-preaching. But field-preaching is not for all weathers in a climate like ours ; prayer-meetings also were a part of his plan ; and thus it became expedient to build meeting-houses. Meeting-houses required funds : they required ministers, too, while he was itinerating. Few clergymen could be found to co-operate<sup>4</sup> with

<sup>1</sup> Mr. Watson finds fault with this reason adduced by Mr. Southey, drawn as it is from natural causes, as the secret of Mr. Wesley being led to play so active and prominent a part on the religious stage. But it is to be observed that Mr. Southey adduces it only as one out of several causes conspiring to that end. Mr. Watson's complaint, therefore, seems to fall to the ground."—[ED.]

<sup>2</sup> See his Sermon on Schism, in the 9th vol. of his collected works, p. 386, edition 1811.

<sup>3</sup> " Elsewhere he (Mr. Southey) admits, that though the measures Mr. Wesley adopted *tended* to a separation from the Church, they were taken by him 'in good faith ;' that they arose out of 'the circumstances in which he was placed, one step bringing on another ;' and that, in the outset of his career, he had no intention of placing himself in opposition to the Church of England. This concession renders it unnecessary to go into a defence of the *sincerity* of Mr.

Wesley's attachment to the Church ; and I shall, therefore, say nothing on this subject, except that that sincerity was sufficiently put to the test. In the Church he met with little but hostility, and even persecution, through a great part of his life ; yet no resentment, which it might be natural sometimes to feel, shook his attachment to her institutions, or abated the earnestness of his prayers for her welfare."—Watson, p. 142.—[ED.]

<sup>4</sup> " He (Mr. Wesley) co-operated with as many clergymen as he met with, of a zeal similar to his own. With them he considered himself a co-worker in a common cause, that of the Church ; and for a common object, to enlighten and reform the nation. Some of these clergymen continued to labour in friendly union with him for a considerable time, and a separation from the Church was neither by him nor by them intended or suspected as the result. On the contrary, this co-operation of the truly evangelical clergy of the day was estab-

him; and though, at first, he abhorred the thought of admitting uneducated laymen to the ministry, lay preachers were soon forced upon him by their own zeal, which was too strong to be restrained, and by the plain necessity of the case.

■ The organization of Methodism, which, at this time, may vie with that of any society that has ever been instituted, for the admirable adaptation of the means to the end proposed, was slowly developed and assisted in its progress by accidental circumstances. ■ When the meeting-house was built at Bristol, Wesley had made himself responsible for the expenses of the building; subscriptions and public collections had been made at the time, but they fell short. As the building, however, was for their public use, the Methodists at Bristol properly regarded the debt as public also; and Wesley was consulting with them concerning measures for discharging it, when one of the members proposed that every person in the society should contribute a penny a-week till the whole was paid. It was observed that many of them were poor, and could not afford it. "Then," said the proposer, "put eleven of the poorest with me, and if they can give anything, well; I will call on them weekly, and if they can give nothing, I will give for them as well for myself. And each of you call upon eleven of your neighbours weekly, receive what they give, and make up what is wanting." The contribution of class-money thus began, and the same accident led to a perfect system of inspection. In the course of their weekly calls, the persons who had undertaken for a class, as these divisions were called, discovered some irregularities among those for whose contributions they were responsible, and reported it to Wesley. Immediately he saw the whole advantage that might be derived from such an arrangement. This was the very thing which he had long wanted to effect. He called together the leaders, and desired that each would make a particular inquiry into the behaviour of those under his care. "They did so," he says: "many disorderly walkers were detected; some turned from the evil of their ways; some were put away from us; many saw it with fear, and rejoiced unto God with reverence." A few weeks afterwards, as soon as Wesley arrived in London, he called together some of his leading disciples, and explained to them the great difficulty under which he had hitherto laboured, of properly knowing the people who desired to be under his care. They agreed that there could be no better way to come at a sure and thorough knowledge of every individual than by dividing them into classes, under the direction of those who could be trusted, as had been done at Bristol. Thenceforth, whenever a society

blished on the principle of affection for the subject of predestination plentifully the Church, and zeal for the promotion supplied, broke out into open contro- of the best interests of the country; and versy."—Watson, p. 150.—[Ed.] it continued till those differences which

of Methodists was formed, this arrangement was followed—a scheme for which Wesley says he could never sufficiently praise God, its unspeakable usefulness having ever since been more and more manifest.

The business of the leaders was to see every person in his class at least once a week, in order to inquire how their souls prospered; to advise, reprove, comfort, or exhort, as occasion might require; and to receive what they were willing to give toward the expenses of the society, and the relief of the poor. They were also to meet the minister and the stewards of the society, that they might inform the minister of any that were sick, and of any that were disorderly, and would not be reproved, and pay to the stewards what they had collected from their several classes in the week preceding. At first they visited each person at his own house; but this was soon found, on many accounts, to be inexpedient, and even impracticable. It required more time than the leaders could spare; many persons lived with masters, mistresses, or relations, who would not suffer them to be thus visited; and when this frequent and natural objection did not exist, it often happened that no opportunity could be had of speaking to them, except in the presence of persons who did not belong to the society, so that the purpose of the visit was rendered useless. Differences, also, and misunderstandings between members of the same class could not be cleared up, unless the parties were brought face to face. For these reasons it was soon determined that every class should assemble weekly. Advice or reproof was then given, as need required; quarrels were made up, misunderstandings were removed; and after an hour or two had thus been passed, the meeting concluded with prayer and singing.<sup>1</sup> “It can scarcely be conceived,” says Wesley, “what advantages have been reaped from this little prudential regulation. Many now happily experienced that Christian fellowship, of which they had not so much as an idea before. They began to bear one another’s burdens, and naturally to care for each other. As they had daily a more intimate acquaintance with, so they had a more endeared affection for each other. Evil men were detected

<sup>1</sup> The leader has a class paper, upon which he marks, opposite to the name of each member, upon every day of meeting, whether the person has attended or not; and if absent, whether the absence was owing to distance of abode, business, sickness, or neglect. And every member has a printed class ticket, with a text of Scripture upon it, and a letter. These tickets must be renewed every quarter, the text being changed, and the letter also, till all the alphabet

has been gone through, and then it begins again. One shilling is paid by every member upon receiving a new ticket; and no person, without a proper ticket, is considered a member of the society. These were later regulations; but the main system of finance and inspection, for which the class meetings provide, was established at this time, in consequence of the debt incurred for the first meeting-house.—[ED.]



and reproved: they were borne with for a season; if they forsook their sins, we received them gladly; if they obstinately persisted therein, it was openly declared that they were not of us. The rest mourned and prayed for them, and yet rejoiced that, as far as in us lay, the scandal was rolled away from the society."

Accident had led to this essential part of the Methodist discipline. The practice of itinerancy, also, was taken up, not from forethought, but as the natural consequence of the course in which the Wesleys found themselves engaged. John, indeed, has affirmed, that at their return from America they were "resolved to retire out of the world at once, being sated with noise, hurry, and fatigue, and seeking nothing but to be at rest. Indeed," says he, "for a long season, the greatest pleasure I had desired, on this side eternity, was

— *tacitum sylvas inter reptare salubres,  
Quærentem quicquid dignum sapiente bonoque est;*

and we had attained our desire. We wanted nothing, we looked for nothing more in this world, when we were dragged out again, by earnest importunity, to preach at one place and another; and so carried on, we knew not how, without any design, but the general one of saving souls, into a situation which, had it been named to us at first, would have appeared far worse than death." Whitefield, on his first return from America, earnestly advised Charles Wesley to accept a college living, thinking that the best service which he could perform would be thus to get possession of a pulpit; and his brother and all the first leaders of the Methodists urged him after this to settle at Oxford. But soon, before they were aware of it, they were engaged in a course of itinerancy.<sup>1</sup>

<sup>1</sup> During the Little Parliament, "Harrison, being authorized thereto, had at once put down all the parish ministers of Wales, because that most of them were ignorant and scandalous, and had set up a few itinerant preachers in their stead, who were for number incompetent for so great a charge, there being but one for many of those wide parishes; so that the people, having a sermon but once in many weeks, and nothing else in the meantime, were ready to turn Papists, or anything else. And this is the plight which the Anabaptists and other sectaries would have brought the whole land to. And all was, that the people might not be tempted to think the parish churches to be true churches, or infant baptism true baptism, or themselves true Christians; but might be

convinced, that they must be made Christians and churches in the Anabaptists' and Separatists' way. Hereupon it was put to the vote in this Parliament, whether all the parish ministers in England should at once be put down or no? and it was but accidentally carried in the negative by two voices." — *Baxter's Life and Times*, p. 70.

Hugh Peters's advice was, that "they must sequester all ministers without exception, and bring the revenues of the Church into one public treasury; out of which must be allowed a hundred a year to six itinerant ministers to preach in every county." And this scheme was in great measure carried into effect. "Whether these itinerants," says Walker, "were confined to a certain district, and to a settled and stated order of

This was no new practice in England. The Saxon bishops used to travel through their dioceses, and, where there were no churches, preach in the open air. It is part of the system of the Mendicant orders; and the Romish church has been as much benefited by their exertions in this way as it has been disgraced by their fooleries and their fables. At the beginning of our Reformation, preachers were sent to itinerate in those counties where they were most needed, for thus it was thought they would be more extensively useful than if they were fixed upon particular cures. Four of Edward the Sixth's chaplains were thus employed, of whom John Knox was one; and in the course of his rounds he frequently preached every day in the week. At that time it was designed that there should be in every diocese some persons who should take their circuit and preach<sup>1</sup> like Evangelists, as some of the favourers of the Reformation called them. Unhappy circumstances frustrated this among other good intentions of the fathers of our Church, but it was practised with great efficacy in a part of England where it was greatly wanted, by Bernard Gilpin, one of the most apostolical men that later ages have produced. During the civil wars the practice revived, but it was in hostility to the Establishment: Quakerism was propagated by itinerant preachers of both sexes; and the fierce Calvinistic fanatics, by their harangues from tubs as well as pulpits, and in barns and streets as well as churches, fomented the spirit which they raised, and which for a whole generation made this country miserable. And when they had won the victory, they attempted not merely to get rid of any Church establishment, but even of all settled ministers, and to sub-

appearing at each church so many times in a quarter (for the number of churches, in proportion to that of the itinerants in some of the counties, would not permit them to preach so much as one sermon in a month), I cannot tell: but I do not remember to have met with anything that should incline me to think they were under any directions of this kind besides that of their own roving humours; or put under any confinement more straight than that of a whole county; nor always even that (such was the greatness of their abilities and capacities), for I find some of them in the same years in two several counties, and receiving their salaries in both of them." —Walker's *'Sufferings of the Clergy,'* pp. 147, 158.

This author affirms, that the amount of the Church revenue in Wales, "some way or other in the possession of the

Committees, or Propagators, or those whom they appointed to possess or collect them, for the whole time of the usurpation, appears on the most modest computation to have been about 345,000*l.*, an immense heap of sacrilege and plunder. Almost all was torn from particular churchmen who were in the legal possession of it, and no small part converted to the private uses of the plunderers."

<sup>1</sup> Something was done in this way by individuals who deemed their own strong sense of duty a sufficient qualification. In 1557, George Eagle, a tailor, who was called Trudge-over for his activity as an itinerant preacher, was executed as a traitor, "for gathering the Queen's subjects together, though he never stirred them up to rebellion;" and zeal for genuine Christianity was his only offence.

stitute a system of itinerancy. When this was proposed for England, it was lost by a minority of only two voices in Cromwell's Parliament; and it was partly carried into effect in Wales under the direction of Hugh Peters and Vavasor Powell. But when the Methodists began their career, the practice had been discontinued for more than seventy years, and, therefore, it had all the effect of novelty when it was revived. It existed, indeed, among the Quakers, but the desire of making proselytes had ceased in that society; they had by that time acquired that quiet and orderly character by which they have long been distinguished, and the movements of their preachers were rarely or never observed out of their own circle.

By becoming an itinerant, Wesley acquired general notoriety, which gratified his ambition, and, by exciting curiosity concerning him, induced persons to hear him who would not have been brought within the influence of his zeal by any other motive. This alone would have filled the churches if he had been permitted to preach in them: field-preaching was a greater novelty; it attracted greater multitudes, and brought him more immediately among the lower and ruder classes of society, whom he might otherwise in vain have wished to address. He has forcibly shown in one of his Appeals the usefulness and necessity of the practice: "What need is there," he says, speaking for his antagonists, "of this preaching in fields and streets? Are there not churches enough to preach in?—No, my friend, there are not, not for *us* to preach in. You forget: we are not suffered to preach there; else we should prefer them to any place whatever.—Well, there are ministers enough without you! —Ministers enough, and churches enough, for what? To reclaim all the sinners within the four seas? If there were, they would all be reclaimed: but they are not reclaimed. Therefore it is evident there are not churches enough. And one plain reason why, notwithstanding all these churches, they are no nearer being reclaimed is this: they never come into a church; perhaps not once in a twelvemonth, perhaps not for many years together. Will you say (as I have known some tender-hearted Christians), 'then it is their own fault; let them die and be damned.' I grant it is their own fault. And so it was my fault and yours when we went astray, like sheep that were lost; yet the Saviour of souls sought after us, and went after us into the wilderness. And oughtest not thou to have compassion on thy fellow-servants as he had pity on thee? Ought not we also to seek, as far as in us lies, and to save that which is lost?" The utility of the practice, while so many persons lived in habitual disregard of all religious ordinances, and while so large a part of the people were suffered to grow up in brutal ignorance, could not indeed be questioned by any reasonable man. Its irregularity he confessed, but he protested that those persons who compelled him to be thus irregular, had no right to censure the irregularity. "Will they

throw a man into the dirt," said he, "and beat him because he is dirty? Of all men living those clergymen ought not to complain who believe I preach the Gospel. If they do not ask me to preach in their churches, *they* are accountable for my preaching in the fields."

Wesley had the less repugnance to commence preaching in the open air in England, because it was what he had often done in Georgia, and did not therefore at first appear so strange to himself as to his congregation. But neither he nor his brother at that time perceived that it must soon become a necessary part of their plan to admit the co-operation of laymen. Their first coadjutors were all clergymen: except Whitefield, none of them had devoted themselves body and soul to the work; they had not entered upon it with the same passion or the same ambition; their habits, their feelings, or their circumstances, would have rendered an itinerant life impossible or intolerable; they were settled upon cures, or staked down by family duties, or disqualified for incessant fatigue and public exhibitions by their state of health and constitutional diffidence. But among the lay converts there were many who were not troubled with this last disqualification,—young men in the heat and vigour of youth, free to choose their course, and with the world before them. And the doctrine which Wesley preached was, above all others, able to excite confidence while it kindled enthusiasm. His proselytes by the act of conversion were regenerate men; they were in a state of Christian perfection; they had attained the grace of our Lord—the fellowship of the Holy Spirit; they had received the seal and stamp of God. So he taught and they believed; and men who believed this required no other qualification to set up as teachers themselves than a good stock of animal spirits, and a ready flow of words, the talent which of all others has the least connexion with sound intellect. They were acted upon by sympathy at their meetings, as some persons are stage-struck by frequenting the theatres, and as others are made apostles of anarchy and atheism at debating clubs.

The first example of lay preaching appears to have been set by a Mr. Bowers, who is not otherwise named in the history of Methodism. One Saturday, after Whitefield had finished a sermon in Islington churchyard, Bowers got up to address the people; Charles Wesley entreated him to desist; but finding that his entreaties were disregarded, he withdrew, and drew with him many of the persons present. Bowers afterwards confessed that he had done wrong, but the inclination which he mistook for the spirit soon returned upon him; he chose to preach in the streets at Oxford, and was laid hold of by the beadle. Charles Wesley just at that time came to Oxford; Bowers was brought to him, and, promising after a reproof to do so no more, was set at liberty. The fitness of this innovation naturally excited much discussion in the society, and the Wesleys strongly opposed it; but a sort of compromise

seems to have been made, for the laymen were permitted to expound the Scriptures, which, as Law justly observed to Charles, was the very worst thing both for themselves and others.

Wesley had raised a spirit which he could not suppress, but it was possible to give it a useful direction. He has been said at first to have entertained a hope that the ministers of those parishes in which he had laboured with success, would watch over those whom he had "turned from the error of their ways." But in the very commencement of his career, Methodism was decidedly and properly discouraged by the ecclesiastical authorities, because of the enthusiastic doctrines which were preached, and the extravagances which were encouraged. That hope, therefore, could not long have been maintained; and Wesley soon found that if his converts were left to themselves, they speedily relapsed into their former habits. When he returned to these places, great part of his work was to begin again, and with greater difficulty, for the second impression was neither so strong nor so readily made as the first. "What," says he, "was to be done in a case of so extreme necessity, where so many souls lay at stake? No clergyman would assist at all. The expedient that remained was to find some one among themselves,<sup>1</sup> who was upright of heart, and of sound judgment in the things of God, and to desire him to meet the rest as often as he could, in order to confirm them as he was able in the ways of God, either by reading to them, or by prayer, or by exhortation." In this capacity he had appointed Cennick to reside at Kingswood, and left Thomas Maxfield<sup>2</sup> in charge of

<sup>1</sup> "The second period to which reference may be made, in order to judge how far, or at what time, Mr. Wesley 'fore-saw' that he was promoting separation, is when he admitted the co-operation of preachers appointed by himself. It does not, however, appear that even here Mr. Wesley contemplated separation as the *necessary* consequence. In the early stages of his career he was content to leave the good done by his ministry to the care of the clergyman of the parish in which the persons who received it resided. Mr. Southey says that the reason why he formed societies, and appointed persons to instruct them in the ways of God, was because his converts, if left to themselves, 'speedily relapsed into their former habits.' This was true, no doubt, in many cases."—Watson, p. 152.—[ED.]

<sup>2</sup> At the Conference of 1766, Wesley speaks of Maxfield as the first layman

who "desired to help him as a son in the Gospel; soon after came a second, Thomas Richards; and a third, Thomas Westall." But in his last Journal he has the following curious notice:—"I read over the experience of Joseph Humphrys, the first lay preacher that assisted me in England in the year 1738. From his own mouth I learn that he was perfected in love, and so continued for at least a twelvemonth. Afterwards he turned Calvinist, and joined Mr. Whitefield, and published an invective against my brother and me in the newspaper. In a while he renounced Mr. Whitefield, and was ordained a Presbyterian minister. At last he received episcopal ordination. He then scoffed at inward religion, and when reminded of his own experience, replied, 'that was one of the foolish things which I wrote in the time of my madness.'"

the society in London. Both these persons were men of great natural powers, and though ultimately both separated from him, they did honour to his discernment, and never disgraced his choice.

From expounding to preaching was an easy step. The official biographers say that the young man Maxfield, "being fervent in spirit, and mighty in the Scriptures, greatly profited the people. They crowded to hear him; and by the increase of their number, as well as by their earnest and deep attention, they insensibly led him to go farther than he had at first designed. He began to *preach*; and the Lord so blessed the Word, that many were not only deeply awakened and brought to repentance, but were also made happy in a consciousness of pardon. The Scripture marks of true conversion, inward peace, and power to walk in all holiness, evinced the work to be of God." But however successful his preaching, it was represented to Wesley as an irregularity which it required his presence to put a stop to, and he hastened to London for that purpose. His mother lived at that time in his house adjoining the Foundry, and she perceiving marks of displeasure in his countenance when he arrived, inquired the cause. He replied, "Thomas Maxfield has turned preacher, I find." Mrs. Wesley looked at him seriously, and said, "John, you know what my sentiments have been; you cannot suspect me of favouring readily anything of this kind; but take care what you do with respect to that young man, for he is as surely called of God to preach as you are. Examine what have been the fruits of his preaching, and hear him also yourself." Wesley, like Loyola, was always ready to correct any part of his conduct or system as soon as he discovered that it was inconvenient or erroneous. He was too wise a man to be obstinate, and too sincere in all his actions to feel any reluctance at acknowledging that he had been mistaken. He heard Maxfield preach, and expressed at once his satisfaction and his sanction by saying, *It is the Lord; let Him do what seemeth Him good*. He saw that it was impossible to prevent his followers from preaching, and with admirable readiness resolved to lead the stream which it was beyond his power to turn. From that time, therefore, he admitted volunteers whom he thought qualified to serve him, as "sons in the Gospel," but always upon the condition that they should labour where he appointed, because otherwise they would have stood in each other's way.

If this determination had not been occasioned by Maxfield's conduct, it would have been brought about by the service of another labourer, who in like manner anticipated the system about the same time. This person was a Yorkshire mason, by name John Nelson, one of those men who found in Methodism their proper sphere of action. He grew up under a pious father, who read the Scriptures in his family, and died with a settled reliance upon the mercy of God, and in full trust that Providence would provide for his widow and children. He married

early and happily ; his labour amply supported him, and he and his wife lived, he says, " in a good way, as the world calls it ; that is, in peace and plenty, and love to each other." But his first religious impressions had been of a frightful character : he formed resolutions which he was unable to keep ; uneasiness of mind produced a restless desire of changing place ; wherever he was he felt the same disquietude ; and though he had experienced neither sorrow nor misfortune of any kind, being in all respects fortunate beyond most men of his condition, still he thought that rather than live thirty years more like the thirty which he had passed, he would choose to be strangled. The fear of judgment made him wish that he never had been born, and yet there was a living hope in his soul. " Surely," said he, " God never made man to be such a riddle to himself, and to leave him so ! There must be something in religion that I am unacquainted with, to satisfy the empty mind of man, or he is in a worse state than the beasts that perish." Under such feelings he wandered up and down the fields after his day's work was done, thinking what he should do to be saved ; and he went from church to church, but found no ease, for what he heard exasperated the distemper of his mind instead of allaying it. When he heard a clergyman expatiate upon the comfort which good men derive in death from the retrospect of a well-spent life, it led him to reflect that he had never spent a single day wherein he had not left undone something which he ought to have done, and done something which he ought not to have done. " Oh," says he, " what a stab was that sermon to my wounded soul ! It made me wish that my mother's womb had been my grave." And when at another church he heard it affirmed, that man had no right to expect any interest in the merits of Christ, if he had not fulfilled his part, and done all that lay in his power, he thought that if that were true, none but little children could be saved, for he did not believe that any who had lived to years of maturity had done all the good they could, and avoided all the evil they might. " Oh," he exclaims, " what deadly physic was that sort of doctrine to my poor sick soul !"

He went to hear Dissenters of divers denominations, but to no purpose. He tried the Roman Catholics, but was soon surfeited with their way of worship, which of all ways was the least likely to satisfy a spirit like his. He attended the Quakers' meeting with no better success. For names he cared nothing, nor for what he might be called upon to suffer, so that he might find peace for his soul. " I had now," he says, " tried all but the Jews, and I thought it was to no purpose to go to them ;" so he determined to keep to the Church, and read and pray, whether he perished or not. A judicious minister, who should have known the man, might have given him the comfort which he sought ; but the sort of intercourse between the pastor and his people

which this would imply, hardly exists anywhere in England, and cannot possibly exist in the metropolis, where Nelson was then residing. At this time Whitefield began his campaign in Moorfields, and there it might have been thought that he would have found the right physician, but Whitefield did not touch the string to which his heart accorded. "He was to me," says John Nelson, "as a man that could play well on an instrument, for his preaching was pleasant to me, and I loved the man; so that if any one offered to disturb him, I was ready to fight for him; but I did not understand him; yet I got some hope of mercy, so that I was encouraged to pray on, and spend my leisure hours in reading the Scriptures." While Nelson was in this state he seldom slept four hours in the night,—sometimes he started from his sleep as if he were falling into a horrible pit; sometimes dreamed that he was fighting with Satan, and awoke exhausted and bathed in sweat from the imaginary conflict.

Thus he continued, till Wesley preached for the first time in Moorfields. "Oh!" says he, "that was a blessed morning for my soul! As soon as he got upon the stand, he stroked back his hair, and turned his face towards where I stood, and I thought he fixed his eyes on me. His countenance struck such an awful dread upon me before I heard him speak, that it made my heart beat like the pendulum of a clock; and when he did speak, I thought his whole discourse was aimed at me." Nelson might well think thus, for it was a peculiar characteristic of Wesley in his discourses, that in winding up his sermons,—in pointing his exhortations and driving them home,—he spoke as if he were addressing himself to an individual, so that every one to whom the condition which he described was applicable, felt as if he were singled out; and the preacher's words were then like the eyes of a portrait which seem to look at every beholder. "Who," said the preacher—"who art thou that now seest and feelest both thine inward and outward ungodliness? Thou art the man! I want thee for my Lord; I challenge *thee* for a child of God by faith. The Lord hath need of *thee*. Thou who feelest thou art just fit for hell, art just fit to advance His glory,—the glory of His free grace, justifying the ungodly and him that worketh not. Oh, come quickly! Believe in the Lord Jesus: and *thou*, even *thou*, art reconciled to God." And again,— "Thou ungodly one, who hearest or readest these words; thou vile, helpless, miserable sinner, I charge thee before God, the Judge of all, go straight unto Him, with all thy ungodliness! Take heed thou destroy not thine own soul by pleading thy righteousness more or less: Go as altogether ungodly, guilty, lost, destroyed, deserving, and dropping into hell, and thou shalt then find favour in His sight, and know that He justifieth the ungodly. As such thou shalt be brought unto the blood of sprinkling, as an undone, helpless, damned sinner. Thus look unto Jesus! There is the Lamb of God, who taketh away thy sins! Plead



thou no works, no righteousness of thine own! No humility, no contrition, sincerity! In nowise! That were in very deed, to deny the Lord that bought thee. No; plead thou singly the blood of the covenant, the ransom paid for thy proud, stubborn, sinful soul."

This was the emphatic manner in which Wesley used to address his hearers, knowing as he did that there would always be some among them to whom it would be precisely adapted. By such an address the course of John Nelson's afterlife was determined; the string vibrated now which Whitefield had failed to touch; and when the sermon was ended, he said within himself, "This man can tell the secrets of my heart. He hath not left me there, for he hath shown the remedy, even the blood of Jesus." He did not, however, at once make his case known to the preacher, and solicit his particular attention: during all his inward conflicts, there was in his outward actions a coolness and steadiness of conduct, which is the proper virtue of an Englishman. His acquaintances, however, were apprehensive that he was going too far in religion, and would thus bring poverty and distress upon his family by becoming unfit for business; and they wished he had never heard Mr. Wesley, for they were afraid it would be his ruin. His reply was not likely to remove these apprehensions. "I told them," says he, "I had reason to bless God that ever he was born, for by hearing him I was made sensible that my business in this world is to get well out of it; and as for my trade, health, wisdom, and all things in this world, they are no blessings to me any farther than as so many instruments to help me, by the grace of God, to work out my salvation." Upon this his friends, with a feeling of indignation arising from the warmth of their good will, replied, "they were very sorry for him, and should be glad to knock Mr. Wesley's brains out, for he would be the ruin of many families if he were allowed to live and go on as he did." Poor Nelson at this time narrowly escaped being turned out of doors by the persons with whom he lodged, lest some mischief, they said, should come upon them with so much praying and fuss as he made about religion. But they were good simple people; and a doubt came upon them, that if John should be right and they wrong, it would be a sad thing to turn him out; and John had soon the satisfaction of taking them to hear Mr. Wesley. He risked his employment too by refusing to work at the Exchequer on a Sunday when his master's foreman told him that the King's business required haste, and that it was common to work on the Sunday for His Majesty when anything was upon the finish. But John stoutly averred, "that he would not work upon the Sabbath for any man in England, except it were to quench fire, or something that required the same immediate help."—"Religion," said the foreman, "has made you a rebel against the King."—"No, sir," he replied; "it has made me a better subject than ever I was. The greatest enemies the

King has, are the Sabbath-breakers, swearers, drunkards, and whore-mongers, for these pull down God's judgments both upon King and country." He was told that he should lose his employment if he would not obey his orders; his answer was, "he would rather want bread than wilfully offend God." The foreman swore that he would be as mad as Whitefield if he went on. "What hast thou done," said he, "that thou needest make so much ado about salvation? I always took thee to be as honest a man as any I have in the work, and could have trusted thee with five hundred pounds."—"So you might," answered Nelson, "and not have lost one penny by me."—"I have a worse opinion of thee now," said the foreman.—"Master," he replied, "I have the odds of you; for I have a much worse opinion of myself than you can have." But the end was that the work was not pursued on the Sunday, and that John Nelson rose in the good opinion of his employer for having shown a sense of his duty as a Christian.

He now fasted the whole of every Friday, giving away to the poor the food which he would otherwise have eaten. He spent his leisure hours in prayer, and in reading the Bible; and his desire for the salvation of souls was such, that he actually hired one of his fellow-workmen to go and hear Mr. Wesley preach. The experiment answered, for the workman afterwards told him it was the best thing both for him and his wife that ever man had done for them. When he dreamed of the devil now, it was no longer a dream of horrors; he was a match for him, and seeing him let loose among the people in the shape of a red bull, he took him by the horns and twisted him on his back, and set his right foot upon his neck. A letter came from his wife in the country, with tidings of the death of one darling child, and the desperate illness of another; he received it with a composure which made the bystanders accuse him of hardness of heart; but he was in a high state of exaltation: "his soul," he says, "seemed to breathe its life in God as naturally as his body breathed life in the common air." This was at the time when the Methodists separated from the Moravians first, and immediately afterwards from the Calvinists. Both Moravians and Calvinists fell upon John Nelson. The former assured him that Mr. Wesley, poor dear man, was wandering in the dark, a blind leader of the blind; that, indeed, he was only a John the Baptist, to go before and prepare the way for the brethren; the brethren in Fetter Lane were the men who were to lead people into true stillness; most of his followers had forsaken him, and were become happy sinners, and he must do the same, otherwise Mr. Wesley would still keep him under the law, and bring him into bondage. On the other hand, the Calvinists affirmed that Mr. Wesley denied the faith of the Gospel, which was predestination and election. He happened to reprove one of these comfortable believers for swearing, and the man replied that he was predestinated to it, and did

not trouble himself about it at all, for if he were one of the elect he should be saved, but if he were not, all he could do would not alter God's decree. Nelson blessed God that he had not heard such things in the time of his distress, for he thought they would in that case have been the destruction of his body and soul. He was now able to make his part good against such reasoners; and when they told him that their eyes were opened, that they saw now into the electing love of God, and that, do what they would, they could not finally fall, he said to them: "You have gone out of the highway of holiness, and have got into the devil's pincfold. You are not seeking to perfect holiness in the fear of God, but are resting in opinions that give you liberty to live after the flesh. Satan," he said, "had preached that doctrine to him before they did, and God had armed him both against him and them." Soon afterwards he had, for the first time, an opportunity of speaking to Mr. Wesley. They walked together some way; and he says it was a blessed conference to him. When they parted, Wesley took him by the hand, and looking him in the face, bade him take care that he did not quench the Spirit.

Dreams and impressions, according to his own account, rather than the desire of rejoining his family, induced him now to return to Birstall, his native place, where they resided, and where indeed he had always carefully provided for them, whether he was at home or abroad. Some little discomfort at first attended his return. John was perfectly satisfied that he had received the assurance, and knew his sins were forgiven. His wife and mother entreated him not to say this to any one, for no one would believe him. But he said he should not be ashamed to tell what God had done for his soul, if he could speak loud enough for all the men in the world to hear him at once. His mother said to him, "Your head is turned;" and he replied, "Yes, and my heart too, I thank the Lord." The wife besought him that he would either leave off abusing his neighbours, or go back to London; but he declared that it was his determination to reprove any one who sinned in his presence; she began to weep, and said he did not love her so well as he used to do, and that her happiness was over, if he believed her to be a child of the devil, and himself a child of God. But Nelson told her he prayed and believed God would make her a blessed companion for him in the way of heaven; and she, who was a good wife, and knew that she had a good husband, soon fell in with his wishes, listened to his teaching, and became as zealous in the cause as himself.

He now began to exhort his neighbours as well as to reprove them, and by defending his doctrines when they were disputed, was led unawares to quote texts of Scripture, expound, and enforce them, in a manner which at length differed from preaching only in the name. This he did in his own house at first, where he had the good fortune to convert most of his relations; and when his auditors became so numerous that

the house could not hold them, he then stood at the door and harangued there. Ingham was settled in this neighbourhood with a Moravian society, and he, at Peter Boehler's desire, gave John Nelson leave to exhort them: this permission was withdrawn when the ill temper which the division in London had excited, extended itself here also, and Ingham would then have silenced him; but John said he had not begun by the order of man, and would not leave off by it. Hitherto Nelson had not ventured upon preaching, for preaching it was now become, without strong inward conflicts of reluctance, arising from the natural sobriety of his character, and perhaps from a diffidence of himself: he says he would rather have been hanged on a tree than go to preach; and once, when a great congregation was gathered together begging him to preach, he acted the part of Jonah, and fled into the fields. But opposition stimulated him now; he "desired to die rather than live to see the children devoured by these boars out of the German wood." "God," he says, "opened his word more and more;" in other words, zeal and indignation made him eloquent. He now wrote to Mr. Wesley, telling him what he was doing, and requesting him, "as his father in the Gospel, to write and give him some instructions how to proceed in the work which God had begun by such an unpolished tool as himself." Wesley replied that he would see him in the ensuing week.<sup>1</sup> He came accordingly to Birstall, and found there a preacher and a large congregation raised up without his interference. Had he been still doubtful whether the admission of lay preachers should make a part of his plan, this must have decided him: "Therefore," in the words of his official biographers, "he now fully acquiesced in the order of God, and rejoiced that the thoughts of God were not as his confused thoughts."

This was Wesley's first expedition to the north of England. He proceeded to Newcastle, being induced to try that scene of action because

<sup>1</sup> Nelson says in his Journal, "He sat down by my fireside, in the very posture I had dreamed about four months before, and spoke the same words I dreamed he spoke." There is no reason either to credit this to the letter, or to discredit the general veracity of this remarkable man, because he is fond of relating his dreams. The universal attention which has been paid to dreams in all ages, proves that the superstition is natural; and I have heard too many well-attested facts (facts to which belief could not be refused upon any known laws of evidence) not to believe that impressions are sometimes made in this manner, and forewarnings communicated

which cannot be explained by material philosophy or mere metaphysics. I do not mean to apply this to such stories as are found in John Nelson's Journal, or in books of a similar kind; most of them are the effects of a distempered imagination. But the particular instance which has occasioned this note, may be explained by a state of mind which many persons will recognize in their own experience—a state when we seem to feel that the same thing which is then happening to us has happened to us formerly, though there be no remembrance of it other than this dim recognition.

of the success which he had found among the colliers in Kingswood. Upon entering the town at evening, and on foot, the profligacy of the populace surprised as well as shocked him. "So much drunkenness," he says, "cursing, and swearing (even from the mouths of little children), do I never remember to have seen and heard before in so small a compass of time. Surely this place is ripe for Him who came to call sinners to repentance." At seven on a Sunday morning he walked with his companion to Sandgate, the poorest and most contemptible part of the town, and there he began to sing the hundredth psalm. This soon brought a crowd about him, which continued to increase till he had done preaching. When he had finished, the people still stood staring at him with the most profound astonishment. Upon which he said, "If you desire to know who I am, my name is John Wesley. At five in the evening, with God's help, I design to preach here again." At that hour the hill upon which he intended to preach was covered from top to bottom: "I never," he says, "saw so large a number of people together, either in Moorfields or at Kennington Common. I knew it was not possible for one half to hear, although my voice was then strong and clear, and I stood so as to have them all in view as they were ranged on the side of the hill. The Word of God which I set before them was, *I will heal their backsliding; I will love them freely.* After preaching, the poor people were ready to tread me under foot, out of pure love and kindness." Wesley could not then remain with them, but his brother soon came and organized them; and in a few months he returned, and began to build a room for what he called the wild, staring, loving society. "I could not but observe," he says, "the different manner wherein God is pleased to work in different places. The grace of God flows here with a wider stream than it did at first either in Bristol or Kingswood; but it does not sink so deep as it did there. Few are thoroughly convinced of sin, and scarce any can witness that the Lamb of God has taken away their sins." But the usual symptoms were ere long produced. One woman had her sight and strength taken away at once; and at the same time, she said, the love of God so overflowed her soul that she could neither speak nor move. A man also lost his sight for a time, and subjects began to cry out, and sink down in the meeting. "And I could not but observe," says Wesley, "that here the very *best people*, so called, were as deeply convinced as open sinners. Several of these were now constrained to roar aloud for the disquietness of their hearts, and these generally not young (as in most other places), but either middle-aged, or well stricken in years. I never saw a work of God in any other place so evenly and gradually carried on. It continually rises step by step. Not so much seems to be done at any one time as hath frequently been at Bristol or London, but something at every time. It is the same with particular souls. I saw none in that triumph of faith which has

been so common in other places. But the believers go on calm and steady. Let God do as seemeth him good !”

Calm and steady, however, as Wesley conceived these believers to be, there soon occurred what he himself pronounced a genuine instance of enthusiasm. He had preached at Tanfield Leigh, a few miles from Newcastle, to a people whom he had left, in appearance, “very well satisfied with the preacher and themselves ;” the first part of this predicament might be as he desired, but the second was out of time before they had passed through the grievous process of conviction and regeneration. “So dead, senseless, unaffected a congregation,” said he, “I have scarce seen. Whether gospel or law, or English or Greek, seemed all one to them.” It was therefore the more grateful to him when he learnt that even there the seed which he had sown was not quite lost ; for, on the fourth morning after his preaching, a certain John Brown, who had been one of the insensible congregation, “was waked out of sleep by the voice that raiseth the dead ; and ever since,” says Wesley, “he has been full of love, and peace, and joy in the Holy Ghost.” He had judged too hastily of his patient, for only two days after his new birth, the said John Brown came riding through Newcastle, “hallooing and shouting, and driving all the people before him, telling them God had told him he should be a king, and should tread all his enemies under his feet.” It was a clear case that this man had been made crazy by his enthusiasm. Wesley took the right method of curing him ; he sent him home immediately to his work, and advised him to cry day and night to God that he might be lowly in heart, lest Satan should again get an advantage over him.

There was some difficulty in obtaining a place at Newcastle whereon to build his meeting-house. “We can get no ground,” he says, “for love or money. I like this well. It is a good sign. If the Devil can hinder us he shall.” The purchase<sup>1</sup> at length was made, and the foundation was laid of a meeting and orphan house upon a scale, for the completion of which it was computed that 700*l.* would be required. “Many,” says Wesley, “were positive it would never be finished at all, others that I should not live to see it covered. I was of another mind, nothing doubting, but as it was begun for God’s sake, he would provide what was needful for the finishing of it.” Contributions did not come in so fast as the work required, and the building would more than once

<sup>1</sup> In consequence of some demur in obtaining possession, Wesley wrote this characteristic note to the seller :—“Sir, I am surprised. You give it under your hand that you will put me in possession of a piece of ground, specified in an article between us, in fifteen days’ time. Three months are passed, and

that article is not fulfilled. And now, you say, you can’t conceive what I mean by troubling you. I mean to have that article fulfilled. I think my meaning is very plain.

“I am, Sir, your humble Servant,

“JOHN WESLEY.”

have been at a stop, if he had not possessed credit for being very rich. He had now meeting-houses in Bristol, London, Kingswood and Newcastle, and societies were being rapidly formed in other places by means of an itinerancy which was now become a regular system, and by the co-operation of lay preachers, who sprang up daily among his followers. At this time he judged it expedient to draw up a set of general rules, and this was done with the advice and assistance of his brother. The United Society, as they now denominated it, was defined to be "no other than a company of men having the form and seeking the power of godliness; united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." The class rules were then laid down, as a means for more easily discerning whether the members were indeed thus employed. The only condition previously required of those who applied for admission was "a desire to flee from the wrath to come, and be saved from their sins." But it was expected that all who continued in the society should "continue to evidence their desire of salvation; first, by doing no harm, by avoiding evil in every kind, especially that which is most generally practised; such as, taking the name of God in vain; profaning the Sabbath, either by doing ordinary work thereon, or by buying and selling; drunkenness; buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; using many words in buying or selling; buying or selling uncustomed goods; giving or taking things on usury; uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers; doing to others as we would not they should do unto us; and doing what we know is not for the glory of God, as the putting on of gold or costly apparel; the taking such diversions as cannot be used in the name of the Lord Jesus; the singing those songs or reading those books that do not tend to the knowledge or love of God; softness and needless self-indulgence; laying up treasure on earth; borrowing without a probability of paying, or taking up goods without a probability of paying for them. These were the inhibitions which the members of the society were expected to observe."

They were expected to evidence their desire of salvation, "secondly, by doing good, by being in every kind merciful after their power, as they had opportunity; doing good of every possible sort, and as far as possible to all men, to their bodies, of the ability that God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison; to their souls, by instructing, reproofing, or exhorting all they had any intercourse with; trampling under foot that enthusiastic doctrine of devils, that we are not to do good unless

our hearts be free to it; by doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more, because the world will love its own and them only; by all possible diligence and frugality that the Gospel might not be blamed; by running with patience the race that was set before them, *denying themselves and taking up their cross daily*; submitting to bear the reproach of Christ,—to be as the filth and offscouring of the world, and looking that men should *say all manner of evil of them falsely for the Lord's sake*. They were expected, also, to attend on all the ordinances of God, such as public worship, the ministry of the Word, either read or expounded; the Lord's Supper; family and private prayer; searching the Scriptures, and fasting or abstinence.”—“These,” said the two brothers, “are the general rules of our societies; all of which we are taught of God to observe, even in His written Word, the only rule, and the sufficient rule, both of our faith and practice. And all these we know His Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they must give an account. We will admonish him of the error of his ways: we will bear with him for a season. But then, if he repent not, he hath no more place among us. We have delivered our own souls.”

---

## CHAPTER XIII.

### DEATH OF MRS. WESLEY.—WESLEY'S SISTERS.—WESLEY AT EPWORTH.

METHODISM had now taken root in the land. Meeting-houses had been erected in various parts of the kingdom, and settled, not upon trustees, (which would have destroyed the unity of Wesley's scheme, by making the preachers dependent upon the people, as among the Dissenters), but upon himself, the acknowledged head and sole director of the society which he had raised and organized.<sup>1</sup> Funds were provided by a financial regulation so well devised, that the revenues would increase in exact proportion to the increase of the members. Assistant preachers<sup>2</sup> were

<sup>1</sup> For a fuller account of the organization of the society, see Chap. xxi.—[ED.]

<sup>2</sup> Mr. Watson insists that it was owing to the absence of a “holy and evangelical ministry” from the Church of England, and the existence of gross scandals among

her clergy, that this step was necessitated. He adds, that after Mr. Wesley's death it was out of the power of the Wesleyan Conference to prevent its ministers from administering the sacrament of the Lord's Supper also, a thing never contemplated by Wesley himself.—[ED.]



ready, in any number that might be required, whose zeal and activity compensated, in no slight degree, for their want of learning; and whose inferiority of rank and education disposed them to look up to Mr. Wesley with deference as well as respect, and fitted them for the privations which they were to endure, and the company with which they were to associate. A system of minute inspection had been established, which was at once so contrived as to gratify every individual, by giving him a sense of his own importance, and to give the preacher the most perfect knowledge of those who were under his charge.<sup>1</sup> No confession of faith was required from any person who desired to become a member: in this Wesley displayed that consummate prudence which distinguished him whenever he was not led astray by some darling opinion. The door was thus left open to the orthodox of all descriptions, Churchmen<sup>2</sup> or Dissenters, Baptists or Pædobaptists, Presbyterians or Independents, Calvinists or Arminians; no profession, no sacrifice of any kind was exacted. The person who joined the new society was not expected to separate himself from the community to which he previously belonged. He was only called upon to renounce his vices, and follies which are near akin to them. Like the Freemason, he acquired by his initiation new connections and imaginary consequence; but, unlike the Freemason, he derived a real and direct benefit from the change<sup>3</sup> which in most instances was operated in the habits and moral nature of the proselytes.

To this stage Methodism had advanced when Wesley lost his mother, in a good old age, ready and willing to depart. Arriving in London from one of his circuits, he found her "on the borders of eternity; but

<sup>1</sup> "Mr. Southey, like some others, judging from the strong expressions of the Band Rules, has mistaken their object. It was never intended that the temptations and evil thoughts of the mind should be mentioned in particularity and detail. This was never enjoined, never practised."—Watson, p. 201.—[Ed.]

<sup>2</sup> Mr. Southey might have added, that as long as John Wesley lived, the members of his congregations were encouraged, if not positively enjoined, to attend the public worship of the Church. After his death the case became very different.—[Ed.]

<sup>3</sup> "Mr. Southey thus admits everything necessary to his own refutation. This is the change expressed in the theological term *conversion*, and, in the Scriptures, by the phrase 'being born again.' A conviction of the necessity of such a conversion in order to salvation is the

source of those penitential and anxious feelings which characterize the commencement of a religious course. The sense of danger whilst this change remains unaccomplished, and the hope of pardon and renewal, call forth, in all sincere persons, strong desires and earnest prayers: here then commences that new religious habit which never fails to excite the ridicule of the world. Such persons from that moment become, in Mr. Southey's estimation, 'enthusiasts and fanatics;' language certainly of a very singular kind to be used by a writer who acknowledges that a moral change was actually wrought in them, and that it was 'a direct and real benefit.' As he admits also that such a change was produced, it follows, that a new order of feelings must, in the nature of the case, be created."—Watson.—[Ed.]

she had no doubt or fear, nor any desire but, as soon as God should call, to depart and to be with Christ." On the third day after his arrival, he perceived that her change was near. "I sat down," he says, "on the bedside. She was in her last conflict, unable to speak, but, I believe, quite sensible. Her look was calm and serene, and her eyes fixed upward, while we commended her soul to God. From three to four the silver cord was loosing, and the wheel breaking at the cistern; and then, without any struggle, or sigh, or groan, the soul was set at liberty. We stood round the bed, and fulfilled her last request, uttered a little before she lost her speech: 'Children, as soon as I am released, sing a psalm of praise to God.'" He performed the funeral service himself, and thus feelingly describes it: "Almost an innumerable company of people being gathered together, about five in the afternoon I committed to the earth the body of my mother to sleep with her fathers. The portion of Scripture from which I afterwards spoke was, *I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and the dead were judged out of those things which were written in the books, according to their works.* It was one of the most solemn assemblies I ever saw, or expect to see, on this side eternity."<sup>1</sup>

<sup>1</sup> The epitaph which her sons placed upon her tombstone is remarkable. Instead of noticing the virtues of so extraordinary and exemplary a woman, they chose to record what they were pleased to call her conversion, and to represent her as if she had lived in ignorance of real Christianity during the life of her excellent husband. This is the inscription:—

"Here lies the body of Mrs. Susannah Wesley, the youngest and last surviving daughter of Dr. Samuel Annesley.

"In sure and steadfast hope to rise,  
And claim her mansion in the skies,  
A Christian here her flesh laid down,  
The cross exchanging for a crown.

"True daughter of affliction she,  
Inured to pain and misery,  
Mourn'd a long night of griefs and fears,  
A legal night of seventy years.

"The Father then reveal'd his Son,  
Him in the broken bread made known;  
She knew and felt her sins forgiven,  
And found the earnest of her heaven.

"Meet for the fellowship above,  
She heard the call 'Arise, my Love!'  
I come, her dying looks replied,  
And lamblike as her Lord she died."

The third stanza alludes to her persuasion that she had received an assurance of the forgiveness of her sins at the moment when her son-in-law Hall was administering the sacrament of the Lord's Supper to her.

Mrs. Wesley had had her share of sorrow. During her husband's life she had struggled with narrow circumstances, and at his death she was left dependent upon her children. Of nineteen children she had wept over the early graves of far the greater number : she had survived her son Samuel, and she had the keener anguish of seeing two of her daughters unhappy, and perhaps of foreseeing the unhappiness of the third ; an unhappiness the more to be deplored, because it was not altogether undeserved.

Among Wesley's pupils at Lincoln College was a young man, by name Hall, of good person, considerable talents, and manners which were in a high degree prepossessing to those who did not see beneath the surface of such things. Wesley was much attached to him ; he thought him humble and teachable, and in all manner of conversation holy and unblamable. There were, indeed, parts of his conduct which might have led a wary man to suspect either his sanity or his sincerity ; but the tutor was too sincere himself, and too enthusiastic, to entertain the suspicion which some of his extravagances might justly have excited. He considered them as "starts of thought which were not of God, though they at first appeared to be ;" and was satisfied, because the young man "was easily convinced, and his imaginations died away." Samuel formed a truer judgment. "I never liked the man," says he, "from the first time I saw him. His smoothness never suited my roughness. He appeared always to dread me as a wit and a jester : this with me is a sure sign of guilt and hypocrisy. He never could meet my eye in full light. Conscious that there was something foul at bottom, he was afraid I should see it, if I looked keenly into his eye." John, however, took him to his bosom. He became a visitor at Epworth, won the affections of the younger sister Kezia, obtained her promise to marry him, fixed the day, and then, and not till then, communicated the matter to her brother and her parents, affirming vehemently that "the thing was of God ; that he was certain it was God's will ; God had revealed to him that he must marry, and that Kezia was the very person." Enthusiastic as Wesley himself was, the declaration startled him, and the more so, because nothing could be more opposite to some of Hall's former extravagances. Writing to him many years afterwards, when he had thrown off all restraints of outward decency, he says, "Hence I date your fall. Here were several faults in one. You leaned altogether to your own understanding, not consulting either me, who was then the guide of your soul, or the parents of your intended wife, till you had settled the whole affair. And while you followed the voice of Nature, you said it was the voice of God."

In spite, however, of the ominous fanaticism or impudent hypocrisy which Mr. Hall had manifested, neither Wesley nor the parents attempted to oppose the match : it was an advantageous one, and the-

girl's affections were too deeply engaged. But to the utter astonishment of all parties, in the course of a few days, Mr. Hall changed his mind, and pretending, with blasphemous effrontery, that the Almighty had changed His, declared that a second revelation had countermanded the first, and instructed him to marry not her, but her sister Martha. The family, and especially the brothers, opposed this infamous proposal with proper indignation; and Charles addressed a poem<sup>1</sup> to the new object of

<sup>1</sup> "TO MISS MARTHA WESLEY.

"When want, and pain, and death besiege our gate,  
And every solemn moment teems with fate,  
While clouds and darkness fill the space between,  
Perplex th' event, and shade the folded scene,  
In humble silence wait th' unuttered voice,  
Suspend thy will, and check thy forward choice;  
Yet, wisely fearful, for th' event prepare,  
And learn the dictates of a brother's care.  
How fierce thy conflict, how severe thy flight!  
When hell assails the foremost sons of light!  
When he, who long in virtue's paths had trod,  
Deaf to the voice of conscience and of God,  
Drops the fair mask, proves traitor to his vow,  
And thou the temptress, and the tempted thou!  
Prepare thee then to meet th' infernal war,  
And dare beyond what woman knows to dare;  
Guard each avenue to thy flutt'ring heart,  
And act the sister's and the Christian's part.  
Heaven is the guard of virtue; scorn to yield,  
When screen'd by Heav'n's impenetrable shield:  
Secure in this, defy th' impending storm,  
Though Satan tempt thee in an angel's form.  
And, oh! I see the fiery trial near:  
I see the saint, in all his forms appear!  
By nature, by religion taught to please,  
With conquest flush'd, and obstinate to press,  
He lists his virtues in the cause of hell,  
Heav'n with celestial arms, presumes t' assail,  
To veil, with semblance fair, the fiend within,  
And make his God subservient to his sin!  
Trembling I hear his horrid vows renewed,  
I see him come, by Delia's groans pursued;  
Poor injur'd Delia! all her groans are vain!  
Or he denies, or list'ning, mocks her pain,  
What tho' her eyes with ceaseless tears o'erflow,  
Her bosom heave with agonizing woe!  
What tho' the horror of his falsehood near,  
Tear up her faith, and plunge her in despair!  
Yet, can he think (so blind to Heaven's decree,  
And the sure fate of cursed apostacy),  
Soon as he tells the secret of his breast,  
And puts the angel off, and stands confess'd;  
When love, and grief, and shame, and anguish meet,  
To make his crimes and Delia's wrongs complete,

his choice, which must have stung her like a scorpion whenever the recollection of its just severity recurred to her in afterlife. But these remonstrances were of no avail, for Hall had won her affections also. "This last error," says Wesley, "was far worse than the first. But you were now quite above conviction. So, in spite of her poor astonished parent, of her brothers, of all your vows and promises, you jilted the younger and married the elder sister. The other, who had honoured you as an angel from heaven, and still loved you much too well (for you had stolen her heart from the God of her youth), refused to be comforted: she fell into a lingering illness, which terminated in her death. And doth not her blood still cry unto God from the earth? Surely it is upon your head."

Mr. Wesley died before the marriage: it is not to be believed that, under such circumstances, he would ever have consented to it; and it is possible that his strong and solemn prohibition might have deterred his daughter from so criminal an union. Samuel observed bitterly of this fatal connection: "I am sure I may well say of that marriage, it will not, cannot come to good." And he proposed that Kezia should live with him, in the hope that it might save her from "discontent perhaps, or from a worse passion." But, like most of her family, this injured girl possessed a lofty spirit. She subdued her resentment, and submitted with so much apparent resignation to the wrong which she had received, that she accompanied the foul hypocrite and his wife to his curacy. But it consumed her by the slow operation of a settled grief. Charles

---

That then the injur'd maid will cease to grieve,  
Behold him in a sister's arms—and live?  
Mistaken wretch! by thy unkindness hurl'd  
From ease, from love, from thee, and from the world,  
Soon must she land on that immortal shore  
Where falsehood never can torment her more;  
There all her suff'rings, all her sorrows cease,  
Nor saints turn devils there to vex her peace.  
Yet hope not then, all specious as thou art,  
To taint, with impious vows, her sister's heart;  
With proffer'd worlds her honest soul to move,  
Or tempt her virtue to incestuous love.  
No! wert thou as thou wast! did Heav'n's first rays  
Beam on thy soul, and all the Godhead blaze!  
Sooner shall sweet oblivion set us free  
From friendship, love, thy perfidy, and thee:  
Sooner shall light in league with darkness join,  
Virtue and vice, and heav'n and hell combine,  
Than her pure soul consent to mix with thine; }  
To share thy sin, adopt thy perjury,  
And damn herself to be reveng'd on thee;  
To load her conscience with a sister's blood,  
The guilt of incest, and the curse of God!"

thus describes her slow and welcome release in a letter to John: "Yesterday morning sister Kezzy died in the Lord Jesus. He finished his work, and cut it short in mercy. Full of thankfulness, resignation, and love, without pain or trouble, she commended her spirit into the hands of Jesus, and fell asleep."

Till this time John Wesley believed that Mr. Hall was, "without all question, filled with faith and the love of God, so that in all England," he said, "he knew not his fellow." He thought him a pattern of lowliness, meekness, seriousness, and continual advertence to the presence of God, and, above all, of self-denial in every kind, and of suffering all things with joyfulness. "But now," he says, "there was a worm at the root of the gourd." For about two years after his marriage there was no apparent change in his conduct; his wife then began to receive her proper punishment from the caprice and asperity of his temper. After a while he seemed to recover his self-command, but soon again he betrayed a hasty and contemptuous disposition; from having been the humble and devoted disciple of the Wesleys, he contracted gradually a dislike towards them, and at length broke off all intercourse with them, public or private, because they would not, in conformity to his advice, renounce their connection with the Church of England. He had now his own followers, whom he taught first to disregard the ordinances of religion, then to despise them, and speak of them with contempt. He began to teach that there was "no resurrection of the body, no general judgment, no hell, no worm that never dieth, no fire that never shall be quenched." His conduct was now conformable to his principles, if indeed the principles had not grown out of a determined propensity for vice and profligacy. Wesley addressed an expostulatory letter to him, in which he recapitulated, step by step, his progress in degradation. After stating to him certain facts which proved the licentiousness of his life, he concluded thus: "And now you know not that you have done anything amiss! You can eat, and drink, and be merry! You are every day engaged with variety of company, and frequent the coffee-houses! Alas, my brother, what is this! How are you above measure hardened by the deceitfulness of sin! Do you remember the story of Santon Barsisa? I pray God your last end may not be like his! Oh, how have you grieved the Spirit of God! Return to Him with weeping, fasting, and mourning! You are in the very belly of hell; only the pit hath not yet shut its mouth upon you. Arise, thou sleeper, and call upon thy God! Perhaps He may yet be found. Because He yet bears with me, I cannot despair for you. But you have not a moment to lose. May God this instant strike you to the heart, that you may feel His wrath abiding on you, and have no rest in your bones by reason of your sin, till all your iniquities are done away."

Soon after he had written this letter, which was done more for the

purpose of delivering his own soul, as he says, than with any reasonable hope of impressing a man so far gone in depravity, Wesley, in the course of his travelling, came to Mr. Hall's house, at Salisbury, and was let in, though orders had been given that he should not be admitted. Hall left the room as soon as he entered, sent a message to him that he should quit the house, and presently turned his wife out of doors also. Having now thrown off all restraint and all regard to decency, he publicly and privately recommended polygamy as conformable to nature, preached in its defence, and practised as he preached. Soon he laid aside all pretensions to religion, professed himself an infidel, and led for many years the life of an adventurer and a profligate, at home and abroad; acting sometimes as a physician, sometimes as a priest, and assuming any character according to the humour or the convenience of the day. Wesley thought that this unhappy man would never have thus wholly abandoned himself to these flagitious propensities if the Moravians had not withdrawn him from his influence, and therefore he judged them to be accountable for his perdition. He seems to have felt no misgiving that he might himself have been the cause; that Hall might have continued to walk uprightly if he had kept the common path; and that nothing could be more dangerous to a vain and headstrong man of a heated fancy than the notion that he had attained to Christian perfection, and felt in himself the manifestations of the Spirit. Weary of this life at last, after many years, and awakened to a sense of its guilt as well as its vanity, he returned to England in his old age, resumed his clerical functions, and appears to have been received by his wife. Wesley was satisfied that his contrition was real, and hastened to visit him upon his death-bed; but it was too late. "I came," he says, "just time enough not to see, but to bury poor Mr. Hall, my brother-in-law, who died, I trust, in peace, for God had given him deep repentance. Such another monument of Divine mercy, considering how low he had fallen, and from what height of holiness, I have not seen, no, not in seventy years! I had designed to visit him in the morning; but he did not stay for my coming. It is enough if, after all his wanderings, we meet again in Abraham's bosom." Mrs. Hall bore her fate with resignation, and with an inward consciousness that her punishment was not heavier than her fault: that fault excepted, the course of her life was exemplary, and she lived to be the last survivor of a family whose years were protracted far beyond the ordinary age of man.

Mehetabel, her sister, had a life of more unmingled affliction. In the spring freshness of youth and hope, her affections were engaged by one who, in point of abilities and situation, might have been a suitable husband; some circumstances, however, occasioned a disagreement with her father, the match was broken off, and Hetty committed a fatal error, which many women have committed in their just but blind resentment

—she married the first person who offered. This was a man in no desirable rank of life, of coarse mind and manners, inferior to herself in education and in intellect, and every way unworthy of a woman whose equal in all things it would have been difficult to find. For her person was more than commonly pleasing, her disposition gentle and affectionate, her principles those which arm the heart either for prosperous or adverse fortune, her talents remarkable, and her attainments beyond what are ordinarily permitted to women, even those who are the most highly educated. Duty in her had produced so much affection towards the miserable creature whom she had made her husband, that the brutal profligacy of his conduct almost broke her heart. Under such feelings, and at a time when she believed and hoped that she should soon be at peace in the grave, she composed this epitaph for herself:—

“Destined while living to sustain  
An equal share of grief and pain,  
All various ills of human race  
Within this breast had once a place.  
Without complaint she learn'd to bear  
A living death, a long despair;  
Till hard oppressed by adverse fate,  
O'ercharged, she sank beneath the weight,  
And to this peaceful tomb retired,  
So much esteem'd, so long desired.  
The painful mortal conflict's o'er;  
A broken heart can bleed no more.”

From that illness, however, she recovered, so far as to linger on for many years, living to find in religion the consolation which she needed, and which nothing else can bestow. The state of her mind is beautifully expressed in the first letter which she ever addressed to John upon the subject. “Some years ago,” she says, “I told my brother Charles I could not be of his way of thinking then, but that if ever I was, I would as freely own it. After I was convinced of sin, and of your opinion, as far as I had examined your principles, I still forbore declaring my sentiments so openly as I had inclination to do, fearing I should relapse into my former state. When I was delivered from this fear, and had a blessed hope that He who had begun would finish His work, I never confessed, so fully as I ought, how entirely I was of your mind; because I was taxed with insincerity and hypocrisy whenever I opened my mouth in favour of religion, or owned how great things God had done for me. This discouraged me utterly, and prevented me from making my change as public as my folly and vanity had formerly been. But now my health is gone, I cannot be easy without declaring that I have long desired to know but one thing, that is Jesus Christ, and Him crucified; and this desire prevails above all others. And though I am cut off from all human help or ministry, I am not without assistance; though I have



no spiritual friend, nor ever had one yet, except perhaps once in a year or two, when I have seen one of my brothers, or some other religious person, by stealth, yet (no thanks to me) I am enabled to seek Him still, and to be satisfied with nothing less than God, in whose presence I affirm this truth. I dare not desire health, only patience, resignation, and the spirit of a healthful mind. I have been so long weak, that I know not how long my trial may last; but I have a firm persuasion, and blessed hope (though no full assurance), that, in the country I am going to, I shall not sing 'Hallelujah,' and 'holy, holy, holy,' without company, as I have done in this. Dear brother, I am unused to speak or write on these things: I only speak my plain thoughts as they occur. Adieu! If you have time from better business to send a line to Stanmore, so great a comfort would be as welcome as it is wanted."

She lived eight years after this letter was written, bearing her sufferings with patience and pious hope. Charles was with her in her last illness. He says in his journal, "Prayed by my sister Wright, a gracious, tender, trembling soul; a bruised reed, which the Lord will not break." "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." From these words he preached her funeral sermon, with a feeling which brought him into "sweet fellowship with the departed;" and he says, that all who were present seemed to partake both of his sorrow and his joy.

Another of the sisters married a clergyman by name Whitelamb, who had been John's pupil at Oxford, was beholden to the family<sup>1</sup> during his stay at college, and obtained the living of Wroote<sup>2</sup> after his father-in-law's death. John, in the beginning of his regular itinerancy, on his way back from Newcastle, after his first appearance in that town, came to Epworth. Many years had elapsed since he had been in his native place, and not knowing whether there were any persons left in it who would not be ashamed of his acquaintance, he went to an inn, where, however, he was soon found out by an old servant of his father's. The next day being Sunday, he called upon the curate, Mr. Romley, and offered to assist him either by preaching or reading prayers; but his assistance was refused, and the use of the pulpit was denied him. A rumour, however, prevailed, that he was to preach in the afternoon; the church was filled in consequence, and a sermon was delivered upon the evils of enthusiasm, to which Wesley listened with his characteristic composure.

<sup>1</sup> Writing to his brother Samuel in 1732, Wesley says, "John Whitelamb wants a gown much: I am not rich enough to buy him one at present. If you are willing my twenty shillings (that were) should go towards that, I

will add ten to them, and let it lie till I have tried my utmost with my friends to make up the price of a new one."

<sup>2</sup> A small parish in Lincolnshire, near Epworth, in the patronage of the Lord Chancellor.—[Ed.]

But when the sermon was over, his companion gave notice, as the people were coming out, that Mr. Wesley, not being permitted to preach in the church, would preach in the churchyard at six o'clock. "Accordingly," says he, "at six I came, and found such a congregation as I believe Epworth never saw before. I stood near the east end of the church, upon my father's tombstone, and cried, 'The kingdom of heaven is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.'"

Wesley has been accused harshly and hastily of want of feeling because he preached upon his father's grave. But it was from feeling, as much as enthusiasm, that he acted, knowing that he should derive a deeper passion from the ground upon which he stood; like the Greek tragedian, who, when he performed *Electra*, brought into the theatre the urn containing the ashes of his own child. Nor was there any danger that the act should be misconstrued by those who heard him: mad they might think him, but they knew his domestic character, and were assured that he had not stood with a holier or more reverential feeling beside that grave when his father's body was consigned to it, earth to earth. Seven successive evenings he preached upon that tombstone, and in no place did he ever preach with greater effect.<sup>1</sup> "Lamentations," he says, "and great groanings were heard, God bowing their hearts so, and on every side, as, with one accord, they lifted up their voices and wept aloud; several dropped down as dead; and, among the rest, such a cry was heard of sinners groaning for the righteousness of faith as almost drowned my voice. But many of these soon lifted up their heads with joy, and broke out into thanksgiving, being assured they now had the desire of their soul, the forgiveness of their sins." Whitelamb was one of his auditors, and wrote to him afterwards in terms which, while they show a just sense of the rash doctrine that he preached, and the extravagance that he encouraged, show also the powerful ascendancy which Wesley had obtained over him by his talents and his virtues. "Dear brother," he says, "I saw you at Epworth on Tuesday evening. Fain would I have spoken to you, but that I am quite at a loss how to address or behave. Your way of thinking is so extraordinary, that your presence creates an awe, as if you were an inhabitant of another world. God grant you and your followers may always have entire liberty of conscience: will you not allow others the same? Indeed I cannot think as you do, any more than I can help honouring and loving you. Dear sir,

<sup>1</sup> Mr. Watson (p. 37) complains of Mr. Southey's statement, as if he had charged Wesley with preaching on his father's tomb in order to produce effect. If such had been his only purpose, he might fairly have been accused of "want

of feeling" and of "pulpit finesse;" but it does not appear that he could have chosen a situation better suited to rivet the attention of his hearers, more particularly since he found himself excluded from his father's pulpit.—[ED.]

will you credit me? I retain the highest veneration and affection for you. The sight of you moves me strangely. I feel, in a higher degree, all that tenderness and yearning of bowels with which I am affected toward every branch of Mr. Wesley's family. I cannot refrain from tears when I reflect this is the man who at Oxford was more than a father to me! this is he whom I have there heard expound or dispute publicly, and preach at St. Mary's with such applause! and, oh that I should ever add, whom I have lately heard preach at Epworth! Dear sir, is it in my power to serve or oblige you in any way? Glad I should be that you would make use of me. God open all our eyes, and lead us into truth, whatever it be."

Wesley has said that Whitelamb did not at this time believe in Christianity, nor for many years afterwards. If it were so, the error was not improbably occasioned by a strong perception of the excesses into which the Methodists had been betrayed: just as monkery and the Romish fables produce irreligion in Catholic countries. But it is most likely a hasty or a loose expression, for Whitelamb was a man of excellent character: no tendency to unbelief appears in such of his letters as have been published: and the contrary inference may be drawn from what he says to Charles: "I cannot but look upon your doctrines as of ill consequence;—consequence, I say; for, take them nakedly in themselves, and nothing seems more innocent; nay, good and holy. Suppose we grant that in you and the rest of the leaders, who are men of sense and discernment, what is called the seal and testimony of the Spirit is something real, yet I have great reason to think that, in the generality of your followers, it is merely the effect of a heated fancy." This is judicious language, and certainly bears no mark of irreligion. He offered his pulpit to Wesley, and incurred much censure for so doing from those who neither considered the relation in which he stood to him, nor did justice to his principles and feelings.

Some remarkable circumstances attended Wesley's preaching in these parts. Some of his opponents, in the excess of their zeal against enthusiasm, took up a whole waggon-load of Methodists, and carried them before a justice. When they were asked what these persons had done, there was an awkward silence; at last one of the accusers said, "Why, they pretended to be better than other people; and, besides, they prayed from morning till night." The magistrate asked if they had done nothing else. "Yes, sir," said an old man, "an't please your worship, they have converted my wife. Till she went among them she had such a tongue! and now she is as quiet as a lamb!"—"Carry them back, carry them back," said the magistrate, "and let them convert all the scolds in the town." Among the hearers in the churchyard was a gentleman remarkable for professing that he was of no religion: for more than thirty years he had not attended at public worship of any kind; and, perhaps, if

Wesley had preached from the pulpit instead of the tombstone, he might not have been induced to gratify his curiosity by hearing him. But when the sermon was ended, Wesley perceived that it had reached him, and that he stood like a statue; so he asked him abruptly, "Sir, are you a sinner?"—"Sinner enough," was the reply, which was uttered in a deep and broken voice; and he continued staring upwards, till his wife and servants, who were all in tears, put him into his chaise, and took him home. Ten years afterwards, Wesley says in his journal, "I called on the gentleman who told me he was 'sinner enough,' when I first preached at Epworth on my father's tomb, and was agreeably surprised to find him strong in faith, though exceeding weak in body. For some years, he told me, he had been rejoicing in God without either doubt or fear, and was now waiting for the welcome hour when he should depart and be with Christ."

There were, indeed, few places where his preaching was attended with greater or more permanent effect than at Epworth, upon this first visit. "Oh," he exclaims, "let none think his labour of love is lost because the fruit does not immediately appear! Near forty years did my father labour here, but he saw little fruit of all his labour. I took some pains among this people, too; and my strength also seemed spent in vain. But now the fruit appeared. There were scarce any in the town on whom either my father or I had taken any pains formerly, but the seed so long sown now sprang up, bringing forth repentance and remission of sins." The intemperate and indecent conduct of the curate must undoubtedly have provoked a feeling in favour of Wesley; for this person, who was under the greatest obligations to the Wesley family, behaved toward him with the most offensive brutality. In a state of beastly intoxication himself, he set upon him with abuse and violence in the presence of a thousand people; and when some persons who had come from the neighbouring towns to attend upon the new preacher, by his direction, waited upon Mr. Romley to inform him that they meant to communicate on the following Sunday, he said to them in reply, "Tell Mr. Wesley I shall not give *him* the sacrament, for he is not *fit*." This insult called forth from Wesley a strong expression of feeling in his journal: "How wise a God," says he, "is our God! There could not have been so *fit* a place under Heaven where *this* should befall me: first, as my father's house, the place of my nativity, and the very place where, according to the strictest sect of our religion, I had so long lived a Pharisee. It was also *fit*, in the highest degree, that he who repelled me from that very table, where I had myself so often distributed the bread of life, should be one who owed his all in this world to the tender love which *my* father had shown to *his*, as well as personally to himself."

## CHAPTER XIV.

### OUTCRY AGAINST METHODISM.—VIOLENCE OF MOBS, AND MISCONDUCT OF MAGISTRATES.

METHODISM had now assumed some form and consistence. Meeting-houses had been built, societies formed and disciplined, funds raised, rules enacted, lay preachers admitted, and a regular system of itinerancy begun. Its furious symptoms had subsided, the affection had reached a calmer stage of its course, and there were no longer any of those outrageous exhibitions which excited scandal and compassion, as well as astonishment. But Wesley continued, with his constitutional fervour, to preach the doctrines of instantaneous regeneration, assurance,<sup>1</sup> and sinless perfection. These doctrines gave just offence, and became still more offensive when they were promulgated by unlettered men, with all the vehemence and self-sufficiency of fancied inspiration. Wesley himself added to the offence by the loftiness of his pretensions. In the preface to his third journal he says, "It is not the work of man which hath lately appeared; all who calmly observe it must say, 'This is the Lord's doing, and it is marvellous in our eyes.' The manner wherein God hath wrought is as strange as the work itself." These extraordinary circumstances seem to have been designed by God for the farther manifestation of His work, to cause His power to be known, and to awaken the attention of a drowsy world." He related cures wrought by his faith and his prayers, which he considered, and represented, as positively miraculous. By thinking strongly on a text of Scripture which promised that these signs should follow those that believe, and by calling on Christ to increase his faith and confirm the word of his grace, he shook off instantaneously, he says, a fever which had hung upon him for some days, and was in a moment freed from all pain, and restored to his former strength. He visited a believer at night who was not expected to live till the morning: the man was speechless and senseless, and his pulse gone. "A few of us," says Wesley, "immediately joined in prayers. I relate the naked fact. Before we had done, his senses and his speech returned. Now, he that will account for this by natural causes has my free leave. But I choose to

<sup>1</sup> See note on Chap. vii. above, p. 153.—[ED.]

<sup>2</sup> Mr. Watson complains that Mr. Southey appears to attribute, by inference at least, these and other like results to human causes, to the exclusion of Divine co-operation; but it does not appear to the dispassionate reader that

there is here any disposition to set aside "the agency of Providence," except in cases where the results would not appear to be in harmony with the order and designs of God—see, for instance, those mentioned a few lines lower down.—[ED.]

say, this is the power of God." So, too, when his own teeth ached, he prayed, and the pain left him. And this faith was so strong, that it sufficed sometimes to cure not only himself, but his horse also. "My horse," he says, "was so exceedingly lame, that I was afraid I must have lain by. We could not discern what it was that was amiss, and yet he could scarce set his foot to the ground. By riding thus seven miles I was thoroughly tired, and my head ached more than it had done for some months. What I here aver is the naked fact: let every man account for it as he sees good. I then thought, 'Cannot God heal either man or beast, by any means, or without any?' Immediately my weariness and headache ceased, and my horse's lameness in the same instant. Nor did he halt any more either that day or the next. A very odd accident this also."

Even those persons who might have judged favourably of Wesley's intentions, could not but consider representations like these as discreditable to his judgment. But those who were less charitable impeached his veracity, and loudly accused him of hypocrisy and imposture.<sup>1</sup> The strangest suspicions and calumnies were circulated; and men will believe any calumnies, however preposterously absurd, against those of whom they are disposed to think ill. He had hanged himself, and been cut down just in time;—he had been fined for selling gin;—he was not the real John Wesley, for everybody knew that Mr. Wesley was dead. Some said he was a Quaker, others an Anabaptist: a more sapient censor pronounced him a Presbyterian-Papist. It was commonly reported that he was a Papist, if not a Jesuit; that he kept Popish priests in his house;—nay, it was beyond dispute that he received large remittances from Spain, in order to make a party among the poor, and when the Spaniards landed, he was to join them with 20,000 men. Sometimes it was reported that he was in prison upon a charge of high treason; and there were people who confidently affirmed that they had seen him with the Pretender in France. Reports to this effect were so prevalent, that when, in the beginning of the year 1744, a proclamation was issued requiring all Papists to leave London, he thought it prudent to remain a week there, that he might cut off all occasion of reproach; and this did not prevent the Surrey magistrates from summoning him, and making him take the oath of allegiance, and sign the declaration against Popery. Wesley was indifferent to all other accusations, but the charge of disaffection, in such times, might have drawn on serious inconveniences; and he drew up a loyal address to the King, in the name of "The Societies in derision called Methodists." They thought it incumbent upon them to offer this address, the paper said, if they must stand as a distinct

<sup>1</sup> These extravagances are not defended by Mr. Watson.—[ED.]

body from their brethren ; but they protested that they were a part, however mean, of the Protestant Church established in these kingdoms ;<sup>1</sup> and that it was their principle to revere the higher powers as of God, and to be subject for conscience' sake. The address, however, was not presented, probably because of an objection which Charles started, of its seeming to allow that they were a body distinct from the National Church, whereas they were only a sound part of that Church. Charles himself was more seriously incommoded by the imputation of disloyalty than his brother. When he was itinerating in Yorkshire, an accusation was laid against him of having spoken treasonable words, and witnesses were summoned before the magistrates at Wakefield to depose against him. Fortunately for him, he learnt this in time to present himself, and confront the witnesses. He had prayed that the Lord would call home his banished ones ; and this the accusers construed, in good faith, to mean the Pretender.<sup>2</sup> The words would have had that meaning from the mouth of a Jacobite. But Charles Wesley, with perfect sincerity, disclaimed any such intention. "I had no thoughts," he said, "of praying for the Pretender, but for those who confess themselves strangers and pilgrims upon earth,—who seek a country, knowing this is not their home. You, sir," he added, addressing himself to a clergyman upon the bench—"you, sir, know that the Scriptures speak of us as captive exiles, who are absent from the Lord while present in the body. We are not at home till we are in Heaven." The magistrates were men of sense : they perceived that he explained himself clearly—that his declarations were frank and unequivocal, and they declared themselves perfectly satisfied.

Yet these aspersions tended to aggravate the increasing obloquy under which the Wesleys and their followers were now labouring. "Every Sunday," says Charles, "damnation is denounced against all who hear us, for we are Papists, Jesuits, seducers, and bringers-in of the Pretender. The clergy murmur aloud at the number of communicants, and threaten to repel them." He was himself repelled at Bristol, with circumstances of indecent violence. "Wives and children," he says, "are beaten and turned out of doors, and the persecutors are the complainers : it is always the lamb that troubles the water!" A maid-servant was turned away by her master, "because," he said, "he would have none in his house who had received the Holy Ghost!" She had been thrown into the convulsions of Methodism, and continued in them fourteen hours. This happened at Bath, where, as Charles ex-

<sup>1</sup> See note on previous chapter.— "Behold the noise of the *bruit* is come, and a great commotion from the *North* country," took it for granted that the rebellion in Scotland was meant, and preacher reading in Jeremiah x. 22, that the *brute* was the Pretender.

presses himself, "Satan took it ill to be attacked in his head-quarters." John had a curious interview there with Beau Nash, for it was in his reign. While he was preaching, this remarkable personage entered the room, came close to the preacher, and demanded of him by what authority he was acting. Wesley made answer, "By that of Jesus Christ, conveyed to me by the present Archbishop of Canterbury when he laid his hands upon me and said, 'Take thou authority to preach the Gospel.'" Nash then affirmed that he was acting contrary to the laws: "Besides," said he, "your preaching frightens people out of their wits."—"Sir," replied Wesley, "did you ever hear me preach?"—"No," said the Master of the Ceremonies—"How then can you judge of what you never heard?"—Nash made answer, "By common report."—"Sir," said Wesley, "is not your name Nash? I dare not judge of you by common report: I think it not enough to judge by." However accurate common report might have been, and however rightly Nash might have judged of the extravagance of Methodism, he was delivering opinions in the wrong place; and when he desired to know what the people came there for, one of the congregation cried out, "Let an old woman answer him:—you, Mr. Nash, take care of your body, we take care of our souls, and for the food of our souls we come here." He found himself a very different person in the meeting-house from what he was in the pump-room or the assembly, and thought it best to withdraw.

But Wesley had soon to encounter more dangerous opposition. Bristol was the first place where he received any serious disturbance from the rabble. After several nights of prelusive uproar, the mob assembled in great strength. "Not only the courts and the alleys," he says, "but all the street upwards and downwards was filled with people shouting, cursing and swearing, and ready to swallow the ground with fierceness and rage. They set the orders of the magistrates at nought, and grossly abused the chief constable, till a party of peace officers arrived and took the ringleaders into custody. When they were brought up before the mayor, Mr Combe, they began to excuse themselves by reviling Wesley; but the mayor properly cut them short by saying, "What Mr. Wesley is, is nothing to you. I will keep the peace. I will have no rioting in this city." And such was the effect of this timely and determined interposition of the civil power, that the Methodists were never again disturbed by the rabble at Bristol. In London also the same ready protection was afforded. The chairman of the Middlesex justices, hearing of the disposition which the mob had shown, called upon Mr. Wesley, and telling him that such things were not to be suffered, added, "Sir, I and the other Middlesex magistrates have orders from above to do you justice whenever you apply to us." This assistance he applied for when the mob stoned him and his followers in



the streets, and attempted to unroof the Foundry. At Chelsea they threw wildfire and crackers into the room where he was preaching. At Long Lane they broke in the roof with large stones, so that the people within were in danger of their lives. Wesley addressed the rabble without effect; he then sent out three or four steady and resolute men to seize one of the ringleaders: they brought him into the house, cursing and blaspheming, despatched him under a good escort to the nearest justice, and bound him over to the next sessions at Guildford. A remarkable circumstance occurred during this scene. One of the stoutest champions of the rioters was struck with sudden contrition, and came into the room with a woman who had been as ferocious as himself—both to fall upon their knees, and acknowledge the mercy of God.

These disturbances were soon suppressed in the metropolis and its vicinity, where the magistrates knew their duty, and were ready to perform it; but in some parts of the country, the very persons whose office it was to preserve the peace, instigated their neighbours and dependents to break it. Wesley had preached at Wednesbury, in Staffordshire, both in the town-hall and in the open air, without molestation. The colliers in the neighbourhood had listened to him peaceably; and between three and four hundred persons formed themselves into a society as Methodists. Mr. Egginton, the minister of that town, was at first well pleased with this; but offence was given him by some great indiscretion, and from that time he began to oppose the Methodists by the most outrageous means. Some of the neighbouring magistrates were ignorant enough of their duty, both as magistrates and as men, to assist him in stirring up the rabble, and to refuse to act in behalf of the Methodists, when their persons and property were attacked. Mobs were collected by the sound of horn, windows were demolished, houses broken open, goods destroyed or stolen, men, women, and children beaten, pelted, and dragged in the kennels, and even pregnant women outraged to the imminent danger of their lives, and the disgrace of humanity. The mob said they would make a law, and that all the Methodists should set their hands to it; and they nearly murdered those who would not sign a paper of recantation. When they had had the law in their own hands for four or five months (such in those days was the state of the police!) Wesley came to Birmingham on his way to Newcastle, and hearing of the state of things at Wednesbury, went there, like a man whose maxim it was always to look danger in the face. He preached in mid-day, and in the middle of the town, to a large assembly of people, without the slightest molestation either going or coming, or while he was on the ground. But in the evening the mob beset the house in which he was lodged: they were in great strength, and their cry was, "Bring out the minister! we *will* have the minister!" Wesley, who never, on any occasion, lost his calmness or his self-

possession, desired one of his friends to take the captain of the mob by the hand, and lead him into the house. The fellow was either soothed or awed by Wesley's appearance and serenity. He was desired to bring in one or two of the most angry of his companions: they were appeased in the same manner, and made way for the man whom, five minutes before, they would fain have pulled to pieces, that he might go out to the people. Wesley then called for a chair, got upon it, and demanded of the multitude what they wanted with him? Some of them made answer, they wanted him to go with them to the justice. He replied, with all his heart; and added a few sentences, which had such an effect, that a cry arose, "The gentleman is an honest gentleman, and we will spill our blood in his defence." But when he asked whether they should go to the justice immediately, or in the morning (for it was in the month of October, and evening was closing in), most of them cried, "To-night, to night!" Accordingly they set out for the nearest magistrate's, Mr. Lane, of Bentley Hall. His house was about two miles distant: night came on before they had walked half the way: it began to rain heavily: the greater part of the senseless multitude dispersed, but two or three hundred still kept together; and as they approached the house, some of them ran forward to tell Mr. Lane they had brought Mr. Wesley before his worship. "What have I to do with Mr. Wesley?" was the reply: "go and carry him back again." By this time the main body came up, and knocked at the door. They were told that Mr. Lane was not to be spoken with; but the son of that gentleman came out, and inquired what was the matter. "Why, an't please you," said the spokesman, "they sing psalms all day; nay, and make folks rise at five in the morning. And what would your worship advise us to do?"—"To go home," said Mr. Lane, "and be quiet."

Upon this they were at a stand, till some one advised that they should go to Justice Persehouse, at Walsal. To Walsal, therefore, they went: it was about seven when they arrived, and the magistrate sent out word that he was in bed, and could not be spoken with. Here they were at a stand again: at last they thought the wisest thing they could do would be to make the best of their way home; and about fifty undertook to escort Mr. Wesley, not as their prisoner, but for the purpose of protecting him, so much had he won upon them by his commanding and yet conciliating manner. But the cry had arisen in Walsal that Wesley was there, and a fresh rabble rushed out fiercely in pursuit of their victim. They presently came up with him. His escort stood manfully in his defence; and a woman, who was one of their leaders, knocked down three or four Walsal men before she was knocked down herself, and very nearly murdered. His friends were presently overpowered, and he was left in the hands of a rabble too much infuriated to hear him speak. "Indeed," he says, "it was in vain to attempt it, for the noise

on every side was like the roaring of the sea." The entrance to the town was down a steep hill, and the path was slippery, because of the rain. Some of the ruffians endeavoured to throw him down; and if they had accomplished their purpose, it was not likely that he would ever have risen again: but he kept his feet. Part of his clothes was torn off; blows were aimed at him with a bludgeon, which, had they taken effect, would have fractured his skull; and one cowardly villain gave him a blow on the mouth which made the blood gush out. With such outrages they dragged him into the town. Seeing the door of a large house open, he attempted to go in, but was caught by the hair, and pulled back into the middle of the crowd. They hauled him towards the end of the main street, and there he made towards a shop-door, which was half open, and would have gone in, but the shopkeeper would not let him, saying that if he did, they would pull the house down to the ground. He made a stand, however, at the door, and asked if they would hear him speak? Many cried out, "No, no! knock his brains out! down with him! kill him at once!" A more atrocious exclamation was uttered by one or two wretches. "I almost tremble," says Wesley, "to relate it!—'Crucify the dog! crucify him!'" Others insisted that he should be heard. Even in mobs that opinion will prevail which has the show of justice on its side, if it be supported boldly. He obtained a hearing, and began by asking, "What evil have I done? which of you all have I wronged in word or deed?" His powerful and persuasive voice, his ready utterance, and his perfect self-command stood him on this perilous emergency in good stead. A cry was raised, "Bring him away! bring him away!" When it ceased, he then broke out into prayer; and the very man who had just before headed the rabble, turned and said, "Sir, I will spend my life for you! follow me, and not one soul here shall touch a hair of your head!" This man had been a prize-fighter at a bear-garden; his declaration, therefore, carried authority with it; and when one man declares himself on the right side, others will second him who might have wanted courage to take the lead. A feeling in Wesley's favour was now manifested, and the shopkeeper, who happened to be the mayor of the town, ventured to cry out, "For shame! for shame! let him go;" having, perhaps, some sense of humanity, and of shame for his own conduct. The man who took his part conducted him through the mob, and brought him, about ten o'clock, back to Wednesbury in safety, with no other injury than some slight bruises. The populace seemed to have spent their fury in this explosion; and when, on the following morning, he rode through the town on his departure, some kindness was expressed by all whom he met. A few days afterwards, the very magistrates who had refused to see him when he was in the hands of the rabble, issued a curious warrant, commanding diligent search to be made after certain

“ disorderly persons, styling themselves Methodist preachers, who were going about raising routs and riots, to the great damage of His Majesty’s liege people, and against the peace of our Sovereign Lord the King.”

It was only at Wednesbury that advantage was taken of the popular cry against the Methodists to break open their doors and plunder their houses; but greater personal barbarities were exercised in other places. Some of the preachers received serious injury; others were held under water till they were nearly dead; and of the women who attended them, some were so treated by the cowardly and brutal populace, that they never thoroughly recovered. In some places they daubed the preacher all over with paint. In others<sup>1</sup> they pelted the people in the meetings with egg-shells, which they had filled with blood, and stopped with pitch. The progress of Methodism was rather furthered than impeded by this kind of persecution, for it rendered the Methodists objects of curiosity and compassion; and in every instance the preachers displayed that fearlessness which enthusiasm<sup>2</sup> inspires, and which, when the madness of the moment was over, made even their enemies respect them.

These things were sufficiently disgraceful to the nation; but the conduct of many of the provincial magistrates was far more so, for they suffered themselves to be so far influenced by passion and popular feeling, as to commit acts of abominable oppression under the colour of law.<sup>3</sup> The vicar of Birstal, which was John Nelson’s home and head-

<sup>1</sup> The most harmless mode of annoyance was practised at Bedford. The meeting-room was over a place where pigs were kept. An alderman of the town was one of the society; and his dutiful nephew took care that the pigs should always be fed during the time of preaching, that the alderman might have the full enjoyment of their music as well as their odour. Wesley says, in one of his Journals, “The stench from the swine under the room was scarce supportable. Was ever a preaching-place over a hogsty before? Surely they love the Gospel who come to hear it in such a place!”

<sup>2</sup> When John Leach was pelted near Rochdale in those riotous days, and saw his brother wounded in the forehead by a stone, he was mad enough to tell the rabble that not one of them could hit him if he were to stand preaching there till midnight. Just then the mob began to quarrel among themselves, and therefore left off pelting. But the anecdote has been related by his brethren for his praise!

<sup>3</sup> Mr. Watson charges Mr. Southey, but it seems without sufficient cause, with a want of feeling for the Methodists under this system, also persecution:—“As Mr. Southey was not able to comprehend the motives which led the founders of Methodism and their associates to engage in a work of so much labour and peril as to spread evangelical truth throughout the land, because they resulted from principles and feelings of an order very different from those by which he himself appears to have been influenced, it was not to be expected that he should do full justice to their merits as *sufferers* in the cause of righteousness. But considering them merely as well-intentioned enthusiasts, it would have done no discredit to his heart had he shown himself more sensible of that heroic bravery, mingled with meekness, patience, and tenderness to their persecutors, which they exemplified. Their labours in the dark, and then but half-civilized, parts of our country were not unaccompanied with suffering and danger; the opposition raised by

quarters, thought it justifiable to rid the parish by any means of a man who preached with more zeal and more effect than himself; and he readily consented to a proposal from the alehouse-keepers that John should be pressed for a soldier; for, as fast as he made converts, they lost customers. He was pressed accordingly, and taken before the commissioners at Halifax, where the vicar was one of the bench, and though persons enough attended to speak to his character, the commissioners said they had heard enough of him from the minister of his parish, and could hear nothing more. "So, gentlemen," said John, "I see there is neither law nor justice for a man that is called a Methodist;" and addressing the vicar by his name, he said, "What do you know of me that is evil? Whom have I defrauded, or where have I contracted a debt that I cannot pay?"—"You have no visible way of getting your living," was the reply. He answered, "I am as able to get my living with my hands as any man of my trade in England is, and you know it." But all remonstrances were in vain; he was marched off to Bradford, and there, by order of the commissioners, put into the dungeon; the filth and blood from the shambles ran into the place, and the only accommodation afforded him there was some stinking straw, for there was not even a stone to sit on.

John Nelson had as high a spirit and as brave a heart as ever Englishman was blessed with; and he was encouraged by the good offices of many zealous friends, and the sympathy of some to whom he was a stranger. A soldier had offered to be surety for him, and an inhabitant of Bradford, though an enemy to the Methodists, had, from mere feelings of humanity, offered to give security for him if he might be allowed to lie in a bed. His friends brought him candles, and meat and water, which they put through a hole in the door, and they sang hymns till a late hour in the night, they without and he within. A

bigotry and brutality was neither partial nor infrequent. That light and influence, which ever since have been contending with the ignorance and immorality of the land, were in almost every place met with the resistance which springs from uncharitable and blind prejudices, and which zeal for the forms of religion always supplies in proportion as its spirit departs. Methodism, in almost every place, at its first introduction, had its confessors: in some places, its martyrs. All had to endure contumely, and to become a by-word, and a proverb of reproach to their neighbours; great numbers suffered the loss of substance, many the spoiling of

their goods, many personal ill-treatment, destructive to future health, and in some cases inducing a premature death. The preachers especially were often assaulted, and put in hazard of their lives. They, however, persevered, and laid the foundation of a better state of things; and though Mr. Southey has seen nothing to admire or commend either in their zeal or their patience, that will not affect the reward they have on high. The utter want of feeling with which Mr. Southey adverts to these circumstances is among the most striking characters of his book."—*Observations*, pp. 190, 191.—[Ed.]

poor fellow was with him in this miserable place, who might have been starved if Nelson's friends had not brought food for him also. When they lay down upon their straw, this man asked him, "Pray, sir, are all these your kinsfolk, that they love you so well? I think they are the most loving people that ever I saw in my life." At four in the morning his wife came and spake to him through the hole in the door; and John, who was now well read in his Bible, said that Jeremiah's lot was fallen upon him. The wife had profited well by her husband's lessons. Instead of bewailing for him and for herself (though she was to be left with two children, and big with another), she said to him, "Fear not; the cause is God's for which you are here, and he will plead it himself; therefore, be not concerned about me and the children; for he that feeds the young ravens will be mindful of us. He will give you strength for your day; and after we have suffered awhile, He will perfect that which is lacking in our souls, and then bring us where the wicked cease from troubling, and where the weary are at rest." Early in the morning he was marched, under a guard, to Leeds; the other pressed men were ordered to the alehouse, but he was sent to prison; and there he thought of the poor pilgrims who were arrested in their progress; for the people came in crowds, and looked at him through the iron grate. Some said it was a shame to send a man for a soldier for speaking the truth, when they who followed the Methodists, and till that time had been as wicked as any in the town, were become like new creatures, and never an ill word was heard from their lips. Others wished that all the Methodists were hanged out of the way. "They make people go mad," said they; "and we cannot get drunk or swear, but every fool must correct us, as if we were to be taught by them. And this is one of the worst of them." Here, however, he met with some kindness. The jailor admitted his friends to see him, and a bed was sent him by some compassionate person, when he must otherwise have slept upon stinking straw.

On the following day he was marched to York, and taken before some officers. Instead of remonstrating with them upon the illegal manner in which he had been seized, and claiming his discharge, he began to reprove them for swearing; and when they told him he was not to preach there, for he was delivered to them as a soldier, and must not talk in that manner to his officers, he answered that there was but one way to prevent him, which was by not swearing in his hearing. John Nelson's reputation was well known in York, and the popular prejudice against the Methodists was just at its height. "We were guarded through the city," he says, "but it was as if hell were moved from beneath to meet me at my coming. The streets and windows were filled with people, who shouted and huzzaed, as if I had been one that had laid waste the nation. But the Lord made my brow like brass, so

that I could look on them as grasshoppers, and pass through the city as if there had been none in it but God and myself." Lots were cast for him at the guard-house; and when it was thus determined which captain should have him, he was offered money, which he refused to take, and for this they bade the sergeant handcuff him, and send him to prison. The handcuffs were not put on; but he was kept three days in prison, where he preached to the poor reprobates among whom he was thrown, and, wretches as they were, ignorant of all that was good, and abandoned to all that was evil, the intrepidity of the man who reproved them for their blasphemies, and the sound reason which appeared amidst all the enthusiasm of his discourse, was not without effect. Strangers brought him food; his wife also followed him here, and encouraged him to go on and suffer everything bravely for conscience' sake. On the third day a court-martial was held, and he was guarded to it by a file of musketeers, with their bayonets fixed. When the court asked, "What is this man's crime?" the answer was, "This is the Methodist preacher, and he refuses to take money;" upon which they turned to him, and said, "Sir, you need not find fault with us, for we must obey our orders, which are to make you act as a soldier: you are delivered to us, and if you have not justice done you, we cannot help it." John Nelson plainly told them he would not fight, because it was against his way of thinking; and when he again refused the money, which by their bidding was offered him, they told him that if he ran away, he would be just as liable to suffer as if he had taken it. He replied, "If I cannot be discharged lawfully, I shall not run away; if I do, punish me as you please." He was then sent to his quarters, where his arms and accoutrements were brought him and put on. "Why do you gird me," said he, "with these warlike habiliments? I am a man averse to war, and shall not fight, but under the Prince of Peace, the Captain of my salvation: the weapons He gives me are not carnal, like these." He must bear these, they told him, till he could get his discharge. To this he made answer, that he would bear them then as a cross, and use them as far as he could without defiling his conscience, which he would not do for any man on earth.

There was a spirit in all this which, when it had ceased to excite ridicule from his comrades, obtained respect. He had as good opportunities of exhorting and preaching as he could desire; he distributed also the little books which Wesley had printed to explain and vindicate the tenets of the Methodists, and was as actively employed in the cause to which he had devoted himself as if he had been his own master. At last the ensign of his company sent for him, and accosting him with an execration, swore he would have no preaching nor praying in the regiment. "Then, sir," said John, "you ought to have no swearing or cursing neither; for surely I have as much right to pray and preach as

you have to curse and swear." Upon this the brutal ensign swore he should be damnably flogged for what he had done. "Let God look to that," was the resolute man's answer. "The cause is His. But if you do not leave off your cursing and swearing, it will be worse with you than with me." The ensign then bade the corporal put that fellow into prison directly; and when the corporal said he must not carry a man to prison unless he gave in his crime with him, he told him it was for disobeying orders. To prison, therefore, Nelson was taken, to his heart's content; and, after eight-and-forty hours' confinement, was brought before the major, who asked him what he had been put in confinement for. "For warning people to flee from the wrath to come," he replied; "and if that be a crime, I shall commit it again, unless you cut my tongue out; for it is better to die than to disobey God." The major told him, if that was all, it was no crime; when he had done his duty, he might preach as much as he liked, but he must make no mobs. And then, wishing that all men were like him, he dismissed him to his quarters. But Nelson was not yet out of the power of the ensign. One Sunday, when they were at Darlington, hoping to find an occasion for making him feel it, he asked him why he had not been at church. Nelson replied, "I was, sir; and if you had been there, you might have seen me, for I never miss going when I have an opportunity." He then asked him if he had preached since they came there; and being told that he had not publicly, wished, with an oath, that he would, that he might punish him severely. John Nelson did not forbear from telling him, that if he did not repent and leave off his habit of swearing, he would suffer a worse punishment than it was in his power to inflict; and it was not without a great effort of self-restraint that he subdued his resentment at the insults which this petty tyrant poured upon him, and the threats which he uttered. "It caused a sore temptation to arise in me," he says, "to think that an ignorant wicked man should thus torment me, and I able to tie his head and heels together! I found an old man's bone in me; but the Lord lifted up a standard when anger was coming on like a flood, else I should have wrung his neck to the ground, and set my foot upon him." The Wesleys, however, meantime, were exerting their influence to obtain his discharge, and succeeded by means of the Countess of Huntingdon. His companion, Thomas Beard, who had been pressed for the same reason, would probably have been discharged also, but the consequence of his cruel and illegal impressment had cost him his life. He was seized with a fever, the effect of fatigue and agitation of mind; they let him bleed, the arm festered, mortified, and was amputated; and he died soon after the operation!

Resort was had to the same abominable measure for putting a stop to Methodism in various other places. A society had been formed at



St. Ives, in Cornwall, by Charles Wesley. There was, however, a strong spirit of opposition in that country; and when news arrived that Admiral Matthews had beaten the Spaniards, the mob pulled down the preaching-house for joy. "Such," says Wesley, "is the Cornish method of thanksgiving! I suppose if Admiral Lestock had fought, too, they would have knocked all the Methodists on the head!" The vulgar supposed them to be disaffected persons, ready to join the Pretender as soon as he should land; and men in a higher rank of life, and of more attainments, thought them "a parcel of crazy-headed fellows," and were so offended and disgusted with their extravagances, as not only to overlook the good which they really wrought among those who were not reclaimable by any other means, but to connive at, and even encourage, any excesses which the brutal multitude might choose to commit against them. As the most expeditious mode of proceeding, pressing was resorted to; and some of the magistrates issued warrants for apprehending several of these obnoxious people, as being "able-bodied men, who had no lawful calling or sufficient maintenance"—a pretext absolutely groundless. Maxfield was seized by virtue of such a warrant, and offered to the captain of a king's ship then in Mount's Bay; but the officer refused to receive him, saying, "I have no authority to take such men as these, unless you would have me give him so much a-week to preach and pray to my people." He was then thrown into prison at Penzance; and when the mayor inclined to release him, Dr. Borlase, who, though a man of character and letters, was not ashamed to take an active part in proceedings like these, read the articles of war, and delivered him over as a soldier. A few days afterwards Mr. Ustick, a Cornish gentleman, came up to Wesley himself as he was preaching in the open air, and said, "Sir, I have a warrant from Dr. Borlase, and you must go with me." It had been supposed that this was striking at the root; and that if John Wesley himself were laid hold of, Cornwall would be rid of his followers. But, however plausible this may have seemed when the resolution was formed, Mr. Ustick found himself considerably embarrassed when he had taken into his custody one who, instead of being a wild hare-brained fanatic, had all the manner and appearance of a respectable clergyman, and was perfectly courteous and self-possessed. He was more desirous now of getting well out of the business than he had been of engaging in it; and this he did with great civility, asking him if he was willing to go with him to the Doctor. Wesley said, immediately, if he pleased. Mr. Ustick replied, "Sir, I must wait upon you to your inn, and in the morning, if you will be so good as to go with me, I will show you the way." They rode there accordingly in the morning. The Doctor was not at home, and Mr. Ustick, saying that he had executed his commission, took his leave, and left Wesley at liberty.

That same evening, as Wesley was preaching at Gwennap, two gentlemen rode fiercely among the people, and cried out, "Seize him! seize him for His Majesty's service!" Finding that the order was not obeyed, one of them alighted, caught him by the cassock, and said, "I take you to serve His Majesty." Taking him then by the arm, he walked away with him, and talked till he was out of breath of the wickedness of the fellows belonging to the society. Wesley at length took advantage of a break in his discourse to say, "Sir, be they what they will, I apprehend it will not justify you in seizing me in this manner, and violently carrying me away, as you said, to serve His Majesty." Rage by this time had spent itself, and was succeeded by an instant apprehension of the consequence which might result from acting illegally towards one who appeared likely to understand the laws, and able to avail himself of them. The colloquy ended in his escorting Mr. Wesley back to the place from whence he had taken him. The next day brought with it a more serious adventure. The house in which he was visiting an invalid lady at Falmouth, was beset by a mob, who roared out, "Bring out the *Canorum*—where is the *Canorum*!"—a nickname which the Cornish men had given to the Methodists—it is not known wherefore. The crews of some privateers headed the rabble, and presently broke open the outer door, and filled the passage. By this time the persons of the house had all made their escape, except Wesley and a poor servant girl, who—for it was now too late to retire—would have had him conceal himself in the closet. He himself, from the imprecations of the rabble, thought his life in the most imminent danger; but any attempt at concealment would have made the case more desperate; and it was his maxim always to look a mob in the face. As soon, therefore, as the partition was broken down, he stepped forward into the midst of them:—"Here I am! which of you has anything to say to me? To which of you have I done any wrong? To you? or you? or you?" Thus he made his way bareheaded into the street, and continued speaking, till the captain swore that not a man should touch him." A clergyman and some of the better inhabitants came up and interfered, led him into a house, and sent him safely by water to Penryn.

Charles was in equal or greater danger at Devizes. The curate there took the lead against him, rung the bells backwards to call the rabble together; and two Dissenters, of some consequence in the town, set them on, and encouraged them, supplying them with as much ale as they would drink, while they played an engine into the house, broke the windows, flooded the rooms, and spoiled the goods. The mayor's wife conveyed a message to Charles, beseeching that he would disguise himself in women's clothes, and try to make his escape. Her son, a poor profligate, had been turned from the evil of his ways by the

Methodists just when he was about to run away and go to sea, and this had inclined her heart towards those from whom she had received so great a benefit. This, however, would have been too perilous an expedient. The only magistrate in the town refused to act when he was called upon; and the mob began to untile the house, that they might get in through the roof.

"I remembered the Roman senators," says Charles Wesley, "sitting in the Forum, when the Gauls broke in upon them, but thought there was a fitter posture for Christians, and told my companion they should take us on our knees." He had, however, resolute and active friends, one of whom succeeded, at last, in making a sort of treaty with a hostile constable; and the constable undertook to bring him safe out of town, if he would promise never to preach there again. Charles Wesley replied, "I shall promise no such thing: setting aside my office, I will not give up my birthright, as an Englishman, of visiting what place I please in His Majesty's dominions." The point was compromised by his declaring that it was not his present intention; and he and his companion were escorted out of Devizes by one of the rioters, the whole multitude pursuing them with shouts and execrations.

Field-preaching, indeed, was at this time a service of great danger; and Wesley dwelt upon this with great force in one of his Appeals to Men of Reason and Religion. "Who is there among you, brethren," he says, "that is willing (examine your own hearts) even to save souls from death at this price? Would not you let a thousand souls perish rather than you would be the instrument of rescuing them thus? I do not speak now with regard to conscience, but to the conveniences that must accompany it. Can you sustain them if you would? Can you bear the summer heat to beat upon your naked head? Can you suffer the wintry rain or wind from whatever quarter it blows? Are you able to stand in the open air, without any covering or defence, when God casteth abroad his snow like wool, or scattereth his hoar frost like ashes? And yet these are some of the smallest inconveniences which accompany field-preaching. For, beyond all these, are the contradiction of sinners, the scoffs both of the great vulgar and the small; contempt and reproach of every kind—often more than verbal affronts; stupid, brutal violence, sometimes to the hazard of health, or limbs, or life. Brethren, do you envy us this honour? What, I pray you, would buy you to be a field-preacher? Or what, think you, could induce any man of common sense to continue therein one year, unless he had a full conviction in himself that it was the will of God concerning him? Upon this conviction it is (were we to submit to these things on any other motive whatever, it would furnish you with a better proof of our distraction than any that has yet been found) that we now do for the good of souls what you cannot, will not, dare not do. And we desire

not that you should ; but this one thing we may reasonably desire of you—do not increase the difficulties, which are already so great, that, without the mighty power of God, we must sink under them. Do not assist in trampling down a little handful of men who, for the present, stand in the gap between ten thousand poor wretches and destruction, till you find some others to take their places.”

The wholesome prosecution of a few rioters, in different places, put an end to enormities which would never have been committed if the local magistrates had attempted to prevent them. The offenders were not rigorously pursued ; they generally submitted before the trial, and it sufficed to make them understand that the peace might not be broken with impunity. “Such a mercy is it,” says Wesley, “to execute the penalty of the law on those who will not regard its precepts ! So many inconveniences to the innocent does it prevent, and so much sin in the guilty !”

## CHAPTER XV.

### SCENES OF ITINERANCY.

WHEN Wesley began his course of itinerancy there were few turnpikes<sup>1</sup> in England, and no stage-coaches which went farther north than York. In many parts of the northern counties neither coach nor chaise had ever been seen. He travelled on horseback, always with one of his preachers in company ; and, that no time might be lost, he generally read as he rode. Some of his journeys were exceedingly dangerous,—through the fens of his native country, when the waters were out, and over the fells of Northumberland, when they were covered with snow. Speaking of one, the worst of such expeditions, which lasted two days in tremendous weather, he says, “Many a rough journey have I had before, but one

<sup>1</sup> Wesley probably paid more for turnpikes than any other man in England, for no other person travelled so much ; and it rarely happened to him to go twice through the same gate in one day. Thus he felt the impost heavily, and, being a horseman, was not equally sensible of the benefit derived from it. This may account for his joining in what was at one time the popular cry. Writing in 1770, he says, “I was agreeably surprised to find the whole road from Thirak to Stokesley, which used to be extremely bad, better than most turnpikes. The

gentlemen had exerted themselves, and raised money enough to mend it effectually. So they have done for several hundred miles in Scotland, and throughout all Connaught, in Ireland. And so undoubtedly they might do throughout all England, without saddling the poor people with the vile imposition of turnpikes for ever.”—[The first Turnpike Act was passed in 1653 ; but the system of turnpike roads was not generally adopted till a century later. See ‘Penny Cyclopædia,’ art. *Roads*.—ED.]

like this I never had, between wind, and hail, and rain, and ice, and snow, and driving sleet, and piercing cold. But it is past. Those days will return no more, and are therefore as though they had never been.

"Pain, disappointment, sickness, strife,  
Whate'er molests or troubles life,  
However grievous in its stay,  
It shakes the tenement of clay,—  
When past, as nothing we esteem,  
And pain, like pleasure, is a dream."

For such excursions and bodily inconveniences he was overpaid by the stir which his presence everywhere excited, the power which he exercised, the effect which he produced, the delight with which he was received by his disciples, and, above all, by the approbation of his own heart, the certainty that he was employed in doing good to his fellow-creatures, and the full persuasion that the Spirit of God was with him in his work.

At the commencement of his errantry he had sometimes to bear with an indifference and insensibility in his friends, which was more likely than any opposition to have abated his ardour. He and John Nelson rode from common to common, in Cornwall, preaching to a people who heard willingly, but seldom or never proffered them the slightest act of hospitality. Returning one day in autumn from one of these hungry excursions, Wesley stopped his horse at some brambles, to pick the fruit. "Brother Nelson," said he, "we ought to be thankful that there are plenty of blackberries, for this is the best country I ever saw for getting a stomach,<sup>1</sup> but the worst I ever saw for getting food.<sup>2</sup> Do the people think we can live by preaching?" They were detained sometime at St. Ives,<sup>3</sup> because of the illness of one of their companions; and their

<sup>1</sup> He meant an appetite.—[ED.]

<sup>2</sup> Wesley has himself remarked the inhospitality of his Cornish disciples, upon an after-visit in 1748, but he has left a blank for the name of the place. "About four," he says, "I came to —; examined the leaders of the classes for two hours: preached to the largest congregation I had seen in Cornwall: met the society, and earnestly charged them to *beware of covetousness*. All this time I was not asked to eat or drink. After the Society, some bread and cheese were set before me. I think, verily, — will not be ruined by entertaining me once a year." A little society in Lincolnshire, at this time, were charitable even to an excess. "I have not seen such another in all England," says Wesley. "In the class

paper, which gives an account of the contribution for the poor, I observed one gave eightpence, often tenpence, a week; another thirteen, fifteen, or eighteen pence; another sometimes one, sometimes two shillings. I asked Micah Elmoor, the leader (an Israelite indeed, who now rests from his labour), how is this? are you the richest society in England? He answered, 'I suppose not; but all of us who are single persons have agreed together to give both ourselves and *all we have* to God; and we do it gladly! whereby we are able, from time to time, to entertain all the strangers that come to Tetney, who often have no food to eat, nor any friend to give them a lodging.'

<sup>3</sup> In his last Journal, Wesley notices the meeting-house of the Methodists at

lodging was little better than their fare. "All that time," says John, "Mr. Wesley and I lay on the floor: he had my greatcoat for his pillow, and I had Burkitt's Notes on the New Testament for mine. After being here near three weeks, one morning, about three o'clock, Mr. Wesley turned over, and finding me awake, clapped me on the side, saying, 'Brother Nelson, let us be of good cheer; I have one whole side yet, for the skin is off but on one side.'"

It was also at the beginning of his career that he had to complain of inhospitality and indifference. As he became notorious to the world, and known among his own people, it was then considered a blessing and an honour to receive so distinguished a guest and so delightful a companion; a man who, in rank and acquirements, was superior to those by whom he was generally entertained; whose manners were almost irresistibly winning, and whose cheerfulness was like a perpetual sunshine. He had established for himself a dominion in the hearts of his followers,—in that sphere he moved as in a kingdom of his own; and, wherever he went, received the homage of gratitude, implicit confidence, and reverential affection. Few men have ever seen so many affecting instances of the immediate good whereof they were the instruments. A man nearly fourscore years of age, and notorious in his neighbourhood for cursing, swearing, and drunkenness, was one day among his chance hearers, and one of the company, perhaps with a feeling like that of the Pharisee in the parable, was offended at his presence. But, when Wesley had concluded his discourse, the old sinner came up to him, and catching him by the hands, said, "Whether thou art a good or a bad man I know not; but I know the words thou speakest are good! I never heard the like in all my life. Oh that God would set them home upon my poor soul!" And then he burst into tears, so that he could speak no more. A Cornish man said to him, "Twelve years ago I was going over Gulvan Downs, and I saw many people together; and I asked what was the matter? They told me, a man going to preach. And I said, to be sure it is some 'mazed man! But when I saw you I said, nay, this is no 'mazed man. And you preached on God's raising the dry bones; and from that time I could never rest till God was pleased to breathe on me, and raise my dead soul!" A woman, overwhelmed with affliction, went out one night with a determination of throwing herself into the New River. As she was passing the Foundry, she heard the people singing: she stopped, and went in; listened, learnt where to look for consolation and support, and was thereby preserved from suicide.

Wesley had been disappointed of a room at Grimsby, and when the

this place being "unlike any other in England, both as to its form and materials. It is exactly round, and composed wholly of brazen slags, which, I suppose, will last as long as the earth."

appointed hour for preaching came, the rain prevented him from preaching at the Cross. In the perplexity which this occasioned, a convenient place was offered him by a woman "which was a sinner." Of this, however, he was ignorant at the time, and the woman listened to him without any apparent emotion. But in the evening he preached eloquently upon the sins and the faith of her who washed our Lord's feet with tears, and wiped them with the hairs of her head; and that discourse, by which the whole congregation were affected, touched her to the heart. She followed him to his lodging, crying out, "Oh, sir, what must I do to be saved?" Wesley, who now understood that she had forsaken her husband, and was living in adultery, replied, "Escape for your life! Return instantly to your husband!" She said she knew not how to go; she had just heard from him, and he was at Newcastle, above a hundred miles off. Wesley made answer, that he was going for Newcastle himself the next morning; she might go with him, and his companion should take her behind him. It was late in October: she performed the journey under this protection, and in a state of mind which beseeemed her condition. "During our whole journey," he says, "I scarce observed her to smile; nor did she ever complain of anything, or appear moved in the least with those trying circumstances which many times occurred in our way. A steady seriousness, or rather sadness, appeared in her whole behaviour and conversation, as became one that felt the burthen of sin, and was groaning after salvation." "Glory be to the Friend of sinners!" he exclaims, when he relates the story. "He hath plucked one more brand out of the fire! Thou poor sinner, thou hast received a prophet in the name of a prophet, and thou art found of Him that sent him." The husband did not turn away the penitent; and her reformation appeared to be sincere and permanent. After some time the husband left Newcastle, and wrote to her to follow him. "She set out," says Wesley, "in a ship bound for Hull. A storm met them by the way: the ship sprung a leak; but though it was near the shore, on which many persons flocked together, yet the sea ran so exceedingly high that it was impossible to make any help. Mrs. S. was seen standing on the deck as the ship gradually sunk, and afterwards hanging by her hands on the ropes, till the masts likewise disappeared. Even then, for some moments, they could observe her floating upon the waves, till her clothes, which for a time buoyed her up, being thoroughly wet, she at last sunk—I trust, into the ocean of God's mercy!"

Wesley once received an invitation from a clergyman in the country, whom he describes as a hoary, reverend, and religious man, whose very sight struck him with an awe. The old man said, that, about nine years ago, his only son had gone to hear Mr. Wesley preach, a youth in the flower of his age, and remarkable for piety, sense, and learning above

his years. He came home ill of the small-pox; but he praised God for the comfort which he derived from the preaching on that day, rejoiced in a full sense of His love, and triumphed in that assurance over sickness, and pain, and death. The old man added, that from that time he had loved Mr. Wesley, and greatly desired to see him; and he now blessed God that this desire had been fulfilled before he followed his dear son into eternity!

One day a post-chaise was sent to carry him from Alnwick to Warkworth, where he had been entreated to preach. "I found in it," says he, "one waiting for me, whom, in the bloom of youth, mere anguish of soul had brought to the gates of death. She told me the troubles which held her in on every side, from which she saw no way to escape. I told her, 'The way lies straight before you: what you want is the love of God. I believe God will give it you shortly. Perhaps it is His good pleasure to make *you*, a poor bruised reed, the first witness here of that great salvation. Look for it *just as you are*, unfit, unworthy, unholy,—by simple faith,—every day, every hour.' She did feel the next day something she could not comprehend, and knew not what to call it. In one of the trials, which used to sink her to the earth, she was all calm, all peace and love, enjoying so deep a communication with God as nothing external could interrupt. 'Ah, thou child of affliction, of sorrow and pain, hath Jesus found out thee also? And He is able to find and bring back thy husband—as far as he is wandered out of the way!'"

The profligates whom he reclaimed sometimes returned to their evil ways; and the innocent, in whom he had excited the fever of enthusiasm, were sometimes, when the pulse fell, left in a feebler state of faith than they were found; but it was with the afflicted in body or in mind that the good which he produced was deep and permanent. Of this he had repeated instances, but never a more memorable one than when he visited one of his female disciples, who was ill in bed, and after having buried seven of her family in six months, had just heard that the eighth, her husband, whom she dearly loved, had been cast away at sea. "I asked her," he says, "do you not fret at any of these things?" She said, with a lovely smile, "Oh, no: how can I fret at anything which is the will of God? Let Him take all beside, He has given me Himself. I love Him: I praise Him every moment!"—"Let any," says Wesley, "that doubts of *Christian perfection*, look on such a spectacle as this!" If it had not become a point of honour with him to vindicate how he could, and whenever he could, a doctrine which was as obnoxious as it is exceptionable and dangerous, he would not have spoken of Christian perfection here. He would have known that resignation in severe sorrow is an effort of nature as well as of religion, and therefore not to be estimated too highly as a proof of



holiness. But of the healing effects of Christianity, the abiding cheerfulness under unkindly circumstances, which it produces, the strength which it imparts in weakness, and the consolation and support in time of need, he had daily and abundant proofs.

It was said by an old preacher, that they who would go to Heaven must do four sorts of services; *hard* service, *costly* service, *derided* service, and *forlorn* service. Hard service Wesley performed all his life, with a willing heart; so willing a one, that no service could appear costly to him. He can hardly be said to have been tried with derision, because, before he became the subject of satire and contumely, he had attained a reputation and notoriety which enabled him to disregard them. These very attacks, indeed, proved only that he was a conspicuous mark, and stood upon high ground. Neither was he ever called upon forlorn service: perhaps, if he had, his ardour might have failed him. Marks of impatience sometimes appear when he speaks of careless hearers. "I preached at Pocklington," he says, "with an eye to the death of that lovely woman, Mrs. Cross. A gay young gentleman, with a young lady, stepped in, staid five minutes, and went out again, with as easy an unconcern as if they had been listening to a ballad singer. I mentioned to the congregation the deep folly and ignorance implied in such behaviour. These pretty fools never thought that, for this very opportunity, they are to give an account before men and angels." Upon another occasion, when the whole congregation had appeared insensible, he says of them, "They *hear*, but when will they *feel*! Oh, what can man do toward raising dead bodies or dead souls!"

But it was seldom that he preached to indifferent auditors, and still more seldom that any withdrew from him with marks of contempt. In general, he was heard with deep attention, for his believers listened with devout reverence; and they who were not persuaded listened, nevertheless, from curiosity, and behaved respectfully from the influence of example. "I wonder at those," says he, "who talk of the *indecenty* of field-preaching. The highest *indecenty* is in St. Paul's church, where a considerable part of the congregation are asleep, or talking, or looking about, not minding a word the preacher says. On the other hand, there is the highest *decency* in a churchyard or field, where the whole congregation behave and look as if they saw the Judge of all, and heard Him speaking from Heaven." Sometimes when he had finished the discourse, and pronounced the blessing, not a person offered to move:—the charm was upon them still; and every man, woman, and child remained where they were, till he set the example of leaving the ground. One day, many of his hearers were seated upon a long wall, built, as is common in the northern counties, of loose stones. In the middle of the sermon it fell with them. "I never saw, heard, nor read of such a thing before," he says. "The whole wall, and the persons sitting upon

it, sunk down together, none of them screaming out, and very few altering their posture, and not one was hurt at all; but they appeared sitting at the bottom, just as they sat at the top. Nor was there any interruption either of my speaking or of the attention of the hearers."

The situations in which he preached sometimes contributed to the impression; and he himself perceived that natural influences operated upon the multitude, like the pomp and circumstance of Romish worship. Sometimes, in a hot and cloudless summer day, he and his congregation were under cover of the sycamores, which afford so deep a shade to some of the old farm-houses in Westmoreland and Cumberland.<sup>1</sup> In such a scene, near Brough, he observes, that a bird perched on one of the trees, and sung without intermission from the beginning of the service till the end. No instrumental concert would have accorded with the place and feeling of the hour so well. Sometimes, when his discourse was not concluded till twilight, he saw that the calmness of the evening agreed with the seriousness of the people, and that "they seemed to drink in the Word of God as a thirsty land the refreshing showers." One of his preaching-places in Cornwall was in what had once been the court-yard of a rich and honourable man. But he and all his family were in the dust, and his memory had almost perished. "At Gwennap, in the same county," he says, "I stood on the wall, in the calm still evening, with the setting sun behind me, and almost an innumerable multitude before, behind, and on either hand. Many likewise sat on the little hills, at some distance from the bulk of the congregation. But they could all hear distinctly while I read, '*The disciple is not above his Master,*' and the rest of those comfortable words which are day by day fulfilled in our ears." This amphitheatre was one of his favourite stations. He says of it in his old age, "I think this is one of the most magnificent spectacles which is to be seen on this side heaven. And no music is to be heard upon earth comparable to the sound of many thousand voices, when they are all harmoniously joined together, singing praises to God and the Lamb." At St. Ives, when a high wind prevented him standing where he had intended, he found a little inclosure near, one end of which was native rock, rising ten or twelve feet perpendicular, from which the ground fell with an easy descent. "A jutting out of the rock, about four feet from the ground, gave me a very convenient pulpit. Here well nigh the whole town, high and low, rich

<sup>1</sup> Mr. Watson, with reference to this passage, remarks: "Doubtless Mr. Wesley's habits of field-preaching threw him into places where the scenery was greatly varied. Mr. Southey's poetic susceptibility here comes to the aid of his philosophy, and he discovers that many of these places had attributes of the sublime or the beautiful. But," he adds, "Mr. Southey is rather pushed for efficient causes in this part of his work, in order to account for the results produced by Mr. Wesley's preaching."—'*Observations,*' pp. 37, 38.—[Ed.]

and poor, assembled together. Nor was there a word to be heard, nor a smile seen, from one end of the congregation to the other. It was just the same the three following evenings. Indeed I was afraid, on Saturday, that the roaring of the sea, raised by the north wind, would have prevented their hearing. But God gave me so clear and strong a voice, that I believe scarce one word was lost." On the next day the storm had ceased, and the clear sky, the setting sun, and the smooth still ocean, all agreed with the state of the audience.<sup>1</sup>

There is a beautiful garden at Exeter, under the ruins of the castle and of the old city-wall, in what was formerly the moat: it was made under the direction of Jackson, the musician, a man of rare genius in his own art, and eminently gifted in many ways. Before the ground was thus happily appropriated, Wesley preached there to a large assembly, and felt the impressiveness of the situation. He says, "It was an awful sight! So vast a congregation in that solemn amphitheatre, and all silent and still, while I explained at large and enforced that glorious truth, 'Happy are they whose iniquities are forgiven, and whose sins are covered.'" In another place he says, "I rode to Blanchland, about twenty miles from Newcastle. The rough mountains round about were still white with snow. In the midst of them is a small winding valley, through which the Darwent runs. On the edge of this

<sup>1</sup> "Mr. Southey is rather pushed for efficient causes in this part of his work to account for the results produced by Mr. Wesley's preaching, and he therefore resorts to 'the deep shade of the sycamore trees, which surround the farm-houses in Cumberland,' and 'the twilight, and the calm of the evening, as the means of heightening the impression.' The natural amphitheatre at Gwennap; the projecting rock at St. Ives, with the murmur of the neighbouring surge; and the spacious sweep of land under the ruins of the castle and the old city-wall of Exeter, also come in to his aid; and these poetic causalities are completed by the opportune perching of a bird, on one occasion, upon one of the boughs of the old sycamores, 'singing without intermission from the beginning of the service to the end,' assisting the preacher, of course, in turning men from darkness to light, from the power of Satan unto God! We are not informed how similar effects were produced when no rocks reared their frowning heads, and when the sea

was too far off to mix its murmurs with the preacher's voice; when no ruined castle nodded over the scene, and when the birds were so provokingly timid as to hasten away to an undisturbed solitude. He forgets too that the peasants of Cumberland were much accustomed to sycamore trees about their farm-houses; that the fishermen of St. Ives were daily in sight of rocks; and that the people of Exeter had too often seen the nodding castle and the ruined city-wall to be much impressed by them. To the preacher these scenes were new, to his hearers they were familiar; so that if we suppose the preacher excited by them, we still want a cause for the production of the corresponding feeling in the multitudes which hung upon his lips. But had they been as new to them, the impression would have been comparatively weak. It is not upon uncultivated minds that such scenes strongly operate. Theirs is chiefly the 'brute unconscious gaze;' for taste is awakened by culture."—Watson's 'Observations,' pp. 38, 39.—[ED.]

the little town stands, which is indeed little more than a heap of ruins. There seems to have been a large cathedral church, by the vast walls which still remain. I stood in the churchyard, under one side of the building, upon a large tombstone, round which, while I was at prayers, all the congregation kneeled down on the grass. They were gathered out of the lead-mines, from all parts; many from Allandale, six miles off. A row of children sat under the opposite wall, all quiet and still. The whole congregation drank in every word, with such earnestness in their looks, that I could not but hope that God will make this wilderness sing for joy." At Gawksam he preached "on the side of an enormous mountain. The congregation," he says, "stood and sat, row above row, in the sylvan theatre. I believe nothing in the postdiluvian earth can be more pleasant than the road from hence, between huge steep mountains, clothed with wood to the top, and watered at the bottom by a clear winding stream." Heptenstall Bank, to which he went from hence, was one of his favourite field stations. "The place in which I preached was an oval spot of ground, surrounded with spreading trees, scooped out, as it were, in the side of a hill, which rose round like a theatre." The congregation was as large as he could then collect at Leeds; but he says, "Such serious and earnest attention! I lifted up my hands, so that I preached as I scarce ever did in my life." Once he had the ground measured, and found that he was heard distinctly at a distance of sevenscore yards. In the seventieth year of his age he preached at Gwennap, in Cornwall, to the largest assembly that had ever collected to hear him: from the ground which they covered, he computed them to be not fewer than two-and-thirty thousand; and it was found, upon inquiry, that all could hear, even to the skirts of the congregation.

This course of life led him into a lower sphere of society than that wherein he would otherwise have moved; and he thought himself a gainer by the change. Writing to some earl, who took a lively interest in the revival of religion which, through the impulse given, directly or indirectly, by Methodism, was taking place, he says, "To speak rough truth, I do not desire any intercourse with any persons of quality in England. I mean, for my own sake. They do me no good, and, I fear, I can do none to them." To another correspondent he says, "I have found some of the uneducated poor who have exquisite taste and sentiment; and many, very many of the rich, who have scarcely any at all." "In most genteel religious people there is so strange a mixture, that I have seldom much confidence in them. But I love the poor; in many of them I find pure genuine grace, unmixed with paint, folly, and affectation." And again, "How unspeakable is the advantage, in point of common sense, which middling people have over the rich! There is so much paint and affectation, so many unmeaning words and senseless

customs among people of rank, as fully justify the remark made 1700 years ago, *Sensus communis in illâ fortunâ rarus*."<sup>1</sup>—"Tis well," he says, "a few of the rich and noble are called. Oh! that God would increase their number! But I should rejoice, were it the will of God, if it were done by the ministry of others. If I might choose, I should still, as I have done hitherto, *preach the Gospel to the poor*." Preaching in Monkton church (one of the three belonging to Pembroke), a large old ruinous building, he says, "I suppose it has scarce had such a congregation in it during this century. Many of them were gay genteel people; so I spake on the first elements of the Gospel: but I was still out of their depth. Oh, how hard it is to be *shallow* enough for a polite audience!" Yet Wesley's correspondence with the few persons over whom he obtained any influence in higher life, though written with honest and conscientious freedom, is altogether untainted with any of that alloy which too frequently appeared when he was addressing those of a lower rank. Those favourite topics are not brought forward, by which enthusiastic disciples were so easily heated and disordered; and there appears an evident feeling in the writer, that he is addressing himself to persons more judicious than his ordinary disciples.

But though Wesley preferred the middling and lower classes of society to the rich, the class which he liked least were the farmers. "In the little journeys which I have lately taken," he says, "I have thought much of the huge encomiums which have been for many ages bestowed on a country life. How have all the learned world cried out,

*'O fortunati nimium, sua si bona norint,  
Agricolæ!'*<sup>2</sup>

But, after all, what a flat contradiction is this to universal experience! See the little house, under the wood, by the river-side! There is *rural life* in perfection. How happy, then, is the farmer that lives there! Let us take a detail of his happiness. He rises with, or before the sun, calls his servants, looks to his swine and cows, then to his stable and barns. He sees to the ploughing and sowing his ground in winter or in spring. In summer and autumn he hurries and sweats among his mowers and reapers. And where is his happiness in the meantime? Which of these employments do we envy? Or do we envy the delicate repast which succeeds, which the poet so languishes for?

*'O quando faba Pythagoræ cognata, simulque  
Uncta satis pingui ponentur oluscula lardo?'*<sup>3</sup>

Oh, the happiness of eating *beans well greased with fat bacon*; nay, and *cabbage* too! Was Horace in his senses when he talked thus? or the

<sup>1</sup> Juvenal Sat. viii. l. 73.—[ED.]      <sup>2</sup> Virg. Georg. ii. l. 458.—[ED.]

<sup>3</sup> Horace II. Sat. vi. l. 63.—[ED.]

servile herd of his imitators? Our eyes and ears may convince us there is not a less happy body of men in all England than the country farmers. In general their life is supremely dull; and it is usually unhappy, too; for, of all people in the kingdom, they are the most discontented, seldom satisfied either with God or man."

Wesley was likely to judge thus unfavourably of the agricultural part of the people, because they were the least susceptible of Methodism. For Methodism could be kept alive only by associations and frequent meetings; and it is difficult, or impossible, to arrange these among a scattered population. Where converts were made, and the discipline could not be introduced among them, and the effect kept up by constant preaching and inspection, they soon fell off. "From the terrible instances I met with," says Wesley, "in all parts of England, I am more and more convinced that the devil himself desires nothing more than this, that the people of any place should be half-awakened, and then left to themselves to fall asleep again. Therefore I determine, by the grace of God, not to strike one stroke in any place where I cannot follow the blow." But this could only be done in populous places. Burnet has observed,<sup>1</sup> that more religious zeal is to be found in towns than in the country, and that that zeal is more likely to go astray. It is because men are powerfully acted upon by sympathy, whether for evil or for good; because opinions are as infectious as diseases, and both the one and the other find subjects enough to seize on in large cities, and those subjects in a state which prepares them to receive the mental or bodily affection.

But even where Methodism was well established, and, on the whole, flourishing, there were great fluctuations, and Wesley soon found how little he could depend upon the perseverance of his converts.<sup>2</sup> Early in his career he took the trouble of inquiring into the motives of seventy-six persons, who, in the course of three months, had withdrawn from one of his societies in the north. The result was curious. Fourteen of them said they left it because otherwise their ministers would not give

<sup>1</sup> "As for the men of trade and business, they are, generally speaking, the best body in the nation—generous, sober, and charitable; so that, while the people in the country are so immersed in their affairs that the sense of religion cannot reach them, there is a better spirit stirring in our cities; more knowledge, more zeal, and more charity, with a great deal more of devotion. There may be too much of vanity, with too pompous an exterior, mixed with these in the capital city; but, upon the whole, they are the best we have. Want

of exercise is a great prejudice to their health, and a corrupter of their minds, by raising vapours and melancholy, that fills many with dark thoughts, rendering religion, which affords the truest joy, a burthen to them, and making them even a burthen to themselves. This furnishes prejudices against religion to those who are but too much disposed to seek for them."—Burnet's Conclusion to the History of his Own Times.

<sup>2</sup> With this paragraph the reader will do well to compare Mr. Watson's 'Observations,' pp. 181-188.—[Ed.]

them the sacrament—these, be it observed, were chiefly Dissenters. Nine, because their husbands or wives were not willing they should stay in it. Twelve, because their parents were not willing. Five, because their master and mistress would not let them come. Seven, because their acquaintance persuaded them to leave it. Five, because people said such bad things of the society. Nine, because they would not be laughed at. Three, because they would not lose the poor's allowance. Three more, because they could not spare time to come. Two, because it was too far off. One, because she was afraid of falling into fits—her reason might have taught Wesley a useful lesson. One, because people were so rude in the street. Two, because *Thomas Naisbit* was in the society. One, because he would not turn his back on his baptism. One, because the Methodists were *mere* Church-of-England-men. And one, because it was time enough to serve God yet. The character of the converts, and the wholesome discipline to which they were subject, is still farther exhibited by an account of those who, in the same time, had been expelled from the same society: they were, two for cursing and swearing, two for habitual Sabbath-breaking, seventeen for drunkenness, two for retailing spirituous liquors, three for quarrelling and brawling, one for beating his wife, three for habitual wilful lying, four for railing and evil-speaking, one for idleness and laziness, and nine-and-twenty for lightness and carelessness. It would be well for the community if some part of this discipline were in general use.

When Wesley became accustomed to such fluctuations, he perceived that they must be, and reasoned upon them sensibly. In noticing a considerable increase which had taken place in one of his societies in a short time, he says, "Which of these will hold fast their profession? The fowls of the air will devour some, the sun will scorch more, and others will be choked by the thorns springing up. I wonder we should ever expect that half of those who *hear the Word with joy*, will bring forth *fruit unto perfection*."—"How is it," he asks himself, "that almost in every place, even where there is no lasting fruit, there is so great an impression made at first upon a considerable number of people? The fact is this: everywhere the work of God rises higher and higher, till it comes to a point. Here it seems, for a short time, to be at a stay, and then it gradually sinks again. All this may easily be accounted for. At first curiosity brings many hearers; at the same time, God draws many, by his preventing grace, to hear his Word, and comforts them in hearing: one then tells another; by this means, on the one hand, curiosity spreads and increases; and, on the other, the drawings of God's Spirit touch more hearts, and many of them more powerfully than before. He now offers grace to all that hear, most of whom are in some measure affected, and more or less moved

with approbation of what they hear—desire to please God, and goodwill to his messenger. These principles, variously combined and increasing, raise the general work to its highest point. But it cannot stand here; for, in the nature of things, curiosity must soon decline. Again, the drawings of God are not followed, and thereby the Spirit of God is grieved: the consequence is, He strives with this and this man no more, and so his drawings end. Thus, both the natural and supernatural power declining, most of the hearers will be less and less affected. Add to this, that in the process of the work, *it must be that offences will come*. Some of the hearers, if not preachers also, will act contrary to their profession. Either their follies or their faults will be told from one to another, and lose nothing in the telling. Men, once curious to hear, will now draw back: men, once drawn, having stifled their good desires, will disapprove what they approved before, and feel dislike, instead of goodwill, to the preacher. Others, who were more or less convinced, will be afraid or ashamed to acknowledge that conviction; and all these will catch at ill stories (true or false) in order to justify their change. When, by this means, all who do not savingly believe have quenched the Spirit of God, the little flock goes on from faith to faith; the rest sleep on, and take their rest. And thus the number of hearers in every place may be expected first to increase and then decrease.”

---

## CHAPTER XVI.

### WESLEY'S LAY COADJUTORS.<sup>1</sup>

WHEN Wesley had once admitted the assistance of lay preachers,<sup>2</sup> volunteers in abundance offered their zealous services. If he had been

<sup>1</sup> With this chapter the reader will do well to compare the entire seventh section of Mr. Watson's 'Observations,' entitled 'Separation from the Church,' pp. 139-177.—[Ed.]

<sup>2</sup> The question whether, in the ancient Church, laymen were ever allowed by authority to make sermons to the people, is investigated by Bingham with his usual erudition. "That they did it in a private way, as catechists, in their catechetical schools, at Alexandria and other places, there is no question. For Origen read lectures in the catechetical

school of Alexandria, before he was in orders, by the appointment of Demetrius; and St. Jerome says, there was a long succession of famous men in that school who were called ecclesiastical doctors upon that account. But this was a different thing from their public preaching in the Church. Yet in some cases a special commission was given to a layman to preach, and then he might do it by the authority of the bishop's commission for that time. Thus Eusebius says, Origen was approved by Alexander, Bishop of Jerusalem, and



disposed to be nice in the selection, it was not in his power. He had called up a spirit which he could not lay, but he was still able to control and direct it. Men were flattered by being admitted to preach with his sanction, and sent to itinerate where he was pleased to appoint, who, if he had not chosen to admit their co-operation, would not have been withheld from exercising the power which they felt in themselves, and indulging the strong desire which they imputed to the impulse of the Spirit; but, had they taken this course, it would have been destructive to the scheme which was now fairly developed before him.

Wesley had taken no step in his whole progress so reluctantly as this. The measure was forced upon him by circumstances. It had become inevitable in the position wherein he had placed himself; still he was too judicious a man, too well acquainted with history and with human nature, not to feel a proper repugnance to the irregularity which he sanctioned, and to apprehend the ill consequences which were likely to ensue.<sup>1</sup> He says himself, that to touch this point was at one time to touch the apple of his eye; and in his writings he carefully stated that the preachers were permitted by him, but not appointed. One of those clergymen who would gladly, in their sphere, have co-operated with the Wesleys, had they not disliked the extravagances of Methodism, and foreseen the schism to which it was leading, objected to this distinction. "I fear, sir," said he, "that your saying you do not appoint, but only approve of the lay preachers, from a persuasion of their call and fitness, savours of disingenuity. Where is the difference? Under whose sanction do they act? Would they generally think their call a sufficient warrant for commencing preachers, or be received in that capacity by your people, without your approbation, tacit or express? And what is their preaching upon this call but a manifest breach upon the order of the Church, and an inlet to confusion, which, in all probability, will follow upon your death; and, if I mistake not, you are upon the point of knowing by your own experience?"

Theotistus of Casarea, to preach and expound the Scriptures publicly in the Church when he was only a layman. And when Demetrius of Alexandria made a remonstrance against this, as an innovation that had never been seen or heard of before, that a layman should preach to the people in the presence of bishops, Alexander replied in a letter, and told him he was much mistaken; for it was a usual thing in many places, where men were well qualified to edify the brethren, for bishops to entreat them to preach to the people."—*Antiquities of*

the Christian Church,' book xiv. ch. 4, § 4.

<sup>1</sup> Mr. Watson ('Observations,' p. 152) says that even at this date, when he admitted the co-operation of lay preachers, "it does not appear that Mr. Wesley anticipated separation from the Church as the necessary consequence." It was perhaps scarcely fair on Mr. Watson's part to embarrass the question by importing the word *necessary*; for there can be no doubt that he foresaw it as, at all events, a highly probable, if not inevitable result of his course of action.—[ED.]

But Wesley had so often been called upon to defend himself, that he perfectly understood the strength of his ground. Replying for his brother and the few other clergymen who acted with him, as well as for himself, he made answer, "We have done nothing rashly, nothing without deep and long consideration (hearing and weighing all objections), and much prayer. Nor have we taken one deliberate step of which we, as yet, see reason to repent. It is true, in some things we vary from the rules of our Church, but no farther than, we apprehend, is our bounden duty. It is from a full conviction of this that we preach abroad, use extemporary prayer, form those who appear to be awakened into societies, and permit laymen, whom we believe God has called, to preach. I say *permit*, because we ourselves have hitherto viewed it in no other light. This we are clearly satisfied that we *may* do; that we *may do more*, we are not satisfied. It is not clear to us that Presbyters, so circumstanced as we are, may *appoint* or *ordain* others; but it is that we may *direct* as well as *suffer* them to do what we conceive they are *moved to by the Holy Ghost*. It is true, that in *ordinary* cases, both an *inward* and an *outward* call are requisite; but, we apprehend, there is something far from *ordinary* in the present case; and, upon the calmest view of things, we think that they who are only called of God, and not of man, have *more* right to preach than they who are only called of man and not of God. Now, that many of the clergy, though called of man, are not called of God to preach His Gospel, is undeniable: first, because they themselves utterly disclaim, nay, and ridicule the inward call; secondly, because they do not know what the Gospel is; of consequence, they *do not*, and *cannot* preach it. Dear sir, coolly and impartially consider this, and you will see on which side the difficulty lies. I do assure you, this at present is my chief embarrassment. That I have not gone too far yet, I know; but whether I have gone far enough, I am extremely doubtful. I see those running whom God hath not sent; destroying their own souls, and those that hear them; perverting the right ways of the Lord, and blaspheming the truth as it is in Jesus. I see the blind leading the blind, and both falling into the ditch. Unless I warn, in all ways I can, these perishing souls of their danger, am I clear of the blood of these men? Soul-damning clergymen lay me under more difficulties than soul-saving laymen!"

He justified the measure by showing how it had arisen: a plain account of the whole proceeding was, he thought, the best defence of it. "And I am bold to affirm," says he, in one of his Appeals to Men of Reason and Religion, "that these unlettered men have help from God for that great work, the saving souls from death; seeing he hath enabled, and doth enable them still, to turn many to righteousness. Thus hath he 'destroyed the wisdom of the wise, and brought to nought the understanding of the prudent.' When they imagined they

had effectually shut the door, and locked up every passage, whereby any help could come to two or three preachers, weak in body as well as soul, who they might reasonably believe would, humanly speaking, wear themselves out in a short time,—when they had gained their point, by securing (as they supposed) all the men of learning in the nation, *He that sitteth in Heaven laughed them to scorn*, and came upon them by a way they thought not of. *Out of the stones He raised up* those who should beget children to Abraham. We had no more foresight of this than you. Nay, we had the deepest prejudices against it, until we could not but own that God gave wisdom from above to these unlearned and ignorant men, so that the work of the Lord prospered in their hands, and sinners were daily converted to God.”

Zeal was the only qualification which he required. If the aspirant possessed no other requisite for his work, and failed to produce an effect upon his hearers, his ardour was soon cooled, and he withdrew quietly from the field; but such cases were not very frequent. The gift of voluble utterance is the commonest of all gifts; and when the audience are in sympathy with the speaker, they are easily affected:<sup>1</sup> the understanding makes no demand, provided the passions find their food. But, on the other hand, when enthusiasm was united with strength of talents and of character, Wesley was a skilful preceptor, who knew how to discipline the untutored mind, and to imbue it thoroughly with his system. He strongly impressed upon his preachers the necessity of reading to improve themselves. In reproof and advising one who had neglected this necessary discipline, he points out to him the ill consequences of that neglect. “Hence,” he says, “your talent in preaching does not increase—it is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought. Reading only can supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this: you can never be a deep preacher without it, any more than a thorough Christian. Oh, begin! Fix some part of every day for private exercises. You may acquire the taste which you have not: what is tedious at first, will afterwards be pleasant. Whether you like it or not, read and pray daily. It is for your life! there is no other way; else you will be a trifler all your days, and a pretty superficial preacher. Do justice to your own soul: give it time and means to grow: do not starve yourself any longer.”

<sup>1</sup> Sewell relates, with all simplicity and sincerity, in his ‘History of the Quakers,’ that his mother, a Dutch woman, preached in her native language to a congregation of English friends, and that though they did not understand a single word, they were, nevertheless, edified by

the discourse. A man returned from attending one of Whitefield’s sermons, and said it was good for him to be there; the place, indeed, was so crowded, that he had not been able to get near enough to hear him; “but then,” he said, “I saw his blessed wig!”

But when the disciple was of a thoughtful and inquiring mind, then Wesley's care was to direct his studies, well knowing how important it was that he should retain the whole and exclusive direction. Thus, in a letter to Mr. Benson, then one of the most hopeful, and since one of the most distinguished of his followers, he says, "When I recommend to any one a method or scheme of study, I do not barely consider this or that book separately, but in conjunction with the rest. And what I recommend, I *know*; I know both the style and sentiments of each author, and how he will confirm or illustrate what goes before, and prepare for what comes after. Therefore I must insist upon it, the interposing other books between these is not good husbandry: it is not making your time and pains go as far as they might go. If you want more books, let *me* recommend more, who best understand my own scheme. And do not *ramble*, however learned the persons may be that advise you to do so."

To this disciple Wesley had occasion to say, "Beware you be not swallowed up in books! An ounce of love is worth a pound of knowledge." This kind of caution was not often wanted. Nor, although many of his early preachers applied themselves diligently to the study of the languages, did he particularly encourage them in their desire of becoming learned men; for he perceived that, provided the preacher were thoroughly master of his system, and had the language of Scripture at command, the more, in other points of intellectual culture, he was upon a level with the persons among whom he was called to labour, the better would they comprehend him, and the more likely would he be to produce the desired effect. "Clearness," he says to one of his lay assistants, "is necessary for you and me, because we are to instruct the people of the lowest understanding; therefore we, above all, if we *think* with the wise, must yet speak with the vulgar. We should constantly use the most common, little, easy words (so they are pure and proper) which our language affords. When first I talked at Oxford to plain people in the castle or the town, I observed they gaped and stared. This quickly obliged me to alter my style and adopt the language of those I spoke to; and yet there is a dignity in their simplicity which is not disagreeable to those of the highest rank." Many of his ablest and most successful assistants perceived the good sense of this reasoning, and acted upon it. "I am but a brown-bread preacher," says Thomas Hanson, "that seek to help all I can to Heaven, in the best manner I can." Alexander Mather had received a good Scotch education in his boyhood, and was sometimes tempted to recover his lost Latin, and learn Greek and Hebrew also, when he observed the progress made by others who had not the same advantage to begin with. But this desire was set at rest, when he considered that these persons were not more instrumental than before, "either in awakening, converting, or building

up souls," which he regarded as the "only business, and the peculiar glory of a Methodist preacher. In all these respects they had been useful," he said, "but not *more* useful than when they were without their learning; and he doubted whether they had been so useful as they might have been, if they had employed the same time, the same diligence, and the same intenseness of thought in the several branches of that work for which they willingly gave up all."

But although Wesley was not desirous that his preachers should labour to obtain a reputation for learning, he repelled the charge of ignorance. "In the one thing," he says, "which they profess to know, they are not ignorant men. I trust there is not one of them who is not able to go through such an examination in substantial, practical, experimental divinity as few of our candidates for holy orders, even in the University (I speak it with sorrow and shame, even with tender love), are able to do. But, oh! what manner of examination do most of those candidates go through? and what proof are the testimonials commonly brought (as solemn as the form is wherein they run) either of their piety or knowledge, to whom are entrusted those sheep which God hath purchased with his own blood?"

No founder of a monastic order ever more entirely possessed the respect, as well as the love and the admiration of his disciples, or better understood their individual characters, and how to deal with each according to the measure of his capacity. Where strength of mind and steadiness were united with warmth of heart, he made the preacher his counsellor as well as his friend; when only simple zeal was to be found, he used it for his instrument as long as it lasted. An itinerant, who was troubled with doubts respecting his call, wrote to him in a fit of low spirits, requesting that he would send a preacher to supersede him in his circuit, because he believed he was out of his place. Wesley replied in one short sentence, "Dear brother, you are indeed *out of your place*; for you are *reasoning*, when you ought to be *praying*." And this was all. Thus tempering his authority, sometimes with playfulness, and always with kindness, he obtained from his early followers an unhesitating, a cheerful, and a devoted obedience. One of them, whom he had summoned from Bristol to meet him at Holyhead, and accompany him to Ireland, set out on foot, with only three shillings in his pocket. It is a proof how confidently such a man might calculate upon the kindness of human nature, that, during six nights out of seven, this innocent adventurer was hospitably entertained by utter strangers, and when he arrived he had one penny left. John Jane (such was his name) did not long survive this expedition; he brought on a fever by walking in exceeding hot weather; and Wesley, recording his death in his journal, concludes in this remarkable manner: "All his clothes, linen and woollen, stockings, hat, and wig, are not thought sufficient to

answer his funeral expenses, which amount to 1*l.* 17*s.* 3*d.* All the money he had was 1*s.* 4*d.* Enough for any unmarried preacher of the Gospel to leave to his executors!" St. Francis himself might have been satisfied with such a disciple.

Men were not deterred from entering upon this course of life by a knowledge of the fatigue, the privations, and the poverty to which they devoted themselves; still less by the serious danger they incurred, before the people were made to understand that the Methodists were under the protection of the law. There is a stage of enthusiasm in which these things operate as incitements; but this effect ceases as the spirit sinks to its natural level. Many of the first preachers withdrew from the career when their ardour was abated; not because they were desirous of returning to the ways of the world, and emancipating themselves from the restraints of their new profession, but because the labour was too great. Some received regular orders, and became useful ministers of the Establishment; others obtained congregations among the Dissenters; others resumed the trades which they had forsaken, and settling where the Methodists were numerous, officiated occasionally among them. The great extent of ground over which they were called to itinerate, while the number of preachers was comparatively small, occasioned them, if they were married men, or had any regard for their worldly welfare, thus to withdraw themselves; for the circuits were at that time so wide, that the itinerant could only command two or three days in as many months for enjoying the society of his family, and looking after his own concerns. Yet more persons than might have been expected persevered in their course, and generally had reason, even in a worldly point of view, to congratulate themselves upon the part which they had taken. From humble, or from low life, they were raised to a conspicuous station; they enjoyed respect and influence in their own sphere, which was the world to them; and, as moral and intellectual creatures, they may indeed be said to have been new-born, so great was the change which they had undergone.

Conversions have sometimes been produced by circumstances almost as dreadful as the miracle by which Saul the persecutor was smitten down. Such were the cases of St. Norbert (omitting all wilder legends), of St. Francisco de Borja, of the Abbe de Rance, and, in our own days, of Vanderkemp. Sometimes the slightest causes have sufficed, and a chance word has determined the future character of the hearer's life. The cases in Methodism have generally been of the latter kind. A preacher happened to say in a sermon, "These are the two witnesses that have been dead and buried in the dust upon your shelf—the Old Testament and the New!" One man was present who felt what was said, as if his own guilt had been recorded against him, and was thus mysteriously revealed. "I felt," says he, "what was spoken. I

remembered that my Bible was covered with dust, and that I had written my name with the point of my finger upon the binding. I thought I had signed my own damnation on the back of the witnesses." This brought on a fearful state of mind. He went home in great terror; and seeing a dead toad in his path, he wished, he says, that he had been a toad also, for then he should have had no soul to lose. In the middle of the night, while labouring under such feelings, he sat up in bed, and said, "Lord, how will it be with me in hell?" Just then a dog began to howl under his window, and reminded him of the weeping and gnashing of teeth. After a perilous struggle between Methodism and madness, the case came to a favourable termination, and John Furz spent the remainder of his days as a preacher.

A party of men were amusing themselves one day at an alehouse in Rotherham, by mimicking the Methodists. It was disputed who succeeded best, and this led to a wager. There were four performers, and the rest of the company was to decide, after a fair specimen from each. A Bible was produced, and three of the rivals, each in turn, mounted the table, and held forth in a style of irreverent buffoonery, wherein the Scriptures were not spared. John Thorp, who was the last exhibitor, got upon the table in high spirits, exclaiming, I shall beat you all! He opened the book for a text, and his eyes rested upon these words, "*Except ye repent, ye shall all likewise perish!*" These words, at such a moment, and in such a place, struck him to the heart. He became serious, he preached in earnest, and he affirmed afterwards, that his own hair stood erect at the feelings which then came upon him, and the awful denunciations which he uttered. His companions heard him with the deepest silence. When he came down, not a word was said concerning the wager; he left the room immediately, without speaking to any one, went home in a state of great agitation, and resigned himself to the impulse which had thus strangely been produced. In consequence, he joined the Methodists, and became an itinerant preacher; but he would often say, when he related this story, that if ever he preached by the assistance of the Spirit of God, it was at that time.

Many of Wesley's early coadjutors have left memoirs of themselves, under the favourite title of their "Experience." A few sketches from these authentic materials will illustrate the progress and nature of Methodism; and while they exhibit the eccentricities of the human mind, will lay open also some of its recesses.

## CHAPTER XVII.

JOHN OLIVER—JOHN PAWSON—ALEXANDER MATHER—THOMAS OLIVERS.

JOHN OLIVER, the son of a tradesman at Stockport, in Cheshire, received the rudiments of a liberal education at the grammar school in that town ; but at the age of thirteen, in consequence of reduced circumstances, was taken into his father's shop. When he was about fifteen, the Methodists came to Stockport : he partook of the general prejudice against them, and calling upon one with whom he chanced to be acquainted, took upon himself to convince him that he was of a bad religion, which was hostile to the Church. The Methodist, in reply, easily convinced him that he had no religion at all. His pride was mortified at this defeat, and he went near his acquaintance no more ; but the boy was touched at heart also : he left off his idle and criminal diversions (of which cock-fighting was one), read, prayed, fasted, regularly attended church, and repeated the prayers and collects every day. This continued some months, without any apparent evil ; but having, at his father's instance, spent a Sabbath evening at an inn, with some young comrades from Manchester, and forgotten all his good resolutions while he was in their company, he came home at night in an agony of mind. He did not dare to pray : his conscience stared him in the face ; and he became melancholy. The cause of this distemper was more obvious than the cure ; and when he was invited one evening to attend a meeting, the father declared he would knock his brains out if he went, though he should be hanged for it. John Oliver knew how little was meant by this threat, and stole away to the sermon. He " drank it in with all his heart ;" and having afterwards been informed, by a female disciple, of the manner of her conversion, he was " all in a flame to know these things for himself." So he hastened home, fell to prayer, fancied twice that he heard a voice distinctly saying his sins were forgiven him, and felt, in that instant, that all his load was gone, and that an inexpressible change had been wrought. " I loved God," he says : " I loved all mankind. I could not tell whether I was in the body or out of it. Prayer was turned into wonder, love, and praise." In this state of exaltation he joined the society.

Mr. Oliver was a man of violent temper : he loved his son dearly ; and thinking that a boy of sixteen was not emancipated from the obligation of filial obedience, his anger at the course which John persisted in pursuing was strong in proportion to the strength of his affection. He sent to all the Methodists in the town, threatening what he would do if any of them dared receive him into their houses. He tried severity, by the advice of stupid men ; and broke not only sticks but chairs upon



him, in his passion. Perceiving that these brutal means were ineffectual, and perhaps inwardly ashamed of them, he reproached his undutiful child with breaking his father's heart, and bringing down his grey hairs with sorrow to the grave. The distress of the father, and the stubborn resolution of the son, were now matter of public talk in Stockport. Several clergymen endeavoured to convince the lad of his misconduct. One of them, who had been his schoolmaster, called him his child, prayed for him, wept over him, and conjured him, as he loved his own soul, not to go near those people any more. The father, in presence of this clergyman, told his son, that he might attend the church-prayers every day, and should have every indulgence which he could ask, provided he would come no more near those "damned villains," as he called the objects of his violent but not unreasonable prejudice. John's reply was, that he would do everything in his power to satisfy him as a child to a parent, but that this was a matter of conscience which he could not give up.

Mr. Oliver had good cause for apprehending the worst consequences from that spirit of fanaticism with which the boy was so thoroughly possessed. The disease was advancing rapidly toward a crisis. At this time his heart was "kept in peace and love all the day long;" and when his band-fellows spoke of the wickedness which they felt in themselves, he wondered at them, and could discover none in himself. It was not long before he made the discovery. "Having," he says, "given way to temptation, and grieved the Holy Spirit of God," all his comforts were withdrawn in a moment: "my soul was all over darkness: I could no longer see Him that is invisible: I could not feel His influence on my heart: I sought Him, but could not find Him. I endeavoured to pray, but the heavens seemed like brass: at the same time such a weight came upon me, as if I was instantly to be pressed to death. I sank into black despair: I found no gleam of light, no trace of hope, no token of any kind for good. The devil improved this hour of darkness, telling me I was sure to be damned, for I was forsaken of God. Sleep departed from me, and I scarce eat anything, till I was reduced to a mere skeleton." One morning, being no longer able to endure this misery, and resolving to put an end to his wretched life, he rose very early, and threw himself into the river, in deep water. How he was taken out, and conveyed to the house of a Methodist, he says, is what he never could tell; "unless God sent one of his ministering spirits to help in the time of need." A humbler Christian would have been satisfied with gratefully acknowledging the providence of God: he, however, flattered himself with the supposition of a miracle; and Wesley, many years afterwards, published the account without reprehension or comment. That evening, there was preaching and praying in the house; but, in the morning, "Satan came upon him like

thunder," telling him he was a self-murderer; and he attempted to strangle himself with a handkerchief. It was now thought proper to send for Mr. Oliver, who had been almost distracted all this while, fearing what might so probably have happened to the poor bewildered boy. He took him home, promising to use no severity; for John was afraid to go. A physician was called in, whom Oliver calls an utter stranger to all religion. He bled him largely, physicked him well, and blistered him on the head, back, and feet. It is very possible that the bodily disease required some active treatment: the leaven of the mind was not thus to be worked off. The first time that he was permitted to go out, one of his Methodist friends advised him to elope, seeing that he would not be permitted to serve God at home. He went to Manchester: his mother followed him, and found means to bring him back by force: the father then gave up the contest in despair, and John pursued his own course without further opposition. Now it was, he says, that his strength came again: his light, his life, his God. He began to exhort: soon afterwards he fancied himself called to some more public work; and, having passed through the previous stages, was accepted by Wesley upon trial as a travelling preacher. At the year's end he would have gone home, from humility, not from any weariness of his vocation. Wesley's reply was, "You have set your hand to the gospel-plough, therefore never look back! I would have you come up to London this winter. Here is everything to make the man of God perfect." He accepted the invitation; and had been thirty years an active and successful preacher when his life and portrait were exhibited in the '*Arminian Magazine*.'

Oliver describes himself as having always been of a fearful temper—a temper which is often connected with rashness. During part of his life, he was afflicted with what he calls a scrofulous disorder. A practitioner in Essex, to whom he applied for relief, and who began his practice by prayer, told him his whole mass of blood was corrupted, and advised him to a milk diet: he took daily a quart of milk, with white bread, and two table-spoonfuls of honey. In six months his whole habit of body was changed, and no symptom of the disorder ever appeared afterwards.

JOHN PAWSON was the son of a respectable farmer, who cultivated his own estate, at Thorner, in Yorkshire. His parents were of the Church of England, and gave him a good education according to their means; and though, he says, they were strangers to the life and power of religion, brought him up in the fear of God. The father followed also the trade of a builder, and this son was bred to the same business. The youth, knowing the Methodists only by common report, supposed them to be a foolish and wicked people; till happening to hear a person give an account of his wife, who was a Methodist, he conceived a better

opinion of them, and felt a wish to hear them. Accordingly he went one evening to their place of meeting; but, when he came to the door, he was ashamed to go in, and so walked round the house, and returned home. This was in his 18th year. He was now employed at Harewood, and fell into profligate company, who, though they did not succeed in corrupting him, made him dislike Methodism more than ever.

Two sermons, which had been preached at the parish church in Leeds by a Methodist clergyman, were lent to his father when Pawson was about twenty. These fell into his hands, and convinced him that justification by faith was necessary to salvation. He went now to Otley to hear a Methodist preach; and from that hour his course of life was determined. The serious, devout behaviour of the people, he says, struck him with a kind of religious awe: the singing greatly delighted him; and the sermon was, to use his own phraseology, "much blest to his soul." He was permitted to stay and be present at the Society meeting, and "had cause to bless God for it."

There was nothing wavering in this man's character; he had been morally and religiously brought up; his disposition, from the beginning, was good, and his devotional feelings strong. But his relations were exceedingly offended when he declared himself a Methodist. An uncle, who had promised to be his friend, resolved that he would leave him nothing in his will, and kept the resolution. His parents, and his brother and sisters, supposed him to be totally ruined. Sometimes his father threatened to turn him out of doors, and utterly disown him; but John was his eldest son; he dearly loved him; and this fault, bitterly as he regretted and resented it, was not of a nature to destroy his natural affection. He tried persuasion, as well as threats, beseeching him not to run wilfully after his own ruin; and his mother frequently wept much on his account. The threat of disinheriting him gave him no trouble; but the danger which he believed their souls were in distressed him sorely. "I did not regard what I suffered," says he, "so my parents might be brought out of their Egyptian darkness." He bought books, and laid them in his father's way, and it was a hopeful symptom that the father read them, although it seemed to no good purpose. The seed, however, had struck root in the family; his brother and some of his sisters were "awakened." The father became more severe with John, as the prime cause of all this mischief: then again he tried mild means, and told him to buy what books he pleased, but besought him not to go to the preachings; he might learn more by reading Mr. Wesley's writings than by hearing the lay preachers; and the Methodists, he said, were so universally hated, that it would ruin his character to go among them. It was "hard work" to withstand the entreaties of a good father; but it was not less hard to refrain from

what he verily believed essential to his salvation. There was preaching one Sunday near the house, and, in obedience, he kept away; but when it was over, and he saw the people returning home, full of the consolation which they had received, his grief became too strong for him; he went into the garden, and wept bitterly; and, as his emotions became more powerful, retired into a solitary place, and there, he says, bemoaned himself before the Lord, in such anguish, that he was scarcely able to look up. In this situation his father found him, and took him into the fields to see the grass and corn; but the cheerful images of nature produced no effect upon a mind thus agitated; and the father was grievously troubled, believing verily that his son would run distracted. They returned home in time to attend the church service; and, in the evening, as was their custom, John read aloud from some religious book, choosing one to his purpose. Seeing that his father approved of what he read, he ventured to speak to him in defence of his principles. The father grew angry, and spoke with bitterness. "I find," said the old man, "thou art now entirely ruined. I have used every means I can think of, but all to no purpose. I rejoiced at thy birth, and I once thought thou wast as hopeful a young man as any in this town; but now I shall have no more comfort in thee so long as I live. Thy mother and I are grown old, and thou makest our lives quite miserable: thou wilt bring down our grey hairs with sorrow to the grave. Thou intendest to make my house a preaching-house when once my head is laid; but it shall never be thine: no, I will leave all I have to the poor of the parish before the Methodists shall have anything to do with it." Pawson was exceedingly affected; and the father seeing this, desired him to promise that he would hear their preaching no more. He replied, when he could speak for weeping, that if he could see a sufficient reason, he would make that promise; but not till then. "Well," replied the old man, "I see thou art quite stupid; I may as well say nothing; the Methodists are the most bewitching people that ever lived; for, when once a person hears them, it is impossible to persuade him to return back again."

Pawson retired from this conversation in great trouble, and was tempted to think that he was guilty of disobeying his parents; but he satisfied himself that he must obey God rather than man. It was a great comfort to him that his brother sympathized with him entirely: they both strove to oblige their parents as much as possible, and took especial care that no business should be neglected for the preaching. This conduct had its effect. They used to pray together in their chamber. The mother, after often listening on the stairs, desired at last to join them; and the father became, in like manner, a listener at first, and afterwards a partaker in these devotions. The minister of the parish now began to apprehend that he should lose the whole family:

the way by which he attempted to retain them was neither wise nor charitable; it was by reviling and calumniating the Methodists, and in this manner inflaming the father's wrath against the son. This was Pawson's last trial; perceiving the effect which was thus produced, he wrote a letter to his father, in which, after stating his feelings concerning his own soul, he came to plain arguments, which could not but have their due weight. "What worse am I, in any respect, since I heard the Methodists? Am I disobedient to you or my mother in any other thing? Do I neglect any part of business?" He asked him also why he condemned the preachers, whom he had never heard. "If you will hear them only three times," said he, "and then prove from the Scripture that they preach contrary thereunto, I will hear them no more." The old man accepted this proposal. The first sermon he liked tolerably well, the second not at all, and the third so much, that he went to hear a fourth, which pleased him better than all the rest. His own mind was now wholly unsettled: he retired one morning into the stable, where nobody might hear or see him, that he might pray without interruption to the Lord; and here such a paroxysm came on, "that he roared for the very disquietness of his soul." "This," says Pawson, "was a day of glad tidings to me. I now had liberty to cast in my lot with the people of God. My father invited the preachers to his house, and prevented *my* turning it into a preaching-house (as he had formerly said), by doing it himself. From this time we had preachings in our own house, and all the family joined the Society."

It might have been thought that the proselyte had now obtained his soul's desire; but he had not attained to the new birth: his prayer was, that the Lord would take away his heart of stone, and give him a heart of flesh; and, ere long, as he was "hearing the word" in a neighbouring village, the crisis which he solicited came on. "In the beginning of the service," says he, "the power of God came mightily upon me and many others. All on a sudden my heart was like melting wax; I cried aloud with an exceeding bitter cry. The arrows of the Almighty stuck fast in my flesh, and the poison of them drank up my spirits; yet, in the height of my distress, I could bless the Lord that He had granted me that which I had so long sought for." It was well that his father had been converted before he reached this stage, or he might, with some reason, have believed that Methodism had made his son insane. He could take no delight in anything; his business became a burthen to him; he was quite confused; so that any one, he says, who looked on him might see in his countenance the distress of his mind, for he was on the very brink of despair. One day he was utterly confounded by hearing that one of his acquaintance had received an assurance of salvation, when he had only heard three sermons; whereas he, who had long waited, was still without comfort. Public thanks were given for

this new birth ; and Pawson went home from the meeting to give vent to his own grief. As he could not do this in his chamber without disturbing the family, he retired into the barn, where he might perform freely, and there began to pray, and weep, and roar aloud, for his distress was greater than he could well bear. Presently he found that his brother was in another part of the barn, in as much distress as himself. Their cries brought in the father and mother, the elder sister and her husband, and all being in the same condition, they all lamented together. "I suppose," said Pawson, "if some of the good Christians of the age had seen or heard us, they would have concluded we were all quite beside ourselves." However, "though the children were brought to the birth, there was not strength to bring forth." One Saturday evening, when "there was a mighty shaking among the dry bones" at the meeting, his father received the assurance, and the preacher gave thanks on his account ; but Pawson was so far from being able to rejoice with him, that, he says, "his soul sank as into the belly of hell." On the day following the preacher met the Society, "in order to wrestle with God in behalf of those who were in distress." Pawson went full of sorrow, "panting after the Lord as the hart after the water-brooks." When the prayer for those in distress was made, he placed himself upon his knees in the middle of the room, if possible, in greater anguish of spirit than ever before. Presently a person, whom he knew, "cried for mercy, as if he would rend the very heaven." "Quickly after, in the twinkling of an eye," says Pawson, "all my trouble was gone, my guilt and condemnation were removed, and I was filled with joy unspeakable. I was brought out of darkness into marvellous light ; out of miserable bondage into glorious liberty ; out of the most bitter distress into unspeakable happiness. I had not the least doubt of my acceptance with God, but was fully assured that he was reconciled to me through the merits of His Son. I was fully satisfied that I was born of God ; my justification was so clear to me, that I could neither doubt nor fear."

The lot of the young man was now cast. He was shortly afterwards desired to meet a class ; it was a sore trial to him ; but obedience was a duty ; and he was "obliged to take up the cross." "From the first or second time I met it," he continues, "I continually walked in the light of God's countenance : I served Him with an undivided heart. I had no distressing temptations, but had constant power over all sin, so that I lived as upon the borders of heaven." Henceforward his progress was regular. From reading the homilies, and explaining them as he went on, he began to expound the Bible, in his poor manner. The people thrust him into the pulpit. First he became a local preacher, then an itinerant, and, finally, a leading personage of the Conference, in which he continued a steady and useful member till his death.

ALEXANDER MATHER was a man of cooler temperament and better disciplined mind than most of Wesley's coadjutors. He was the son of a baker, at Brechin, in Scotland; his parents were reputable and religious people; they kept him carefully from evil company, and brought him up in the fear of God; but the father was a rigid and severe man; and probably for this reason, while he was yet a mere boy (according to his own account, not thirteen), he joined the rebels in 1745. Having escaped from Culloden and the pursuit, he found that his father's doors were closed against him on his return. By his mother's help, however, he was secreted among their relations for several months, till he thought the danger was over, and ventured a second time to present himself at home. The father, more, perhaps, from cunning than actual want of feeling, not only again refused him admittance, but went himself and gave information against him to the commanding officer, and the boy would have been sent to prison if a gentleman of the town had not interfered, and obtained leave for him to lodge in his father's house. The next morning he passed through the form of an examination, and was discharged. From this time he worked at his father's business, till, in the nineteenth year of his age, he thought it advisable to see the world, and therefore travelled southward. The next year he reached London, and there engaged himself as a journeyman baker. Because he was, as he says, a foreigner, his first master was summoned to Guildhall, and compelled to dismiss him.<sup>1</sup> This unjust law was not afterwards enforced against him, and he seems to have had no difficulty in obtaining employment. Before he had been many months in London, a young woman, who had been bred up with him in his father's house, sought him out; they had not met for many years, and this renewal of an old intimacy, in a strange land, soon ended in marriage.

Mather had made a resolution that he would live wholly to God whenever he should marry. For a while he was too happy to remember this resolution: he remembered it when his wife was afflicted with illness; it then lay heavy on his mind that he had not performed his vow of praying with her, and yet some kind of false feeling prevented him from opening his heart to her. Day after day the sense of this secret sin increased upon him, till, after loss of appetite and of sleep, and tears by day and night, he "broke through," as he expresses it, and began the practice of praying with her, which from that time was never interrupted. Her education had been a religious one, like his, and they did not depart from the way in which they were trained up.

<sup>1</sup> The London apprentices were, from early times, a formidable body, and not a little obnoxious to the police. Accordingly they were treated in a very exclusive spirit by the populace, and even by the law. A fatal riot against fo-

reign artificers, on May 1st, 1517, from which that day was called "Evil May Day," was commenced and encouraged by the London apprentices, who were jealous of allowing their exclusive privileges to be shared by strangers.—[ED.]

Though Mather had no domestic obstacles to overcome, and never passed through those struggles of mind which, in many of his colleagues, bordered so closely upon madness, he was by no means in a sane state of devotion at this time. It was not sufficient for him to pray by himself every morning and every afternoon with his wife; he sometimes knelt when he was going to bed, and continued in that position till two o'clock, when he was called to his work. The master whom he now served was an attendant at the Foundry, but, like all others of the same trade, he was in the practice of what was called "baking of pans" on a Sunday. Mather regarded this as a breach of the Sabbath; it troubled him so that he could find no peace; and his flesh, he says, consumed away, till the bones were ready to start through his skin. At length, unable to endure this state of mind, he gave his master warning. The master, finding by what motives he was influenced, and that he had not provided himself with another place, was struck by his conscientious conduct; he went round to all the trade in the neighbourhood, and proposed that they should enter into an agreement not to bake on Sundays. The majority agreed. He advertised for a meeting of master bakers upon the subject; but nothing could be concluded. After all this, which Mather acknowledges was more than he could reasonably expect, he said to him, "I have done all I can, and now I hope you will be content." Mather sincerely thanked him for what he had done, but declared his intention of quitting him as soon as his master could suit himself with another man. But the master, it seems, took advice at the Foundry, and on the following Sunday staid at home, to tell all his customers that he could bake no more on the Sabbath-day. From this time both he and his wife were particularly kind to Mather. They introduced him to the Foundry, and he soon became a regular member of the Society.

It was not long before he had strong impressions upon his mind that he was called to preach. After fasting and praying upon this point, he communicated it to his band, and they set apart some days for the same exercises. This mode of proceeding was not likely to abate his desire; and the band then advised him to speak to Mr. Wesley. Wesley replied, "This is a common temptation among young men. Several have mentioned it to me; but the next thing I hear of them is, that they are married, or upon the point of it."—"Sir," said Mather, "I am married already." Wesley then bade him not care for the temptation, but seek God by fasting and prayer. He made answer that he had done this; and Wesley recommended patience and perseverance in this course; adding, that he doubted not but God would soon make the way plain before him. Mather could not but understand this as an encouragement: he was the more encouraged, when Wesley shortly afterwards appointed him first to be the leader of a band, and in a little time of a class. In



both situations he acquitted himself to the satisfaction of others : his confidence in himself was, of course, increased, and he went once more to Mr. Wesley to represent his ardent aspirations. "To be a Methodist preacher," said Wesley, "is not the way to ease, honour, pleasure, or profit. It is a life of much labour and reproach. They often fare hard—often are in want. They are liable to be stoned,<sup>1</sup> beaten and abused in various manners. Consider this before you engage in so uncomfortable a way of life." The other side of the picture would have been sufficiently tempting, if Mather had been influenced by worldly considerations : the danger was just enough to stimulate enthusiasm : the reproach of strangers would only heighten the estimation in which he would be held by believers : no way of life could be more uncomfortable than his own ; and what a preferment in the world for a journeyman baker ! The conversation ended by allowing him to make a trial on the following morning. After a second essay, he received information nearly at ten at night, that he was to preach the next morning at five o'clock at the Foundry. This was the critical trial. All the time he was making his dough he was engaged in meditation and prayer for assistance. The family were all in bed, and when he had done, he continued praying and reading the Bible to find a text till two o'clock. It was then time to call his fellow-servant, and they went to work together as usual till nearly four, preparing the bread for the oven. His comrade then retired to bed, and he to his prayers, till a quarter before five, when he went, in fear and trembling, to the meeting, still unprepared even with a text. He took up the hymn-book, and gave out the hymn, in a voice so faint, because of his timidity, that it could not be understood. The people, not hearing the verse, knew not what to sing : he was no singer himself, otherwise he might have recovered this mishap by leading them,—so they were at a stand, and this increased his agitation so much that his joints shook. However, he recovered himself, and took the text upon which he opened. The matter after this was left to Mr. Wesley, to employ him as his business would permit, just when and where he pleased. When first he began to preach, there was a considerable natural defect in his delivery ; and he spoke with such extreme quickness, that very few could understand him : but he entirely overcame this.

The account of the exertions in which this zealous labourer was now engaged, may best be related in his own words. He says, "In a little time I was more employed than my strength would well allow. I had

<sup>1</sup> Mr. Watson remarks ('Observations,' p. 193), that this statement is a sufficient contradiction to Mr. Southey's statement elsewhere, that the avowal of fears, or rather of hopes of suffering

martyrdom on the part of these excellent men, though suited to the days of Queen Mary, were ridiculous or disgusting in the time of George II., Archbishop Potter, and Bishop Gibson.—[ED.]

no time for preaching but what I took from my sleep; so that I frequently had not eight hours' sleep in a week. This, with hard labour, constant abstemiousness, and frequent fasting, brought me so low, that, in a little more than two years, I was hardly able to follow my business. My master was often afraid I should kill myself: and perhaps his fear was not groundless. I have frequently put off my shirts as wet with sweat as if they had been dipped in water. After hastening to finish my business abroad, I have come home all in a sweat in the evening, changed my clothes, and ran to preach at one or another chapel; then walked or ran back, changed my clothes, and gone to work at ten, wrought hard all night, and preached at five the next morning. I ran back to draw the bread at a quarter or half an hour past six; wrought hard in the bakehouse till eight; then hurried about with bread till the afternoon, and perhaps at night set off again."

Had this mode of life continued long, Mather must have fallen a victim to his zeal. He was probably saved by being appointed a travelling preacher; yet, at the very commencement of his itinerancy, his course had been nearly cut short. A mob attacked him at Boston; and when, with great difficulty and danger, he reached his inn, bruised, bleeding, and covered with blood, the rabble beset the house, and the landlord attempted to turn him out, for fear they should pull it down. Mather, however, knew the laws, and was not wanting to himself. "Sir," he said, "I am in your house; but, while I use it as an inn, it is mine—turn me out at your peril." And he compelled him to apply to a magistrate for protection. It was more than twelve months before he recovered from the brutal treatment which he received on this occasion. The mob at Wolverhampton pulled down a preaching-house: an attorney had led them on, and made the first breach himself. Mather gave him his choice of rebuilding it at his own expense, or being tried for his life: of course the house was rebuilt, and there were no further riots at Wolverhampton. He was of a hardy constitution and strong mind, cool and courageous, zealous and disinterested, most tender-hearted and charitable, but possessing withal a large share of prudence, which enabled him to conduct the temporal affairs of the Connection with great ability. The account which, in his matured and sober mind, he gives of his experience, touching what Wesley calls the great salvation, bears with it fewer marks of enthusiasm,<sup>1</sup> and more of meditation, than is usually found in such cases. "What I experienced in my own soul," he says, "was an instantaneous deliverance from all those wrong tempers and affections which I had long and sensibly groaned under: an entire disengagement from every creature, with an entire devotedness to God; and from that moment I found an unspeakable pleasure in

<sup>1</sup> See note above, on chap. ii. p. 25.

doing the will of God in all things. I had also a power to do it, and the constant approbation both of my own conscience and of God. I had simplicity of heart, and a single eye to God at all times, and in all places, with such a fervent zeal for the glory of God and the good of souls, as swallowed up every other care and consideration. Above all, I had uninterrupted communion with God, whether sleeping or waking." It is scarcely compatible with human weakness that a state like this should be permanent; and Mather, in describing it, after an interval of more than twenty years, exclaims, "Oh that it were with me as when the candle of the Lord thus shone upon my head!" Yet he had not failed in his course; and, after much reflection, and the surer aid of prayer, had calmly satisfied his clear judgment, "that deliverance from sin does not imply deliverance from human infirmities, and that it is not inconsistent with temptations of various kinds."

THOMAS OLIVERS<sup>1</sup> was born at Tregonan, a village in Montgomeryshire, in the year 1725. Being left an orphan in childhood, with some little property, he was placed under the care of the husband of his father's first cousin—a remote relationship, which comes under the comprehensive term of a Welsh uncle. Mr. Tudor, as this person was called, was an eminent farmer, and did his duty by the boy; not merely giving him the common school education, but bestowing more than common pains in imparting religious acquirements. He was taught to sing psalms, as well as repeat his catechism and his prayers, and to attend church twice on the Sabbath-day. But the parish happened to be in a state of shocking immorality: there was one man, in particular, who studied the art of cursing, and would exemplify the richness of the

<sup>1</sup> "For four or five years," says this person, "I was greatly entangled with a farmer's daughter, whose sister was married to Sir I. P., of N—wt—n, in that country. What

'Strange reverse of human fates!'

for one sister was wooed by and married to a baronet, who was esteemed one of the finest men in the country. When she died, Sir I. was almost distracted. Presently, after her funeral, he published an elegy on her of a thousand verses! For some time he daily visited her in her vault, and at last took her up, and kept her in his bed-chamber for several years.

"On the other hand, her sister, who was but little inferior in person, fell into the hands of a most insignificant young

man, who was a means of driving her almost to an untimely end."

The baronet whom Olivers alludes to was probably Sir John Price, of Buckland. A certain Bridget Bostock was famous in the county of Cheshire, in his time, for performing wonderful cures, and he applied to her to raise his wife from the dead. His letters upon this extraordinary subject may be found in the 'Monthly Magazine,' vol. xxvi. pp. 30, 31. The person by whom they were communicated to that journal says that they exposed the writer to severe ridicule, though, in my good mind, they would rather excite compassion. Sir John fully believed that this woman could work miracles; and reasoning upon that belief, he applied to her in full faith.

Welsh language by compounding twenty or thirty words into one long and horrid blasphemy. As this was greatly admired among his profligate companions, Olivers imitated it, and in time rivalled what he calls his infernal instructor. The other parts of his conduct were in the same spirit; and he obtained the character of being the worst boy who had been known in that country for the last thirty years. When he was about three or four and twenty he left the country, not having half learned the business to which he had been apprenticed. The cause of his departure was the outcry raised against him for his conduct toward a farmer's daughter: he was the means, he says, of driving her almost to an untimely end. It was the sin which lay heaviest on his mind, both before and after his conversion, and which, as long as he lived, he remembered with peculiar shame and sorrow.

He removed to Shrewsbury, and there, or in its neighbourhood, continued a profligate course of life, till poverty, as well as conscience, stared him in the face. He said within himself, that he was living a most wretched life, and that the end must be damnation, unless he repented and forsook his sins. But how should he acquire strength for this? For he had always gone to church, and he had often prayed and resolved against his evil practices, and yet his resolutions were weak as water. So he thought of "trying what the sacrament would do;" and borrowing, accordingly, the book called '*A Week's Preparation*,' he went regularly through it, and read daily upon his knees the meditations and prayers for the day. On the Sunday he went to the Lord's Table, and spent the following week in going over the second part of the book, as devoutly as he had done the first. During this fortnight he "kept tolerably clear of sin;" but when the course of regimen was over, the effect ceased: he returned the book with many thanks, and fell again into his vicious courses. Ere long he was seized with a violent fever; and when his life was despaired of, was restored, as he believed, by the skill of a journeyman apothecary, who, being a Methodist, attended him for charity. His recovery brought with it a keen but transitory repentance. This was at Wrexham. Here he and one of his companions committed an act of arch-villainy, and decamped in consequence; Olivers leaving several debts behind him, and the other running away from his apprenticeship. They travelled as far as Bristol; and there Olivers, learning that Mr. Whitefield was to preach, resolved to go and hear what he had to say; because he had often heard of Whitefield, and had sung songs about him. He went, and was too late. Determined to be soon enough on the following evening, he went three hours before the time. When the sermon began, he did little but look about him; but seeing tears trickle down the cheeks of some who stood near, he became more attentive. The text was, "*Is not this a brand plucked out of the fire?*"

"When the sermon began," says this fiery-minded Welshman, "I was certainly a dreadful enemy to God, and to all that is good: and one of the most profligate and abandoned young men living." Before it was ended he became a new creature; a clear view of redemption was set before him, and his own conscience gave him clear conviction of its necessity. The heart, he says, was broken; nor could he express the strong desires which he felt for righteousness. They led him to effectual resolutions: he broke off all his evil practices, forsook all his wicked companions, and gave himself up with all his heart to God. He was now almost incessantly in tears: he was constant in attending worship, wherever it was going on; and describes his feelings during a *Te Deum* at the cathedral, as if he had done with earth, and was praising God before His throne. He bought the 'Week's Preparation,' and read it upon his knees day and night; and so constant was he in prayer, and in this position, that his knees became stiff, and he was actually, for a time, lame in consequence. "So earnest was I," he says, "that I used, by the hour together, to wrestle with all the might of my body and soul, till I almost expected to die on the spot. What with bitter cries (unheard by any but God and myself), together with torrents of tears, which were almost continually trickling down my cheeks, my throat was often dried up, as David says, and my eyes literally failed, while I waited for God!" He used to follow Whitefield in the streets, with such veneration, that he could "scarce refrain from kissing the very prints of his feet."

Here he would fain have become a member of the Society; but when, with much timidity, he made his wishes known to one of Mr. Whitefield's ministers, the preacher, for some unexplained reason, thought proper to discourage him. After a few months, Olivers removed to Bradford, and there, for a long time, attended the preaching of the Methodists; and when the public service was over, and he, with the uninitiated, was shut out, he would go into the field at the back of the preaching-house, and listen while they were singing, and weep bitterly at the thought that, while God's people were thus praising His name, he, a poor wretched fugitive, was not permitted to be among them. And, though he compared himself to one of the foolish virgins, when they came out he would walk behind them for the sake of catching a word of their religious conversation. This conduct, and his regular attendance, at last attracted notice: he was asked if it was his wish to join the Society, and receive a note of admission from the preacher. His rebuff at Bristol had discouraged him from applying for what might so easily have been obtained; and the longing for the admission had produced a state of mind little different from insanity. Returning home, now that he possessed it, and exhilarated, or even intoxicated with joy, he says that as he came to the bottom of the hill, at the entrance of the

town, a ray of light, resembling the shining of a star, descended through a small opening in the heaven, and instantaneously shone upon him. In that instant his burden fell off, and he was so elevated, that he felt as if he could literally fly away to heaven. A shooting star might easily produce this effect upon a man so agitated: for trifles, light as air, will act as strongly upon enthusiasm as upon jealousy; and never was any man in a state of higher enthusiasm than Olivers at this time. He says, that in every thought, intention, or desire, his constant inquiry was, whether it was to the glory of God; and that, if he could not answer in the affirmative, he dared not indulge it: that he received his daily food nearly in the same manner as he did the sacrament: that he used mental prayer daily and hourly; and for a while his rule was in this manner, to employ five minutes out of every quarter of an hour. "Upon the whole," he pursues, "I truly lived by faith. I saw God in everything: the heavens, the earth, and all therein, showed me something of him; yea, even from a drop of water, a blade of grass, or a grain of sand, I often received instruction."

He soon became desirous of "telling the world what God had done for him;" and having communicated this desire to his band-fellows, they kept a day of solemn fasting on the occasion, and then advised him to make a trial. Many approved of his gifts: others were of opinion that he ought to be more established, and was too earnest to hold it long. When he began to preach, his custom was, to get all his worldly business done, clean himself, and put out his Sunday's apparel on Saturday night, which sometimes was not accomplished before midnight: afterwards he sat up reading, praying, and examining himself till one or two in the morning: he rose at four, or never later than five, and went two miles into the country, through all weather, to meet a few poor people, from six till seven. By eight he returned to Bradford, to hear the preaching; then went seven miles on foot to preach at one; three or four farther to hold forth at five; and, after all, had some five or six more to walk on his return. And as the preaching was more exhausting than the exercise, he was often so wearied that he could scarcely get over a stile, or go up into his chamber when he got home.

When he had been a local preacher about twelve months, the small-pox broke out at Bradford, and spread like a pestilence: scarce a single person escaped; and six or seven died daily. Olivers was seized with it the first week in October: heating things were given him by an ignorant old woman; and when some charitable person sent an experienced physician to visit him, the physician declared that, in the course of fifty years' practice, he had never seen so severe a case. He was blind for five weeks. The room in which he lay was so offensive that those who went out of it infected the streets as they past. He was not able to rise that his bed might be made till New-year's day; yet,

during the whole time, he never uttered a groan or a single complaint : " thus evincing," as he says, " that no suffering is too great for the grace of God to enable us to bear with resignation and quietness."

This long illness increased the number of his debts, which were numerous enough before his conversion. As soon, therefore, as he had gained sufficient strength for the journey, he set off for Montgomeryshire, to receive his little property, which had hitherto remained in Mr. Tudor's hands. The thorough change which had been effected in so notorious a reprobate, astonished all who knew him : when they saw him riding far and near, in search of all persons to whom he was indebted, and faithfully making payment of what the creditors never expected to recover, they could not doubt the sincerity of his reformation, and they ascribed it to the grace of God. Tudor explained the matter in a way more satisfactory to himself, because he could comprehend it better : he said to Olivers, " Thou hast been so wicked that thou hast seen the devil." Having paid his debts in his own country, he returned by way of Bristol to Bradford, discharged in like manner his accounts in both these places, and being now clear of the world, and thereby delivered from a burden which had cost him, as he says, many prayers and tears, he set up business with the small remains of his money, and with a little credit ; but, before he was half settled, Wesley exhorted him to free himself from all such engagements, and make the work of the Gospel his sole pursuit. The advice of the master was a law to the obedient disciple. Olivers disposed of his effects, wound up his affairs, and prepared to itinerate in the West of England. " But I was not able," he says, " to buy another horse ; and therefore, with my boots on my legs, my greatcoat on my back, and my saddle-bags, with my books and linen, across my shoulder, I set out in October 1753."

Wesley, when he was not the dupe of his own imagination, could read the characters of men with a discriminating eye. He was not deceived in Olivers : the daring disposition, the fiery temper, and the stubbornness of this Welshman, were now subdued and disciplined into an intrepidity, an ardour and a perseverance, which were the best requisites for his vocation. It was not long before one of his congregation at Tiverton presented him with the price of a horse, as well suited to him as Bucephalus to Alexander ; for he was as tough and as indefatigable as his master. Indeed the beast, as if from sympathy, made the first advances, by coming up to him in a field where he was walking with the owner, and laying his nose upon his shoulder. Pleased with this familiarity, Olivers stroked the colt, which was then about two years and a half old ; and finding that the farmer would sell him for five pounds, struck the bargain. " I have kept him," he says in his memoirs, " to this day, which is about twenty-five years, and on him I have travelled comfortably not less than a hundred thousand

miles." On one occasion both he and his horse were exposed to a service of some danger at Great Yarmouth. The mob of that town had sworn that if any Methodist came there, he should never return alive. Olivers, however, being then stationed at Norwich, was resolved to try the experiment, and accordingly set out with a companion, who was in no encouraging state of mind, but every now and then exclaimed upon the road, "I shall be murdered, and go to hell this day; for I know not the Lord." With this unhappy volunteer for martyrdom, Olivers entered Yarmouth; and having first attended service in the church, went into the market-place and gave out a hymn. The people collected, and listened with tolerable quietness while he sung and prayed; but, as soon as he had taken his text, they began so rude a comment upon the sermon, that one of his friends prudently pulled him down from his perilous stand, and retreated with him into a house in one of those remarkable streets which are peculiar to Yarmouth, and are called 'Rows,' and which are so narrow, that two long-armed persons may almost shake hands across from the windows. Though Olivers had rashly thrust himself into this adventure, he was prudent enough now to withdraw from it, and accordingly he sent for his horse. The mob recognized the animal, followed him, and filled the row. To wait till they dispersed might have been inconvenient: and perhaps they might have attacked the house; so he came forth, mounted resolutely, and making use of his faithful roadster as a charger on this emergency, forced the rabble before him through the row; but the women, on either side, stood in the doorways, some with bowls of water, others with both hands full of dirt, to salute him as he passed. Having rode the gauntlet here, and got into the open street, a tremendous battery of stones, sticks, apples, turnips, potatoes, and other such varieties of ammunition, was opened upon him and his poor comrade: the latter clapped spurs to his horse, and galloped out of town: Olivers proceeded more calmly, and watching the sticks and stones which came near, so as to ward them off and evade the blow, preserved, as he says, a regular retreat.

Olivers was more likely led into this danger by a point of honour than by any natural rashness; for, that he had acquired a considerable share of sound worldly prudence, appears from the curious account which he has given of his deliberation concerning marriage. Setting out, he says, with a conviction that in this important concern "young people did not consult reason and the will of God so much as their own foolish inclinations," he inquired of himself, in the first place, whether he was called to marry at that time; and having settled that question in the affirmative, the next inquiry was, what sort of a person ought he to marry? The remainder is too extraordinary and too characteristic to be given in any words but his own:—"To this I answered in general, such a one as Christ would choose for me, suppose he was on earth, and was



to undertake that business. I then asked, but what sort of a person have I reason to believe he would choose for me? Here I fixed on the following properties, and ranged them in the following order: The first was grace: I was quite certain that no preacher of God's Word ought, on any consideration, to marry one who is not eminently gracious. Secondly, she ought to have tolerable good common sense: a Methodist preacher, in particular, who travels into all parts, and sees such a variety of company, ought not to take a fool with him. Thirdly, as I knew the natural warmth of my own temper, I concluded that a wise and gracious God would not choose a companion for ME who would throw oil, but rather water upon the fire. Fourthly, I judged that, as I was connected with a poor people, the will of God was, that whoever I married should have a small competency, to prevent her being chargeable to any." He then proceeds to say, that, upon the next step in the inquiry, who is the person in whom these properties are found? he immediately turned his eyes on Miss Green, "a person of a good family, and noted for her extraordinary piety." He opened his mind to her, consulted Mr. Wesley, and married her; and having, "in this affair, consulted reason and the will of God so impartially, had abundant reason to be thankful ever afterwards."

The small-pox had shaken his constitution: for eight years after that dreadful illness his health continually declined; and he was thought to be far advanced in consumption when he was appointed to the York circuit, where he had to take care of sixty societies, and ride about three hundred miles every six weeks. Few persons thought it possible that he could perform the journey once; but, he said, I am determined to go as far as I can, and when I can go no farther, I will turn back. By the time he had got half round, the exercise, and perhaps the frequent change of air, restored, in some degree, his appetite, and improved his sleep; and before he reached the end, he had begun to recover flesh: but it was twelve years before he felt himself a hale man. The few fits of dejection with which he was troubled seem to have originated more in bodily weakness than in the temper of his mind. One instance is curious, for the way in which it affected others. While he was dining one day about noon, a thought came over him, that he was not called to preach: the food, therefore, with which he was then served did not belong to him, and he was a thief and a robber in eating it. He burst into tears, and could eat no more; and having to officiate at one o'clock, went to the preaching-house, weeping all the way. He went weeping into the pulpit, and wept sorely while he gave out the hymn, and while he prayed, and while he preached. A sympathetic emotion spread through the congregation, which made them receive the impression like melted wax: many of them "cried aloud for the disquietness of their hearts;" and Olivers, who, looking as usual for supernatural agency in

everything, had supposed the doubt of his own qualifications to be produced by the tempter, believed now that the Lord had brought much good out of that temptation.

After serving many years as a travelling preacher, he was fixed in London as the manager of Mr. Wesley's printing; an occupation which did not interfere with his preaching, but made him stationary. He never laboured harder in his life, he says; and finding it good both for body and soul, he hoped to be fully employed as long as he lived. Well might this man, upon reviewing his own eventful history, bless God for the manifold mercies which he had experienced, and look upon the Methodists as the instruments of his deliverance from sin and death.

## CHAPTER XVIII.

JOHN HAIME.—SAMPSON STANFORTH.—GEORGE STORY.

AMONG the memoirs of his more eminent preachers, which Wesley published in his magazine, as written by themselves for general edification, is 'A short Account of God's Dealings with Mr. John Haime.' Satan has so much to do in the narrative, that this is certainly a misnomer. It is accompanied by his portrait, taken when he was seventy years of age. What organs a craniologist might have detected under his brown wig it is impossible to say, but Lavater himself would never have discovered in those mean and common features the turbulent mind and passionate fancy which belonged to them. Small, inexpressive eyes, scanty eyebrows, and a short, broad, vulgar nose, in a face of ordinary proportions, seem to mark out a subject who would have been content to travel a jog-trot along the high-road of mortality, and have looked for no greater delight than that of smoking and boozing in the chimney-corner. And yet John Haime passed his whole life in a continued spiritual ague.

He was born at Shaftesbury in 1710, and bred up to his father's employment of gardening. Not liking this, he tried button-making; but no occupation pleased him: and indeed he appears, by his own account, to have been in a state little differing from insanity: or differing from it in this only, that he had sufficient command of himself not to communicate the miserable imaginations by which he was tormented. He describes himself as undutiful to his parents, addicted to cursing, swearing, lying, and Sabbath-breaking; tempted with blasphemous thoughts, and perpetually in fear of the devil, so that he could find no comfort in working, eating, drinking, or even in sleeping. "The

devil," he says, "broke in upon me with reasonings concerning the being of a God, till my senses were almost gone. He then so strongly tempted me to blaspheme, that I could not withstand. He then told me, "Thou are inevitably damned;" and I readily believed him. This made me sink into despair, as a stone into the mighty water. I now began to wander about by the river-side, and through woods and solitary places, many times looking up to heaven with a heart ready to break, thinking I had no part there. I thought every one happy but myself, the devil continually telling me there was no mercy for me. I cried for help, but found no relief; so I said there is no hope, and gave the reins to my evil desires, not caring which end went foremost, but giving up myself to wicked company and all their evil ways. And I was hastening on, when the great tremendous God met me as a lion in the way, and his Holy Spirit, whom I had been so long grieving, returned with greater force than ever. I had no rest day or night. I was afraid to go to bed, lest the devil should fetch me away before morning. I was afraid to shut my eyes, lest I should awake in hell. I was terrified when asleep; sometimes dreaming that many devils were in the room ready to take me away; sometimes that the world was at an end. At other times I thought I saw the world on fire, and the wicked left to burn therein, with myself amongst them; and when I awoke, my senses were almost gone. I was often on the point of destroying myself, and was stopped, I know not how. Then did I weep bitterly: I moaned like a dove, I chattered like a swallow."

He relates yet more violent paroxysms than these; how, having risen from his knees, upon a sudden impulse that he would not pray, nor be beholden to God for mercy, he passed the whole night as if his very body had been in a fire, and hell within him; thoroughly persuaded that the devil was in the room, and fully expecting every moment that he would be let loose upon him. He says, that in an excess of blasphemous frenzy, having a stick in his hand, he threw it towards heaven against God with the utmost enmity; and, he says, that this act was followed by what he supposed to be a supernatural appearance: that immediately he saw, in the clear sky, a creature like a swan, but much larger, part black, part brown, which flew at him, went just over his head, and lighting on the ground, at about forty yards' distance, stood staring upon him. The reader must not suppose this to be mere fiction; what he saw was certainly a bustard,<sup>1</sup> whose nest was near; but Wesley pub-

<sup>1</sup> "The following very curious and authentic account of two bustards was published in the 'Gentleman's Magazine' for the year 1805, by Mr. Tucker, schoolmaster at Tilshead, Wilts:—  
'A man, about four o'clock in the

morning, on some day in June, 1801, was coming from Tinhead to Tilshead, when near a place called Askings Penning, one mile from Tilshead, he saw over his head a large bird, which afterwards proved to be a bustard. He had

lishes the story as Haime wrote it, without any qualifying word or observation, and doubtless believed it as it was written. Had this poor man been a Romanist, he would have found beads and holy water effectual amulets in such cases: anodynes would have been the best palliatives in such a disease; and he might have been cured through the imagination, when no remedy could be applied to the understanding.

In this extraordinary state of mind he forsook his wife and children, and enlisted in the Queen's regiment of dragoons. The life which John Bunyan wrote of himself, under the title of 'Grace abounding to the Chief of Sinners,' now fell into his hands. He read it with the deepest attention, finding that the case nearly resembled his own: he thought it the best book he had ever seen; and it gave him some hope of mercy. "In every town where we staid," says he, "I went to church; but I did not hear what I wanted: Behold the Lamb of God, who taketh away the sins of the world! Being come to Alnwick, 'Satan desired to have me, that he might sift me as wheat.' And the hand of the Lord came upon me with such weight, as made me roar for very anguish of spirit. Many times I stopped in the street, afraid to go one step farther, lest I should step into hell. I now read and fasted, and went to church, and prayed seven times a day. One day, as I walked by the Tweed side, I cried out aloud, being all athirst for God, Oh that thou wouldst hear my prayer, and let my cry come up before thee! The Lord heard: he sent a gracious answer: he lifted me up out of the dungeon; he took away all my sorrow and fear, and filled my soul with peace and joy.

not proceeded far, before it lighted on the ground, immediately before his horse, which it indicated an inclination to attack, and, in fact, very soon began the onset. The man alighted, and getting hold of the bird, endeavoured to secure it; and after struggling with it nearly an hour succeeded, and brought it alive to the house of Mr. Bartlett, at Tilshead, where it continued till the month of August, when it was sold to Lord Temple for the sum of thirty-one guineas.

"About a fortnight subsequent to the taking this bustard, Mr. Grant, a farmer residing at Tilshead, returning from Warminster market, was attacked in a similar manner near Tilshead Lodge by another bird of the same species. His horse being spirited, took fright and ran off, which obliged Mr. Grant to relinquish his design of endeavouring to take the bird. The circumstance of two birds (whose nature has been always

considered, like that of a turkey, domestic) attacking a man and horse, is so very singular, that it deserves recording; and particularly as it is probably the last record we shall find of the existence of this bird upon our downs."—Sir Richard Hoare's 'Ancient Wiltshire,' p. 94.

*Note.*

The birds certainly had their nest near, and there is nothing more wonderful in the fact than what every sportsman has seen in the partridge, when the mother attempts to draw him away from her young. But it was with the greatest pleasure that I recollected this anecdote in reading the 'Life of John Haime,' not merely as explaining the incidents in the text, but as proving his veracity; for undoubtedly, without this explanation, many readers would have supposed the story to be a mere falsehood, which would have discredited the writer's testimony in every other part of his narration.

The stream glided sweetly along, and all nature seemed to rejoice with me." But left as he was wholly to his own diseased imagination, the hot and cold fits succeeded each other with little interval of rest. Being sent to London with the camp-equipage, he went to hear one of Whitefield's preachers, and ventured, as he was coming back from the meeting, to tell him the distress of his soul. The preacher, whose charity seems to have been upon a par with his wisdom, made answer, "The work of the devil is upon you," and rode away. "It was of the tender mercies of God," says poor Haime, "that I did not put an end to my life."

"Yet," he says, "I thought if I must be damned myself, I will do what I can that others may be saved; so I began to reprove open sin wherever I saw or heard it, and to warn the ungodly that, if they did not repent, they would surely perish; but if I found any that were weary and heavy laden, I told them to wait upon the Lord, and He would renew their strength; yet I found no strength myself." He was, however, lucky enough to hear Charles Wesley, at Colchester, and to consult him when the service was over. Wiser than the Calvinistic preacher, Charles Wesley encouraged him, and bade him go on without fear, and not be dismayed at any temptation. These words sank deep, and were felt as a blessing to him for many years. His regiment was now ordered to Flanders; and writing from thence to Wesley for comfort and counsel, he was exhorted to persevere in his calling. "It is but a little thing," said Wesley, "that man should be against you, while you know God is on your side. If he give you any companion in the narrow way, it is well; and it is well if he does not: but by all means miss no opportunity—speak and spare not: declare what God has done for your soul: regard not worldly prudence. Be not ashamed of Christ, or of his word, or of his work, or of his servants. Speak the truth in love, even in the midst of a crooked generation."—"I did speak," he says, "and not spare." He was in the battle of Dettingen, and being then in a state of hope, he describes himself as in the most exalted and enviable state of mind, while, during seven hours, he stood the fire of the enemy. He was in a new world, and his heart was filled with love, peace, and joy more than tongue could express. His faith, as well as his courage, was put to the trial, and both were found proof.

Returning into Flanders to take up their winter quarters, as they marched beside the Maine, they "saw the dead men lie in the river, and on the banks, as dung for the earth: for many of the French, attempting to pass the river after the bridge had been broken, had been drowned, and cast ashore where there was none to bury them." During the winter, he found two soldiers who agreed to take a room with him, and meet every night to pray and read the Scriptures; others soon joined them; a society was formed; and Methodism was organized in

the army with great success. There were three hundred in the society, and six preachers beside Haime. As soon as they were settled in a camp, they built a tabernacle. He had generally a thousand hearers, officers as well as common soldiers; and he found means of hiring others to do his duty, that he might have more leisure for carrying on the spiritual war. He frequently walked between twenty and thirty miles a day, and preached five times a day for a week together. "I had three armies against me," he says: "the French army, the wicked English army, and an army of devils; but I feared them not." It was not, indeed, likely that he should go on without some difficulties, his notions of duty not being always perfectly in accordance with the established rules of military discipline. An officer one day asked him what he preached; and as Haime mentioned certain sins which he more particularly denounced, and which perhaps touched the inquirer a little too closely, the officer swore at him, and said, that, if it were in his power, he would have him flogged to death. "Sir," replied Haime, "you have a commission over men; but I have a commission from God to tell you, you must either repent of your sins, or perish everlastingly." His commanding officer asked him how he came to preach; and, being answered that the Spirit of God constrained him to call his fellow-sinners to repentance, told him that then he must restrain that Spirit. Haime replied, he would die first. It is to the honour of his officers that they manifested no serious displeasure at language like this. His conduct towards one of his comrades might have drawn upon him much more unpleasant consequences. This was a reprobate fellow, who finding a piece of money, after some search, which he thought he had lost, threw it on the table, and exclaimed, "There is my ducat; but no thanks to God, any more than to the devil!" Haime wrote down the words, and brought him to a court-martial. Being then asked what he had to say against him, he produced the speech in writing; and the officer having read it, demanded if he was not ashamed to take account of such matters. "No, sir," replied the enthusiast; "if I had heard such words spoken against His Majesty King George, would not you have counted me a villain if I had concealed them?" The only corporal pain to which officers were subjected by our martial law was for this offence. Till the reign of Queen Anne, they were liable to have their tongues bored with a hot iron; and, mitigated as the law now was, it might still have exposed the culprit to serious punishment, if the officer had not sought to end the matter as easily as he could; and therefore, after telling the soldier that he was worthy of death, by the laws of God and man, asked the prosecutor what he wished to have done, giving him thus an opportunity of atoning by a little discretion for the excess of his zeal. Haime answered, that he only desired to be parted from him; and thus it terminated. It was well for him that

this man was not of a malicious temper, or he might easily have made the zealot be regarded by all his fellows in the odious light of a persecutor and an informer.

While he was quartered at Bruges, General Ponsonby granted him the use of the English Church, and by help of some good singing, they brought together a large congregation. In the ensuing spring the battle of Fontenoy was fought. The Methodist soldiers were at this time wrought up to a high pitch of fanaticism. One of them being fully prepossessed with a belief that he should fall in the action, danced for joy before he went into it, exclaiming that he was going to rest in the bosom of Jesus. Others, when mortally wounded, broke out into rapturous expressions of hope and assured triumph at the near prospect of dissolution. Haime himself was under the not less comfortable persuasion that the French had no ball made which would kill him that day. His horse was killed under him. "Where is your God now, Haime?" said an officer, seeing him fall. "Sir, He is here with me," replied the soldier, "and He will bring me out of the battle." Before Haime could extricate himself from the horse, which was lying upon him, a cannon ball took off the officer's head. Three of his fellow-preachers were killed in this battle, a fourth went to the hospital, having both arms broken; the other two began to preach the pleasant doctrine of Antinomianism, and professed that they were always happy, in which one of them, at least, was sincere, being frequently drunk twice a day. Many months had not passed before Haime himself relapsed into his old miserable state. "I was off my watch," he says, "and fell by a grievous temptation. It came as quick as lightning. I knew not if I was in my senses; but I fell, and the Spirit of God departed from me. Satan was let loose, and followed me by day and by night. The agony of my mind weighed down my body, and threw me into a bloody flux. I was carried to an hospital, just dropping into hell; but the Lord upheld me with an unseen hand, quivering over the great gulf. Before my fall, my sight was so strong that I could look steadfastly on the sun at noonday; but, after it, I could not look a man in the face, nor bear to be in any company. The roads, the hedges, the trees, everything seemed cursed of God. Nature appeared void of God, and in the possession of the devil. The fowls of the air and the beasts of the field all appeared in a league against me. I was one day drawn out into the woods, lamenting my forlorn state, and on a sudden I began to weep bitterly: from weeping I fell to howling, like a wild beast, so that the woods resounded; yet could I say, notwithstanding my bitter cry, my stroke is heavier than my groaning; nevertheless, I could not say, 'Lord have mercy upon me!' if I might have purchased heaven thereby. Very frequently Judas was represented to me as hanging just before me. So great was the displeasure of God against me, that He, in

great measure, took away the sight of my eyes : I could not see the sun for more than eight months : even in the clearest summer day, it always appeared to me like a mass of blood. At the same time I lost the use of my knees. I could truly say, 'Thou hast sent fire into my bones.' I was often as hot as if I was burning to death : many times I looked to see if my clothes were not on fire. I have gone into a river to cool myself ; but it was all the same ; for what could quench the wrath of His indignation that was let loose upon me ? At other times, in the midst of summer, I have been so cold, that I knew not how to bear it : all the clothes I could put on had no effect ; but my flesh shivered, and my very bones quaked."

As a mere physical case, this would be very curious ; but, as a psychological one, it is of the highest interest. For seven years he continued in this miserable state, without one comfortable hope, "angry at God, angry at himself, angry at the devil," and fancying himself possessed with more devils than Mary Magdalene. Only while he was preaching to others (for he still continued to preach) his distress was a little abated. "Some may inquire," says he, "what could move me to preach while I was in such a forlorn condition ? They must ask of God, for I cannot tell. After some years I attempted again to pray. With this Satan was not well pleased ; for one day, as I was walking alone and faintly crying for mercy, suddenly such a hot blast of brimstone flashed in my face, as almost took away my breath ; and presently after an invisible power struck up my heels, and threw me violently upon my face. One Sunday I went to church in Holland, when the Lord's Supper was to be administered. I had a great desire to partake of it ; but the enemy came in like a flood to hinder me, pouring in temptations of every kind. I resisted him with my might, till, through the agony of my mind, the blood gushed out at my mouth and nose. However, I was enabled to conquer, and to partake of the blessed elements. I was much distressed with dreams and visions of the night. I dreamt one night that I was in hell ; another, that I was on Mount Etna ; that, on a sudden, it shook and trembled exceedingly ; and that, at last, it split asunder in several places, and sunk into the burning lake, all but that little spot on which I stood. Oh, how thankful was I for my preservation ! I thought that I was worse than Cain. In rough weather it was often suggested to me, 'This is on *your* account ! See, the earth is cursed for *your* sake ; and it will be no better till you are in hell !' Often did I wish that I had never been converted—often, that I had never been born. Yet I preached every day, and endeavoured to appear open and free to my brethren. I encouraged them that were tempted. I thundered out the terrors of the law against the ungodly. I was often violently tempted to curse and swear before and after, and even while I was preaching. Sometimes, when I was in the



midst of the congregation, I could hardly refrain from laughing aloud; yea, from uttering all kind of ribaldry and filthy conversation. Frequently, as I was going to preach, the devil has set upon me as a lion, telling me he would have me just then, so that it has thrown me into a cold sweat. In this agony I have caught hold of the Bible, and read, 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous!' I have said to the enemy, 'This is the Word of God, and thou canst not deny it!' Thereat he would be like a man that shrunk back from the thrust of a sword. But he would be at me again. I again met him in the same way, till at last, blessed be God! he fled from me. And even in the midst of his sharpest assaults, God gave me just strength enough to bear them. When he has strongly suggested, just as I was going to preach, 'I will have thee at last,' I have answered (sometimes with too much anger), 'I will have another out of thy hand first!' And many, while I was myself in the deep, were truly convinced and converted to God."

Having returned to England, and obtained his discharge from the army, he was admitted by Mr. Wesley as a travelling preacher. This, however, did not deliver him from his miserable disease of mind: he could neither be satisfied with preaching nor without it: wherever he went he was not able to remain, but was continually wandering to and fro, seeking rest, but finding none. "I thought," he says, "if David or Peter had been living, they would have pitied me." Wesley, after a while, took him as a companion in one of his rounds, knowing his state of mind, and knowing how to bear with it, and to manage it. "It was good for him," he said, "to be in the fiery furnace: he should be purified therein, but not consumed." Year after year he continued in this extraordinary state, till, in the year 1766, he was persuaded by Mr. Wesley to go and dwell with a person at St. Ives, in Cornwall, who wanted a worn-out preacher to live with him, take care of his family, and pray with him morning and evening. Here he was, if possible, ten times worse than before; and it seemed to him, that, unless he got some relief, he must die in despair. "One day," he says, "I retired into the hall, fell on my face, and cried for mercy; but got no answer. I got up, and walked up and down the room, wringing my hands, and crying like to break my heart; begging of God, for Christ's sake, if there was any mercy for me, to help me; and, blessed be His name, all on a sudden, I found such a change through my soul and body, as is past description. I was afraid I should alarm the whole house with the expressions of my joy. I had a full witness from the Spirit of God that I should not find that bondage any more. Glory be to God for all His mercy." Twenty years the disease had continued upon him; and it now left him, by his own account, as instantaneously as it came: and his account is credible; for he acknowledges that he had not the same

faith as in his former state ; the age of rapture was over, and the fierceness of his disposition was spent, though its restlessness was unabated. Though his chaplainship with Mr. Hoskins had everything which could render such a situation comfortable, he could not be at ease till he was again in motion, and had resumed his itinerant labours. He lived till the great age of seventy-eight, and died of a fever, which was more than twelve months consuming him, and which wore him to the bone before he went to rest. But though his latter days were pain, they were not sorrow. "He preached as long as he was able to speak, and longer than he could stand without support." Some of his last words were, "O Lord, in thee have I trusted, and have not been confounded !" and he expired in full confidence that a convoy of angels were ready to conduct his soul to the paradise of God.

Whatever may be thought of John Haime's qualifications for preaching the Gospel, there was one man at least who had reason to bless him as his greatest earthly benefactor : this was Sampson Staniforth, who served at the same time as a private in the army. He was the son of a cutler at Sheffield, and grew up without any moral or religious instruction, so that he had "no fear of God before his eyes, no thought of his providence, of his saving mercy, nor indeed of his having anything to do with the world." Why he was born into the world, what was his business in it, or where he was to go when this life was over, were considerations, he says, which never entered into his mind ; and he grew up in a course of brutal vices, being as utterly without God in the world as the beasts that perish. He describes himself as not only fierce and passionate, but also sullen and malicious, without any feeling of humanity ; and disposed, instead of weeping with those who wept, to rejoice in their sufferings. This hopeful subject enlisted as a soldier at the age of nineteen, in spite of the tears and entreaties of his mother ; and after some hair-breadth escapes from situations into which he was led by his own rashness and profligacy, he joined the army in Germany a few days after the battle of Dettingen. While they were encamped at Worms, orders were read at the head of every regiment, that no soldier should go above a mile from the camp on pain of death, which was to be executed immediately, without the forms of a court-martial. This did not deter Staniforth from straggling ; and he was drinking with some of his comrades in a small town to the left of the camp, when a captain, with a guard of horse, came to take them up, being appointed to seize all he could find out of the lines, and hang up the first man, without delay. The guard entered the town and shut the gates. He saw them in time, ran to a wicket in the great gate, which was only upon the latch, and before the gate itself could be opened to let the horsemen follow him, got into the vineyards, and there concealed himself by lying down. He had a still narrower escape not long afterwards :—many

complaints had been made of the marauders in the English army; and it was proclaimed that the guard would be out every night, to hang up the first offenders who were taken. This fellow listened to the proclamation, and set out, as soon as the officer who read it had turned away, upon a plundering party, with two of his companions. They stole four bullocks, and were met by an officer driving them to the camp. Staniforth said they had bought them, and the excuse passed. On the next day the owners came to the camp to make their complaint; and three of the beasts, which had been sold, but not slaughtered, were identified. Orders were, of course, given to arrest the thieves. That very morning Staniforth had been sent to some distance on an out-party, and thus Providence again preserved him from a shameful death.

There was in the same company with him a native of Barnard Castle, by name Mark Bond, a man of a melancholy but religious disposition, who had enlisted in the hope of being killed. "His ways," says Staniforth, "were not like those of other men: out of his little pay he saved money to send to his friends. We could never get him to drink with us; but he was always full of sorrow: he read much, and was much in private prayer." The state of his mind arose from having uttered blasphemy when he was a little boy, and the thought of this kept him in a constant state of wretchedness and despair. A Romanist might here observe, that a distressing case like this could not have occurred in one of his persuasion; and one who knows that the practice of confession<sup>1</sup> brings with it evils tenfold greater than those which it palliates, may be allowed to regret that, in our Church, there should be so little intercourse between the pastor and the people. This poor man might have continued his whole life in misery, if John Haime had not taken to preaching in the army: he went to hear him, and found what he wanted; his peace of mind was restored; and wishing that others should partake in the happiness which he experienced, he could think of no one who stood more in need of the same spiritual medicine than his comrade Staniforth. He, as might be expected, first wondered at his conversation, and afterwards mocked at it. Bond, however, was not thus to be discouraged: he met him one day when he was in distress, having neither food, money, nor credit, and asked him to go and hear the preaching. Staniforth made answer, "You had better give me something to eat and drink, for I am both hungry and dry." Bond did as he was requested, took him to a sutler's, and treated him, and persuaded him afterwards, reluctant as he was, to accompany him to the preaching. Incoherent and rhapsodical as such preaching would be, it was better suited to such auditors than anything more temperate would have been: it was level to their capacities; and the passionate sincerity

<sup>1</sup> The author means, of course, the occasional and exceptional use of it,—constant and habitual practice, not the [ED.]

with which it was delivered found the readiest way to their feelings Staniforth, who went with great unwillingness, and who was apparently in no ways prepared for such an effect, was, by that one sermon, suddenly and effectually reclaimed from a state of habitual brutality and vice. He returned to his tent full of sorrow, thoroughly convinced of his miserable state, and "seeing all his sins stand in battle-array against him." The next day he went early to the place of meeting: some soldiers were reading there, some singing hymns, and others were at prayer. One came up to him, and after inquiring how long he had attended the preachers, said to him, "Let us go to prayer;" and Staniforth was obliged to confess that he could not pray, for he had never prayed in his life, neither had he ever read in any devotional book. Bond had a piece of an old Bible, and gave it him, saying, "I can do better without it than you." This was a true friend. He found that Staniforth was in debt; and telling him that it became Christians to be first just, and then charitable, said, "We will put both our pays together, and live as hard as we can, and what we spare will pay the debt." Such practice must have come strongly in aid of the preaching.

From that time Staniforth shook off all his evil courses. Though till then an habitual swearer, he never afterwards swore an oath; though addicted to drinking, he never was intoxicated again; though a gambler from his youth up, he left off gaming; and having so often risked his neck for the sake of plunder, he would not now gather an apple or a bunch of grapes. Methodism had wrought in him a great and salutary work; but it taught him to expect another change not less palpable to himself: he was in bitter distress under the weight of his sins, and he was taught to look for a full and entire sense of deliverance from the burden. His own efforts were not wanting to bring on this spiritual crisis, and after some months, he was successful. The account which he gives must be explained by supposing that strong passion made the impression, of what was either a sleeping or a waking dream, strong as reality—a far more probable solution than would be afforded by ascribing it to any wilful exaggeration or deliberate falsehood. "From twelve at night till two," he says, "it was my turn to stand sentinel at a dangerous post. I had a fellow-sentinel, but I desired him to go away, which he willingly did. As soon as I was alone, I knelt down, and determined not to rise, but to continue crying and wrestling with God, till He had mercy on me. How long I was in that agony I cannot tell; but, as I looked up to Heaven, I saw the clouds open exceeding bright, and I saw Jesus hanging on the cross. At the same moment these words were applied to my heart, 'Thy sins are forgiven thee.' All guilt was gone, and my soul was filled with unutterable peace: the fear of death and hell was vanished away. I was filled with wonder and astonishment. I closed my eyes, but the

impression was still the same; and, for about ten weeks, while I was awake, let me be where I would, the same appearance was still before my eyes, and the same impression upon my heart, 'Thy sins are forgiven thee.' " It may be believed that Staniforth felt what he describes, and imagined what he appeared to see; but to publish such an account as Wesley did without one qualifying remark, is obviously to encourage a wild and dangerous enthusiasm.<sup>1</sup>

Staniforth's mother had bought him off once when he enlisted, and sent him from time to time money, and such things as he wanted and

<sup>1</sup> It may not be amiss to append to this sketch of two men whom Mr. Southey would perhaps more justly accuse of enthusiasm and even of fanaticism than any other persons mentioned in this book, the following extract from Mr. Watson's *Observations* on the subject, pp. 129-131: — "Before I leave the subject of 'enthusiasm,' I will inform Mr. Southey that we believe, as truly as he himself, that there is a real 'enthusiasm' in religion, though we may not agree with him in the application of the term. We do not indeed think quite so well of 'enthusiasm' as to believe with him, that it can originate moral good to individuals, and much less that it is able to change the moral aspect of a nation; and, on the other hand, we cannot concede that the '*sighing of a contrite heart*' is an 'enthusiastic' indication, nor yet the confidence, and joy, and hope of a believer. Nor do we think him an 'enthusiast' who is ardent in his devotions, exact and even scrupulous in his conduct, and tenderly concerned for the salvation of his neighbour. But we should think him an 'enthusiast' who professes to be governed by any other rule of action than the Word of God, soberly interpreted; and he would find no countenance among us. We should also rank him with 'enthusiasts' who, under notions of self-sufficiency and high spirituality, should consider himself independent of the reading of the Scriptures, the instructions of the ministry, and the public and private means of grace, for spiritual aid and counsel; and such a person could not obtain admission into our societies, the rules of which would *in limine* oppose

his introduction; nor should we treat in a more lenient manner those who, under an impression of their own high religious attainments, should fancy themselves authorized to censure and speak evil of others; for we judge that true 'charity is not puffed up,' and that where humility and meekness are wanting, there are no evidences of real piety. We should further think him so enthusiastic as to be utterly unfit for communion with a religious society, who, under pretence of any impressions on his own mind, should neglect or violate any of the social or domestic duties; because we regard the moral precepts of the Gospel as of equal authority with its promises, and teach that 'faith without works is dead' and unavailing. And lastly, we should place that man in the same rank, who attaches greater importance to any religious feeling, or any extraordinary circumstance of his conversion, as an indication of his spiritual state, than to the unequivocal rule of conformity in spirit, temper, and conduct to the Gospel. When instances of this kind have occurred, and occur they will in all religious societies among the uninstructed and the ardent, the individuals have uniformly among us been taught a very different doctrine: and finding nothing valued by us but what is practical; that no inward feeling is allowed to be genuine but that which expresses itself by 'gentleness, goodness, faith, meekness, temperance;' they have either been cured of their follies, if truly sincere though mistaken, or at length have grown weary of our discipline, and so have withdrawn from us." — [ED.]

she could provide for him. He now wrote her a long letter, asking pardon of her and his father for all his disobedience; telling them that God, for Christ's sake, had forgiven him his sins, and desiring her not to send him any more supplies, which he knew must straiten her, and which he no longer wanted, for he had learned to be contented with his pay. This letter they could not very well understand; it was handed about till it got into the hands of a dissenting minister, and of one of the leading Methodists at Sheffield; the latter sent Staniforth a "comfortable letter" and a hymn-book; the former a letter also, and a Bible, which was more precious to him than gold, as was a prayer-book also, which his mother sent him. He, as well as Haime, came safe out of the battle of Fontenoy, where Bond was twice preserved in an extraordinary manner, one musket-ball having struck some money in one of his pockets, and another having been repelled by a knife. Soon afterwards he was drafted into the artillery, and ordered back to England on account of the rebellion in 1745. He was now quartered at Deptford, and from thence was able, twice a week, to attend upon Wesley's preaching at the Foundry, or at West-street Chapel. At Deptford also there was a meeting, and there he found a woman who, being of the same society, was willing to take him for a husband if he were out of the army. On his part, the match appears to have been a good one as to worldly matters; she was persuaded to marry him before his discharge was obtained, and, on his wedding-day, he was ordered to embark immediately for Holland.

The army which he joined in Holland was under the command of Prince Charles of Lorraine; and, as they soon came within sight of the enemy, Staniforth had too much spirit to apply for his discharge, "lest he should seem afraid to fight, and so bring a disgrace upon the Gospel." Near Maestricht, two English regiments, of which his was one, with some Hanoverians and Dutch, in all about 12,000 men, being advanced in front of the army, had a sharp action. The Prince, according to this account, forgot to send them orders to retreat, "being busy with his cups and his ladies;" and it appears, indeed, as he says, that many brave lives were vilely thrown away that day by his gross misconduct. Among them was poor Bond: a ball went through his leg, and he fell at Staniforth's feet. "I and another," says he, "took him in our arms, and carried him out of the ranks, while he was exhorting me to stand fast in the Lord. We laid him down, took our leave of him, and fell into our ranks again." In their farther retreat, Staniforth again met with him, when he had received another ball through his thigh, and the French pressed upon them at that time so closely, that he was compelled to leave him thus mortally wounded, "but with his heart full of love, and his eyes full of Heaven." "There," says he, "fell a great Christian, a good soldier, and a faithful friend."

When the army went into winter quarters, Staniforth obtained his discharge for fifteen guineas, which his wife remitted him. He now settled at Deptford, became a leading man among the Methodists there, and finally a preacher in his own neighbourhood, and in and about London. And however little it was to be expected from the early part of his life, and the school in which he was trained, his life was honourable to himself and beneficial to others. "I made it a rule," he says, "from the beginning, to bear my own expenses; this cost me ten or twelve pounds a year; and I bless God I can bear it. Besides visiting the class and band, and visiting the sick, I preach five or six times in the week. And the Lord gives me to rejoice in that I can still say, these hands have ministered to my necessities." His preaching was so well liked, that he was more than once invited to leave the Connexion, and take care of a separate congregation, with a salary of forty or fifty pounds a year: but he was attached to Methodism; he saw that it was much injured by such separations; he was not weary of his labour; and as to pecuniary considerations, they had no weight with him. The course of his life, and the happy state of his mind, are thus described by himself: "I pray with my wife before I go out in the morning, and at breakfast-time with my family and all who are in the house. The former part of the day I spend in my business; my spare hours in reading and private exercise. Most evenings I preach, so that I am seldom at home before nine o'clock; but, though I am so much out at nights, and generally alone, God keeps me both from evil men and evil spirits; and many times I am as fresh when I come in at night as I was when I went out in the morning. I conclude the day in reading the Scriptures, and in praying with my family. I am now in the sixty-third year of my age, and glory be to God, I am not weary of well-doing. I find my desires after God stronger than ever; my understanding is more clear in the things of God; and my heart is united more than ever both to God and His people. I know their religion and mine is the gift of God through Christ, and the work of God by His Spirit: it is revealed in Scripture, and is received and retained by faith, in the use of all Gospel ordinances. It consists in an entire deadness to the world and to our own will; and an entire devotedness of our souls, bodies, time, and substance to God, through Christ Jesus. In other words, it is the loving the Lord our God with all our hearts, and all mankind for God's sake. This arises from a knowledge of His love to us: *We love him, because we know He first loved us*; a sense of which is shed abroad in our hearts by the Holy Ghost that is given to us. From the little hereof that I have experienced, I know he that experiences this religion is a happy man."

No man found his way into the Methodist Connexion in a quieter

manner, nor brought with him a finer and more reasonable mind, than GEORGE STORY, a native of Harthill, in the West Riding of Yorkshire. The circumstances of his boyhood were favourable to his disposition; his parents taught him early the fear of the Lord; and though their instructions, he says, were tedious and irksome, yet the impression which they made was never lost, and often recurred when he was alone, or in places of temptation. The minister of the parish also was a pious and venerable man: the solemnity with which he performed his duty impressed the boy with an awful sense of the Divine presence; and, when he listened to the burial-service, he had a distant prospect of judgment and eternity. Thunder and lightning filled him with a solemn delight, as a manifestation of the majesty and power of the Almighty. His heart, as well as his imagination, was open to all wholesome influences; and having one day killed a young bird by throwing a stone at it, grief and remorse for the pain which he had inflicted kept him waking during several nights, and tears and prayers to God for pardon were the only means wherein he could find relief. After a decent school education, he was placed with a country bookseller. Here, being surrounded with books, he read with insatiable and indiscriminate avidity; histories, novels, plays, and romances were perused by dozens. He studied shorthand, and improved the knowledge which he had learned at school of geometry and trigonometry; picked up something of geography, astronomy, botany, anatomy, and other branches of physical science, and tired himself with the Statutes at Large. The lives of the heathen philosophers delighted him so much, that at one time he resolved to take them for his models; and Thomas Taylor or John Fransham would then have found him in a fit state to have received the mysteries of Paganism. He frequently read till eleven at night, and began again at four or five in the morning, and he always had a book before him while he was at his meals.

From the shop he entered the printing-office, and, applying himself sedulously to the business, learned to despatch it with much regularity, so that he had plenty of time both for study and recreation. One summer he was an angler, the next he was a florist, and cultivated auriculas and polyanthuses. These pursuits soon became insipid. He tried cards, and found them only implements for unprofitably consuming time; and, when led into drinking, in the midst of that folly he saw its madness, and turned from it with abhorrence. He hoped that horse-racing might be found a more manly and rational amusement; so he attended the races at Doncaster, with the most flattering expectations of the happiness he should find that week. "The first day," says he, "vanished away without any satisfaction: the second was still worse. As I passed through the company, dejected and disappointed, it occurred to my mind, What is all this immense multitude assembled here for?



to see a few horses gallop two or three times round the course, as if the devil were both in them and their riders! Certainly, we are all mad, we are fit for Bedlam, if we imagine that the Almighty made us for no other purpose but to seek happiness in such senseless amusements. I was ashamed and confounded, and determined never to be seen there any more."

At this time he had risen to the management of the printing-office: he had to publish a weekly newspaper, select the paragraphs from other papers, prepare the advertisements, correct the press, and superintend the journeymen and apprentices; an employment, he says, which flattered his vanity, increased his native pride, and consequently led him farther from God. For now, in the course of his desultory reading, he fell in with some of those pernicious writers who have employed themselves in sapping the foundations of human happiness. "I read and reasoned," says he, "till the Bible grew not only dull, but, I thought, full of contradictions. I staggered first at the divinity of Christ, and at length gave up the Bible altogether, and sunk into Fatalism and Deism." In this state of mind, and at the age of twenty, he went to London, in full hope of there finding the happiness of which he was in search. But new things soon became old: they palled upon him; and, instead of happiness, an unaccountable anguish of spirit followed whenever his mind sunk back upon itself. He would gladly have gone abroad, for the sake of continual change, but it was a time of war. He resolved to try if religion would afford him relief, and went to several places of worship; "but even this," says he, "was in vain; there was something dull and disagreeable wherever I turned my eyes, and I knew not that the malady was in myself. At length I found Mr. Whitefield's chapel, in Tottenham Court Road, and was agreeably entertained with his manner of preaching: his discourses were so engaging, that, when I retired to my lodgings; I wrote down the substance of them in my journal, and frequently read them over with pleasure: but still nothing reached my case, nor had I any light into the state of my soul. Meantime, on the week-nights, I went to the theatres, nor could I discern any difference between Mr. Whitefield's preaching and seeing a good tragedy."<sup>1</sup>

Weary of everything, and all places being alike to him, he yielded to the persuasion of his friends, returned into the country, and thinking himself too young and inexperienced to enter into business for himself, as they would fain have had him do, undertook, once more, the management of a printing-office. He wanted for nothing, and had more money than he knew what to do with; yet, in his own words, he was as wretched as he could live, without knowing either the cause of this

<sup>1</sup> This remark will sound less strange if the reader recalls to mind the Aristotelian definition of Tragedy.—Aristot. Poet. ch. i.—[Ed.]

misery, or any way to escape from it. For some years he had attempted to regulate his conduct according to reason; but even at that bar he stood condemned. His temper was passionate; he struggled against this, having thus far profited by the lessons of the Stoics; and greatly was he pleased when he obtained a victory over his own anger; but, upon sudden temptation, all his resolutions were "as a thread of flax before the fire." He mixed with jovial company, and endeavoured to catch their spirit; but, in the midst of levity, there was a weight and hollowness within him: experience taught him that this laughter was madness; and when he returned to sober thoughts, he found into how deep a melancholy a simulated mirth subsides. He wandered to different places of worship, and found matter of disquiet at all; at length he forsook them all, and shut himself up on Sundays, or went into the solitude of a neighbouring wood. "Here," says he, "I considered, with the closest attention I was able, the arguments for and against Deism. I would gladly have given credit to the Christian revelation, but could not. My reason leaned on the wrong side, and involved me in endless perplexities. I likewise endeavoured to fortify myself with stronger arguments and firmer resolutions against my evil tempers; for, since I could not be a Christian, I wished, however, to be a good moral Heathen. Internal anguish frequently compelled me to supplicate the Divine Being for mercy and truth. I seldom gave over till my heart was melted, and I felt something of God's presence; but I retained those gracious impressions only for a short time."

It so happened that he was employed to abridge and print the life of Eugene Aram, a remarkable man, who was executed for a case of murder, in a strange manner brought to light long after the commission of the crime. The account of this person's extraordinary attainments kindled Story with emulation, and he had determined to take as much pains himself in the acquirement of knowledge, when some thoughts fastened upon his mind, and broke in pieces all his schemes. "The wisdom of this world," said he to himself, "is foolishness with God. What did this man's wisdom profit him? It did not save him from being a thief and a murderer; no, nor from attempting his own life. True wisdom is foolishness with men. He that will be wise must first become a fool that he may be wise. I was like a man awakened out of sleep," he continues: "I was astonished; I felt myself wrong; I was conscious I had been pursuing a vain shadow, and that God only could direct me into the right path. I, therefore, applied to him with earnest importunity, entreating him to show me the true way to happiness, which I was determined to follow, however difficult or dangerous." Just at this time Methodism began to flourish in his native village: his mother joined the Society, and sent him a message, entreating him to converse with persons of this description. To gratify her, being an

obedient son, he called accordingly at a Methodist's house, and the persons who were assembled there went to prayer with him, and for him, a considerable time. The result was, as might be expected, he looked upon them as well-meaning ignorant people, and thought no more about the matter. After a few days they desired he would come again; and, considering that it was his mother's request, he went without hesitation, though perhaps not very desirous of being prayed for a second time. On this occasion, however, argument was tried; and he disputed with them for some hours, till they were fairly wearied, without having produced the slightest impression upon him. To attack him on the side of his reason was not indeed the way by which such reasoners were likely to prevail; such a proceeding would serve only to stimulate his vanity and provoke his pride; and, accordingly, he was about to withdraw, not a little elevated with the triumph which he had obtained, when a woman of the company desired to ask him a few questions. The first was, "Are you happy?" His countenance instantly fell, and he honestly answered, "No."—"Are you not desirous of finding happiness?" she pursued. He replied, that he was desirous of obtaining it on any terms, and had long sought for it in every way, but in vain. She then told him, that if he sought the Lord with all his heart, he would certainly find in Him that peace and pleasure which the world could not bestow. The right string had now been touched: every word sunk deep into his mind; and he says, that from that moment he never lost his resolution of being truly devoted to God.

The books which had misled him he cast into the fire; and willing as he now was to be led astray in a different direction by his new associates, his happy disposition preserved him. Not having the horrible fears, and terrors, and agonies which others declared they had experienced in the new birth, and of which exhibitions were frequently occurring, he endeavoured to bring himself into the same state, but never could succeed in inducing these throes of spiritual labour. Yet thinking it a necessary part of the process of regeneration, and not feeling that consciousness of sanctification which his fellows professed, doubts came upon him thick and thronging. Sometimes he fell back towards his old scepticism: sometimes inclined to the miserable notion of predestination;<sup>1</sup> plunging, as he himself expresses it, into the blackness of darkness. He found at length the folly of reasoning himself into despair, and the unreasonableness of expecting a miraculous manifestation in his own bodily feelings; and he learned, in the true path of Christian humility, to turn from all presumptuous reasonings, and staying his mind upon God, to repose and trust in him with a child-like entireness of belief and love. This was at first mortifying to his

<sup>1</sup> The author means rather the doctrine of reprobation, which is thought by many to be a corollary from that of predestination. See Art. xvii.—[ED.]

proud reason and vain imagination ; but it brought with it at length "an ever-permanent peace, which kept his heart in the knowledge and love of God ;" not the overflowing joys which he expected, and had been taught to expect, by enthusiastic men ; but that peace which God himself hath assured to all who seek him in humility and truth, and which "passeth all understanding." There is not, in the whole hagiography of Methodism a more interesting or more remarkable case than this : living among the most enthusiastic Methodists, enrolled among them, and acting and preaching with them for more than fifty years, George Story never became an enthusiast :<sup>1</sup> his nature seems not to have been susceptible of the contagion.

## CHAPTER XIX.

### PROVISION FOR THE LAY PREACHERS AND THEIR FAMILIES.—KINGSWOOD SCHOOL.—THE CONFERENCE.

At first there was no provision made for the lay preachers. The enthusiasts who offered themselves to the work literally "took no thought for the morrow what they should eat, nor what they should drink, nor yet for the body what they should put on." They trusted in Him who feedeth the fowls of the air, and who sent his ravens to Elijah in the wilderness. "He who had a staff," says one of these first itinerants, "might take one ; he who had none might go without." They were lodged and fed by some of the Society wherever they went ; and when they wanted clothes, if they were not supplied by individual friends, they represented their necessity to the stewards. St. Francis and his followers did not commit themselves with more confidence to the care of Providence, nor with a more entire disregard of all human means. But the Friars Minorite were marked by their habit for privileged, as well as peculiar persons ; and as they professed poverty, the poorer and the more miserable their appearance, the greater was the respect which they obtained from the people. In England rags were no recommendation ; and it was found a great inconvenience that the popular itinerants should be clothed in the best apparel, while the usefulness of their fellows, who were equally devoted to the cause, was lessened by the shabbiness of their appearance. To remedy this evil it was at length agreed, that every circuit should allow its preacher three pounds per quarter to pro-

<sup>1</sup> See note above, p. 335.

vide himself with clothing and books.<sup>1</sup> Not long after this arrangement had been made, Mr. Wesley proposed that Mather should go with him into Ireland on one of his preaching expeditions, and promised that his wife should be supported during his absence. Mather cheerfully consented; but when he came to talk with his friends upon the subject, they cautioned him to beware how he relied for his wife's support upon a mere promise of this kind: for, when Mr. Wesley was gone, the matter would rest with the stewards. Upon this Mather thought it necessary to talk with the stewards himself: they asked him how much would be sufficient for his wife; and when he said four shillings a week, they thought it more than could be afforded, and Mather, therefore, refused to undertake the journey. However, in the course of the ensuing year, the necessity of making some provision for the wives of the itinerants was clearly perceived, and the reasonableness of Mather's demand was acknowledged. He was called upon to travel accordingly, and from that time the stated allowance was continued for very many years at the sum which he had fixed. A further allowance was made of twenty shillings a quarter for every child; and when a preacher was at home, the wife was entitled to eighteenpence a day for his board; the computation being fourpence for breakfast, sixpence for dinner, and fourpence each for tea and supper; with the condition, that whenever he was invited out, a deduction was to be made for the meal.

But further relief was still necessary for those married preachers who gave themselves up wholly to the service of Methodism. Their boys, when they grew too big to be under the mother's direction, were in a worse state than other children, and were exposed to a thousand temptations, having no father to control and instruct them. "Was it fit," said Wesley, "that the children of those who leave wife, home, and all that is dear, to save souls from death, should want what is needful either for soul or body? Ought not the Society to supply what the parent could not, because of his labours in the Gospel? The preacher, eased of this weight, would go on the more cheerfully, and perhaps many of these children might, in time, fill up the places of those who should have rested from their labours." The obvious remedy was to found a school for the sons of the preachers; and thinking that the wealthier members of the Society would rejoice if an opportunity were given them to separate their children from the contagion of the world, he seems to have hoped that the expenses of the eleemosynary part of the institution might in great measure be defrayed by their means.

Some tracts upon education had led him to consider the defects of English schools; the mode of teaching, defective as that was, he did not

<sup>1</sup> This is no longer the case. The Wesleyan preachers are now comfortably, if not amply, provided for, on a scale nearly commensurate with the clergy of the Church of England.—[Ed.]

regard ; it was the moral discipline which fixed his attention ; and in founding a seminary for his own people, whose steady increase he now contemplated as no longer doubtful, he resolved to provide, as far as possible, against all the evils of the existing institutions. The first point was to find a situation not too far from a great town, which would be very inconvenient for so large a household as he was about to establish, nor yet too near, and much less in it. For in towns the boys, whenever they went abroad, would have too many things to engage their thoughts, which ought, he said, to be diverted as little as possible from the objects of their learning : and they would have too many other children round about them, some of whom they were liable to meet every day, whose example would neither forward them in learning nor in religion. He chose a spot, three miles from Bristol, in the middle of Kingswood,<sup>1</sup> on the side of a small hill, sloping to the west, sheltered from the east and north, and affording room for large gardens. At that time it was quite private and remote from all highways : now the turnpike road passes close beside it, and it is surrounded by a filthy population. He built the house of a size to contain fifty children, besides masters and servants, reserving one room and a little study for his own use.

In looking for masters, he had the advantage of being acquainted with every part of the nation : and yet he found it no easy thing to procure such as he desired,—men of competent acquirements, “who were truly devoted to God, who sought nothing on earth, neither pleasure, nor ease, nor profit, nor the praise of men.” The first rule respecting scholars was, that no child should be admitted after he was twelve years old ; before that age, it was thought he could not well be rooted either in bad habits or ill principles : he resolved also not to receive any that came to hand, but, if possible, “only such as had some thoughts of God, and some desire of saving their souls, and such whose parents desired they should not be almost, but altogether Christians.” The proposed object was, “to answer the design of Christian education, by framing their minds, through the help of God, to wisdom and holiness, by instilling the principles of true religion, speculative and practical, and training them up in the ancient way, that they might be rational, scriptural Christians.” Accordingly he proclaimed, that the children of *tender parents* had no business there, and that no child should be received, unless his parents would agree that he should observe all the rules of the house, and that they would not take him from school, no, not for a day, till they took him for good and all. “The reasonableness of this uncommon rule,”

<sup>1</sup> This school is still in existence, though on a different site. It is on the high ground above Bath. It is called New Kingswood College. It is almost

needless to add that the eccentric regulations of Mr. Wesley have long since passed into oblivion.—[Ed.]

says Wesley, "is shown by constant experience: for children may unlearn as much in one week as they have learned in several; nay, and contract a prejudice to exact discipline which never can be removed." Had Wesley been a father, he would have perceived that such a rule is unreasonable, and felt that it is abominable:—uncommon, unhappily, it is not; for it makes a part of the Jesuit establishments, and was adopted also by Buonaparte as part of his plan for training up an army of Mamelukes in Europe:—no rule could better forward the purpose of those who desire to enslave mankind.

The children were to rise at four, winter and summer: this, Wesley said, he knew by constant observation, and by long experience, to be of admirable use either for preserving a good, or improving a bad constitution; and he affirmed, that it was of peculiar service in almost all nervous complaints, both in preventing and in removing them. They were to spend the time till five in private, partly in reading, partly in singing, partly in prayer, and in self-examination and meditation, those that were capable of it. Poor boys! they had better have spent it in sleep. From five till seven they breakfasted and walked, or worked, the master being with them; for the master was constantly to be present; and there were no holidays, and no play on any day. Wesley had learnt a sour German proverb, saying, "He that plays when he is a child, will play when he is a man;" and he had forgotten an English one, proceeding from good nature and good sense, which tells us by what kind of discipline Jack may be made a dull boy: "Why," he asks, "should he learn now what he must unlearn by-and-by?" Why?—for the same reason that he is fed with milk when a suckling, because it is the food convenient for him. The boys were to work in fair weather, according to their strength, in the garden: on rainy days in the house, always in presence of a master; for they were never, day or night, to be alone. This part of his system Wesley adopted from the great school at Jena, in Saxony: it is the practice of Roman Catholic schools, and may, perhaps, upon a comparison of evils, be better than the opposite extreme, which leaves the boys, during the greater part of their time, wholly without superintendence. At a great expense of instinct and enjoyment, and of that freedom of character without which the best youths can only obtain from us a cold esteem, it gets rid of much vice, much cruelty, and much unhappiness. The school-hours were from seven to eleven, and from one to five: eight was the hour for going to bed; they slept in one dormitory, each in a separate bed; a master lay in the same room, and a lamp was kept burning there. Their food was as simple as possible, and two days in the week no meat was allowed.

The things to be taught there make a formidable catalogue in the founder's plan; reading, writing, arithmetic; English, French, Latin,

Greek, Hebrew; history, geography, chronology, rhetoric, logic, *ethics*; geometry, algebra; natural philosophy, and metaphysics. No Roman author was to be read who had lived later than the Augustan age, except certain selections from Juvenal, Persius, and Martial. This was carrying classical Puritanism to an extreme; and it indicates no very sound judgment that Wesley should have preferred a few of the modern Latin writers to supply the place of those whom he rejected. The classics which were retained were to be carefully expurgated:<sup>1</sup> there had been a time when he was for interdicting them altogether, as improper to be used in the education of Christian youth, but this folly he had long outgrown.

He was enabled to establish the school by the bounty of Lady Maxwell, one of his few converts in high life. She was of the family of the Brisbanes, in Ayrshire; was married to Sir Walter Maxwell<sup>2</sup> at the age of seventeen; at nineteen was left a widow; and, six weeks after the death of her husband, lost her son and only child. From that hour she was never known to mention either. Weaned from the world by these severe dispensations, she looked for comfort to Him who giveth, and who taketh away; and, what little of her diary has appeared, shows more of high enthusiastic devotion, unmingled and undebased, than is to be found in any other composition of the kind. She used to say that, had it not been for the Methodists, she would never have had those enjoyments in religion to which she had attained, because it is seldom or never that we go farther than our instructors teach us. It was, however, many years before she formally joined them, and she never forsook the Church of Scotland. She lived to be the oldest member of the Society. The school was founded long before she became a member; but Wesley had no sooner mentioned his design to her, than she presented him with bank-notes to the amount of 500*l.*, and told him to begin immediately. After some time she asked how the building was going on, and whether he stood in need of farther assistance; and, hearing that a debt of 300*l.* had been incurred, though he desired that she would not consider herself under any obligation in the business, she immediately gave him the whole sum.

The school was opened in 1748: in two or three months there were twenty-eight scholars, notwithstanding the strictness of the discipline; and so little was economy in education understood in those days, that

<sup>1</sup> Curiously enough, there is an almost entire correspondence between Mr. Wesley's plan and the system which prevails in the Roman Catholic schools, both Clerical and Lay, at the present time. At all events, the same close superintendence amounting to *espionage*,

and the same fear of the classical authors, prevail in them.—[ED.]

<sup>2</sup> This gentleman was Sir Walter Maxwell, of Pollok, co. Renfrew, 4th Baronet. He died in 1761. Lady Maxwell was Darcy, daughter of Thomas Brisbane, of Brisbane.—[ED.]



there was an establishment of six masters for them. "From the very beginning," says Wesley, "I met with all sorts of discouragements. Cavillers and prophets of evil were on every side. A hundred objections were made, both to the whole design and every particular branch of it, especially by those from whom I had reason to expect better things. Notwithstanding which, through God's help, I went on; wrote an English, a Latin, a Greek, a Hebrew, and a French grammar; and printed '*Prælectiones Pueriles*,' with many other books, for the use of the school." In making his grammars, Wesley rejected much of the rubbish with which such books are encumbered.<sup>1</sup> They might have been simplified still farther; but it was reserved for Dr. Bell, the friend of children, to establish the principle in education, that every lesson should be made perfectly intelligible to the child.

Upon visiting the school a year after its establishment, he found that several rules had been habitually neglected; and he judged it necessary to send away some of the children, and to suffer none to remain who were not clearly satisfied with them, and determined to observe them all. By the second year the scholars had been reduced from twenty-eight to eighteen: it is marvellous, indeed, that any but the sons of the preachers should have remained; that any parents should have suffered their children to be bred up in a manner which would inevitably, in ninety-nine cases out of a hundred, either disgust them with religion, or make them hypocrites. "I wonder," says he, "how I am withheld from dropping the whole design, so many difficulties have continually attended it; yet if this counsel is of God, it shall stand, and all hindrances shall turn into blessings." The house was in a state of complete anarchy. One of the masters was so rough and disobliging that the children were little profited by him; a second, though honest and diligent, was rendered contemptible by his person and manner; the third had been useful till the fourth set the boys against him; and the two others were weighed down by the rest, who observed the rules neither in the school nor out of it. To crown all, the housekeeper neglected her duty, being taken up with thoughts of another kind; and the four maids were divided into two parties. This pitiful case he published for the information of the Society, and cut down the establishment to two masters, a housekeeper, and a maid. Two of the elder boys were dismissed as incorrigible, out of four or five who were "very uncommonly wicked" (a very uncommon proportion of wicked boys out of eighteen), and five more soon went away. Still the school went on badly: four years afterwards he speaks of endeavouring once more to bring it into order. "Surely," he says, "the importance of this design is apparent, even from the difficulties that attend it. I spent more money, and

<sup>1</sup> It is scarcely necessary to remark that this observation is less applicable to the present day than to the middle of the eighteenth century.—[Ed.]

time, and care on this, than almost any design I ever had ; and still it exercises all the patience I have. But it is worth all the labour."

Provision had thus been made for the maintenance of the preachers' families and the education of their sons. A conference—to which Wesley, in the year 1744, invited his brother Charles, four other clergymen who co-operated with him, and four of his lay preachers—was from that time held annually, and became the general assembly in which the affairs of the Society were examined and determined. They began their first meeting by recording their desire "that all things might be considered as in the immediate presence of God ; that they might meet with a single eye, and as little children who had everything to learn ; that every point which was proposed might be examined to the foundation ; that every person might speak freely whatever was in his heart ; and that every question which might arise should be thoroughly debated and settled." There was no reason, they said, to be afraid of doing this, lest they should overturn their first principles : for if they were false, the sooner they were overturned the better ; if they were true, they would bear the strictest examination. They determined, in the intermediate hours of this conference, to visit none but the sick, and to spend all the time that remained in retirement ; giving themselves to prayer for one another, and for a blessing upon this their labour. With regard to the judgment of the majority, they agreed that, in speculative things, each could submit only so far as his judgment should be convinced ; and that, in every practical point, each would submit so far as he could, without wounding his conscience. Further than this, they maintained, a Christian could not submit to any man, or number of men, upon earth, either to council, bishop, or convocation. And this was that grand principle of private judgment on which all the reformers proceeded. "Every man must judge for himself ; because every man must give an account for himself to God." But this principle, if followed to its full extent, is as unsafe and as untenable as the opposite extreme of the Romanists. The design of this meeting was to consider what to teach, how to teach, and what to do ; in other words, how to regulate their doctrines, discipline, and practice. Here, therefore, it will be convenient to present a connected account of each.

---

## CHAPTER XX.

### WESLEY'S DOCTRINES AND OPINIONS.

WESLEY never departed willingly or knowingly from the doctrines of the Church of England, in which he had been trained up, and with which he was conscientiously satisfied after full and free inquiry. Upon

points which have not been revealed, but are within the scope of reason, he formed for himself opinions which were generally clear, consistent with the Christian system, and creditable, for the most part, both to his feelings and his judgment. But he laid no stress upon them, and never proposed them for more than they were worth. In the following connected view of his scheme, care has been taken to preserve his own words, as far as possible, for the sake of fidelity.

The moral, or, as he sometimes calls it, the Adamic law, he traced beyond the foundation of the world, to that period, unknown indeed to men, but doubtless enrolled in the annals of eternity, when the morning stars first sang together, being newly called into existence. It pleased the Creator to make these His firstborn sons intelligent beings, that they might know Him who created them. For this end He endued them with understanding to discern truth from falsehood, and good from evil, and, as a necessary result of this, with liberty,—a capacity of choosing the one and refusing the other. By this they were likewise enabled to offer Him a free and willing service; a service rewardable in itself, as well as most acceptable to their gracious Master. The law which He gave them was a complete model of all truth, so far as was intelligible to a finite being; and of all good, so far as angelic natures were capable of embracing it. And it was His design herein to make way for a continued increase of their happiness, seeing every instance of obedience to that law would both add to the perfection of their nature, and entitle them to a higher reward, which the righteous Judge would give in its season. In like manner when God, in His appointed time, had created a new order of intelligent beings, when He had raised man from the dust of the earth, “breathed” into him “the breath of life,” and caused him to become “a living soul,” He gave to this free intelligent creature the same law<sup>1</sup> as to his firstborn children; not written, indeed, upon tables of stone, or any corruptible substance, but engraven on his heart by the finger of God, written in the inmost spirit both of men and angels, to the intent it might never be afar off, never hard to be understood, but always at hand, and always shining with clear light, even as the sun in the midst of heaven. Such was the original of the law of God. With regard to man, it was coeval with his nature; but with regard to the elder sons of God, it shone in its full splendour, “or ever the mountains were brought forth, or the earth and the round world were made.”

Man was made holy, as He that created him is holy: perfect as his Father in Heaven is perfect. As God is love, so man, dwelling in love, dwelt in God, and God in him. God made him to be an image of His own eternity. To man thus perfect, God gave a perfect law, to which

<sup>1</sup> The reader will do well to compare with this statement the treatise of the learned Bishop Bull, on ‘The State of Man before the Fall.’—[Ed.]

He required full and perfect obedience. He required full obedience in every point. No allowance was made for any falling short: there was no need of any, man being altogether equal to the task assigned him. Man disobeyed this law, and from that moment he died. God had told him, "In the day that thou eatest of that fruit thou shalt surely die." Accordingly on that day he did die: he died to God, the most dreadful of all deaths. He lost the life of God: he was separated from Him in union with Whom his spiritual life consisted. His soul died. The body dies when it is separated from the soul; the soul when it is separated from God: but this separation Adam sustained in the day—the hour when he ate of the forbidden fruit. The threat cannot be understood of temporal death without impeaching the veracity of God. It must therefore be understood of spiritual death, the loss of the life and image of God. His body likewise became corruptible and mortal; and being already dead in the spirit, dead to God, dead in sin, he hastened on to death everlasting, to the destruction both of body and soul, in the fire never to be quenched.

Why was this? Why are there sin and misery in the world? Because man was created in the image of God: because he is not mere matter, a clod of earth, a lump of clay, without sense or understanding, but a spirit like his Creator, a being endued not only with sense and understanding, but also with a will. Because, to crown the rest, he was endued with liberty, a power of directing his own affections and actions, a capacity of determining for himself, or of choosing good or evil. Had not man been endued with this, all the rest would have been of no use. Had he not been a free as well as an intelligent being, his understanding would have been as incapable of holiness, or any kind of virtue, as a tree or a block of marble. And having this power of choosing good or evil, he chose evil. But in Adam all died, and this was the natural consequence of his fall. He was more than the representative or federal head of the human race,—the seed and souls of all mankind were contained in him, and therefore partook of the corruption of his nature. From that time every man who is born into the world bears the image of the Devil, in pride and self-will,—the image of the beast, in sensual appetites and desires. All his posterity were, by his act and deed, entitled to error, guilt, sorrow, fear, pain, disease, and death, and these they have inherited for their portion. The cause has been revealed to us, and the effects are seen over the whole world, and felt in the heart of every individual. But this is noway inconsistent with the justice and goodness of God, because all may recover through the Second Adam, whatever they lost through the first. Not one child of man finally loses thereby, unless by his own choice. A remedy has been provided which is adequate to the disease. Yea, more than this, mankind have gained by the fall a capacity, first, of being more holy

and happy on earth; and, secondly, of being more happy in heaven than otherwise they could have been. For if man had not fallen, there must have been a blank in our faith and in our love. There could have been no such thing as faith in God "so loving the world, that He gave His only Son for us men and for our salvation;" no faith in the Son of God, as loving us and giving himself for us; no faith in the Spirit of God, as renewing the image of God in our hearts,<sup>1</sup> or raising us from the death of sin unto the life of righteousness. And the same blank must likewise have been in our love. We could not have loved the Father under the nearest and dearest relation, as delivering up His Son for us: we could not have loved the Son, as bearing our sins in His own body on the tree, and by that one oblation, of Himself once offered making a full oblation, sacrifice, and satisfaction for the sins of the whole world: we could not have loved the Holy Ghost, as revealing to us the Father and the Son, as opening the eyes of our understandings, bringing us out of darkness into His marvellous light; renewing the image of God in our soul, and sealing us unto the day of redemption. So that what is now in the sight of God "pure religion and undefiled," would then have had no being.

<sup>1</sup> Mr. Toplady has a curious paper upon this subject.

"When a portrait painter takes a likeness, there must be an original from whom to take it. Here the original are God and Christ. 'When I awake up after thy likeness,' &c.; and, we are 'predestinated to be conformed to the image of his Son.'

"The painter chooses the materials on which he will delineate his piece. There are paintings on wood, on glass, on metals, on ivory, on canvas. So God chooses and selects the persons on whom his uncreated spirit shall, with the pencil of effectual grace, redelineate that holy likeness which Adam lost. Among these are some whose natural capacities and acquired improvements are not of the first-rate: there the image of God is painted on wood. Others of God's people have not those quick sensibilities and poignant feelings by which many are distinguished: there the Holy Spirit's painting is on marble. Others are permitted to fall from the ardour of their first love, and to deviate from their steadfastness: there the Holy Spirit paints on glass, which, perhaps, the first stone of temptation

may injure. But the Celestial Artist will, in time, repair those breaches, and restore the frail, brittle Christian, to his original enjoyments, and to more than his original purity; and what may seem truly wonderful, Divine Grace restores the picture by breaking it over again. It is the broken-hearted sinner to whom God will impart the comforts of salvation.

"The ancients painted only in water-colours; but the moderns (from about A.D. 1320) have added beauty and durability to their pictures by painting them in oil. Applicable to hypocrites and true believers. An hypocrite may outwardly bear something that resembles the image of God; but it is only in fresco, or water-colours, which do not last; and are, at best, laid on by the hand of dissimulation. But (if I may accommodate so familiar an idea to so high a subject) the Holy Spirit paints in oil; He accompanies his work with unction and with power; and hence it shall be crowned with honour, and praise, and glory at Christ's appearing."

The remainder of the paper is left apposite.

The fall of man is the very foundation of revealed religion. If this be taken away, the Christian system is subverted, nor will it deserve so honourable an appellation as that of a cunningly-devised fable. It is a scriptural doctrine: many plain texts directly teach it. It is a rational doctrine, thoroughly consistent with sound reason, though there may be some circumstances relating to it which human reason cannot fathom. It is a practical doctrine, having the closest connection with the life, power, and practice of religion. It leads man to the foundation of all Christian practice, the knowledge of himself, and thereby to the knowledge of God and of Christ crucified. It is an experimental doctrine. The sincere Christian carries the proof of it in his own bosom. Thus Wesley reasoned; and, from the corruption of man's nature, or in his own view of the doctrine, from the death of the soul, he inferred the necessity of a New Birth.<sup>1</sup> He had made that expression obnoxious in

<sup>1</sup> "The ground and reason of the expression," says Wesley, "are easy to be understood. When we undergo this great change, we may, with much propriety, be said to be born again, because there is so near a resemblance between the circumstances of the natural and of the spiritual birth; so that to consider the circumstances of the natural birth, is the most easy way to understand the spiritual.

"The child which is not yet born subsists indeed by the air, as does everything which has life, but feels it not, nor anything else, unless in a very dull and imperfect manner. It hears little, if at all, the organs of hearing being as yet closed up. It sees nothing, having its eyes fast shut, and being surrounded with utter darkness. There are, it may be, some faint beginnings of life, when the time of its birth draws nigh; and some motion consequent thereon, whereby it is distinguished from a mere mass of matter. But it has no senses; all these avenues of the soul are hitherto quite shut up. Of consequence, it has scarcely any intercourse with this visible world; nor any knowledge, or conception, or idea, of the things that occur therein.

"The reason why he that is not yet born is wholly a stranger to the visible world is, not because it is afar off—it is very nigh; it surrounds him on every side—but partly because he has not those senses, they are not yet opened in

his soul, whereby alone it is possible to hold commerce with the material world, and partly because so thick a veil is cast between, through which he can discern nothing.

"But no sooner is the child born into the world than he exists in quite a different manner. He now feels the air with which he is surrounded, and which pours into him from every side, as fast as he alternately breathes it back to sustain the flame of life, and hence springs a continual increase of strength, of motion, and of sensation; all the bodily senses being now awakened, and furnished with their proper objects.

"His eyes are now opened to perceive the light, which silently flowing in upon them, discovers not only itself, but an infinite variety of things with which before he was wholly unacquainted. His ears are unclosed, and sounds rush in with endless diversity. Every sense is employed upon such objects as are peculiarly suitable to it, and by these inlets the soul, having an open intercourse with the visible world, acquires more and more knowledge of sensible things, of all the things which are under the sun.

"So it is with him that is born of God. Before that great change is wrought, although he subsists by Him in whom all that have life live, and move, and have their being, yet he is not *sensible* of God; he does not *feel*, he has no inward consciousness of His

the season of his enthusiasm, and it was one of those things which embarrassed him in his sober and maturer years: but he had committed himself too far to retract, and, therefore, when he saw, and in his own

presence. He does not perceive that divine breath of life, without which he cannot subsist a moment. Nor is he sensible of any of the things of God. They make no impression upon his soul. God is continually calling to him from on high, but he heareth not; his ears are shut, so that the 'voice of the charmer' is lost on him, 'charm he never so wisely.' He seeth not the things of the Spirit of God, the eyes of his understanding being closed, and utter darkness covering his whole soul, surrounding him on every side. It is true he may have some faint dawns of life, some small beginnings of the spiritual motion; but as yet he has no spiritual senses capable of discerning spiritual objects; consequently he discerneth not the things of the Spirit of God. He cannot know them, because they are spiritually discerned.

"Hence he has scarce any knowledge of the invisible world, as he has scarce any intercourse with it. Not that it is afar off. No: he is in the midst of it: it encompasses him round about. The *other world*, as we usually term it, is not far from any of us. It is above, and beneath, and on every side; only the natural man discerneth it not; partly because he hath no spiritual senses, whereby alone we can discern the things of God; partly because so thick a veil is interposed, as he knows not how to penetrate.

"But when he is born of God, born of the Spirit, how is the manner of existence changed! His whole soul is now sensible of God, and he can say, by sure experience, 'Thou art about my bed, and about my path;' I feel thee 'in all my ways.' Thou besettest me behind and before, and layest thy hand upon me. The Spirit or breath of God is immediately inspired, breathed into the new-born soul. And the same breath which comes from, returns to God: as it is continually received by Lúth, so it is continually rendered back

by love, by prayer, and praise, and thanksgiving; love, and praise, and prayer being the breath of every soul which is truly born of God. And by this new kind of spiritual respiration, spiritual life is not only sustained, but increased day by day, together with spiritual strength, and motion, and sensation; all the senses of the soul being now awake, and capable of discerning spiritual good and evil.

"The eyes of his understanding are now open, and he seeth Him that is invisible. He sees what is the exceeding greatness of His power, and of His love towards them that believe. He sees that God is merciful to him, a sinner, that he is reconciled through the Son of His love. He clearly perceives both the pardoning love of God and all His exceeding great and precious promises. God, who commanded the light to shine out of darkness, hath shined, and doth shine, in his heart, to enlighten him with the knowledge of the glory of God in the face of Jesus Christ. All the darkness is now passed away, and he abides in the light of God's countenance.

"His ears are now opened, and the voice of God no longer calls in vain. He hears and obeys the heavenly calling: he 'knows the voice of his Shepherd.' All his spiritual senses being now awakened, he has a clear intercourse with the invisible world. And hence he knows more and more of the things which before 'it could not enter into his heart to conceive.' He now knows what the peace of God is, what is joy in the Holy Ghost, what the love of God which is shed abroad in the hearts of them that believe in Him through Christ Jesus. Thus the veil being removed, which before intercepted the light and voice, the knowledge and love of God, he who is born of the Spirit, dwelling in love, dwelleth in God, and God in him." — 'Wesley's Works,' vol. vii. p. 268.

cool judgment disapproved, the extravagances to which the abuse of the term had led, he still continued to use it, and even pursued the metaphor through all its bearings, with a wantonness of ill-directed fancy, of which this is the only instance in all his writings. And in attempting to reconcile the opinion which he held with the doctrine of the Church, he entangled himself in contradictions,<sup>1</sup> like a man catching at all arguments when defending a cause which he knows to be weak and untenable.

Connected with his doctrine of the New Birth was that of Justification, which he affirmed to be inseparable from it, yet easily to be

<sup>1</sup> "The expression being *born again* was not first used by our Lord in his conversation with Nicodemus. It was in common use among the Jews when our Saviour appeared among them. When an adult heathen was convinced that the Jewish religion was of God, and desired to join therein, it was the custom to baptize him first, before he was admitted to circumcision. And when he was baptized, he was said to be born again; by which they meant, that he was before a child of the devil, was now adopted into the family of God, and accounted one of his children."—Vol. vii. p. 296.

Yet, in the same sermon, Wesley affirms, "that Baptism is not the New Birth, that they are not one and the same thing. Many indeed seem to imagine that they are just the same; at least they speak as if they thought so; but I do not know that this opinion is publicly avowed by any denomination of Christians whatever. Certainly it is not by any within these kingdoms, whether of the Established Church or dissenting from it. The judgment of the latter is clearly declared in their large catechism: 'Q. What are the parts of a Sacrament? A. The parts of a Sacrament are two; the one an outward and sensible sign; the other an inward and spiritual grace signified. Q. What is Baptism? A. Baptism is a sacrament, wherein Christ hath ordained the washing with water to be a sign and seal of regeneration by his Spirit.' Here it is manifest, baptism, the sign, is spoken of as distinct from regeneration, the thing signified."

Where was Wesley's logic? or where his fairness? Can anything be more evident than that this catechism describes regeneration as the inward and spiritual grace, and the act of baptism (sprinkling or immersion) as the outward and visible sign? What follows is as bad.

"In the Church Catechism likewise, the judgment of our Church is declared with the utmost clearness. 'Q. What meanest thou by this word Sacrament? A. I mean an outward and visible sign of an inward and spiritual grace. Q. What is the outward part or form in baptism? A. Water, wherein the person is baptized in the name of the Father, Son, and Holy Ghost. Q. What is the inward part or thing signified? A. A death unto sin, and a new birth unto righteousness.' Nothing therefore is plainer than that, according to the Church of England, baptism is not the New Birth."

I do not believe that an instance of equal blindness or disingenuity (whichever it may be thought) can be found in all the other parts of Wesley's works. So plain is it that the words of the catechism mean precisely what Wesley affirms they do not mean, that, in the very next page, he contradicts himself in the clearest manner, and says, "It is certain, our Church supposes, that all who are baptized in their infancy are at the same time born again. And it is allowed that the whole office for the baptism of infants proceeds upon this supposition. Nor is it an objection of any weight against this, that we cannot comprehend how this work can be wrought in infants."—Vol. vii. p. 302.



distinguished, as being not the same, but of a widely different nature. In order of time neither of these is before the other; in the moment we are justified by the grace of God, through the redemption that is in Jesus, we are also born of the Spirit; but, in order of thinking, as it is termed, Justification precedes the New Birth. We first conceive His wrath to be turned away, and then His Spirit to work in our hearts. Justification implies only a relative, the New Birth a real change.<sup>1</sup> God, in justifying us, does something *for us*; in begetting us again, He does the work *in us*. The former changes our outward relation to God, so that of enemies we become children. By the latter our inmost souls are changed, so that of sinners we become saints. The one restores us to the favour, the other to the image of God. Justification is another word for pardon. It is the forgiveness of all our sins, and, what is necessarily implied therein, our acceptance with God. The immediate effects are the peace of God; a peace that passeth all understanding, and a "rejoicing in hope of the glory of God, with joy unspeakable and full of glory." And at the same time that we are justified, yea, in that very moment, sanctification begins. In that instant we are born again; and when we are born again, then our sanctification begins, and thenceforward we are gradually to "grow up in Him who is our head." This expression, says Wesley, points out the exact analogy there is between natural and spiritual things. A child is born of a woman in a moment, or, at least, in a very short time; afterwards he gradually and slowly grows, till he attains to the stature of a man. In like manner a person is born of God in a short time, if not in a moment; but it is by slow degrees that he afterwards grows up to the measure of the full stature of Christ. The same relation, therefore, which there is between our natural birth and our growth, there is, also, between our New Birth and our Sanctification. And sanctification, though in some degree the immediate fruit of justification, is a distinct gift of God, and of a totally different nature. The one implies what God does *for us* through His *Son*; the other what He works *in us* by His *Spirit*. Men are no more able of themselves to think one good thought, to speak one good word, or do one good work, after justification than before they were justified. When the Lord speaks to our hearts the second time, "*be clean*," then only the evil root, the carnal mind is destroyed, and sin subsists no more. A deep conviction that there is yet in us a carnal mind shows, beyond all possibility of doubt, the absolute necessity of a farther change. If there be no such second change, if there be no instantaneous deliverance after justification, if there be none but a gradual work of God, then we must be content, as well as we can, to remain full of sin till death; and if so, we must remain guilty till death, continually de-

<sup>1</sup> It would appear, therefore, that, according to Wesley, the new birth is the same as incipient sanctification.—[ED.]

serving punishment. Thus Wesley explains a doctrine which, in his old age, he admitted that he did not find a profitable subject for an unawakened congregation.

This deliverance, he acknowledged, might be gradually wrought in some. I mean, he says, in this sense, they do not advert to the particular moment wherein sin ceases to be. But it is infinitely desirable, were it the will of God, that it should be done instantaneously; that the Lord should destroy sin in a moment, in the twinkling of an eye. And so he generally does. This, Wesley insisted was a plain fact, of which there was evidence enough to satisfy any unprejudiced person. And why might it not be instantaneous?<sup>1</sup> he argued. A moment is to Him the same as a thousand years. He cannot want more time to accomplish whatever is His will: and He cannot wait or stay for more *worthiness* or *fitness* in the persons He is pleased to honour. Whatever may be thought of the doctrine and of its evidence, it was a powerful one in Wesley's hands. To the confidence, he says, that God is both able and willing to sanctify us *now*, there needs to be added one thing more, a divine evidence and conviction that He doth it.

In that hour it is done. "*Thou*, therefore, look for it every moment: you can be no worse if you are no better for that expectation; for were you to be disappointed of your hope, still you lose nothing. But you shall not be disappointed of your hope; it will come, it will not tarry. Look for it, then, every day, every hour, every moment. Why not this hour? this moment? Certainly you may look for it now, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or works. If by works, you want something to be done *first*, *before* you are sanctified.<sup>2</sup> You think I must first *be* or *do*

<sup>1</sup> "An observation," says Toplady, "which I met with in reading Downman's Christian Warfare, struck me much: speaking of the Holy Spirit as the sealer of the Elect, he asks, how is it possible to receive the seal without feeling the impression."

"Lord," says Fuller in one of his Scripture Observations, "I read of my Saviour, that when he was in the wilderness, *then the devil leaveth him, and, behold, angels came and ministered unto*

*him*. A great change in a little time. No twilight betwixt night and day. No purgatory condition betwixt hell and heaven, but instantly, when out devil, in angel. Such is the case of every solitary soul. It will make company for itself. A musing mind will not stand neuter a minute, but presently side with legions of good or bad thoughts. Grant, therefore, that my soul, which ever will have some, may never have had company."

<sup>2</sup> This doctrine is stated with perilous indiscretion in one of the Moravian hymns:

When any, thro' a beam of light,  
Can see and own they are not right,  
But enter on a legal strife,  
*Amend their former course of life,*  
And work and toil, and sweat from day to day,  
Such, to their Saviour, quite mistake the way.

thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it *as you are*; then expect it *now*. It is of importance to observe, that there is an inseparable connection between these three points—expect it *by faith*, expect it *as you are*, and expect it *now*. To deny one of them is to deny them all: to allow one is to allow them all. Do *you* believe we are sanctified by faith? Be true, then, to your principle, and look for this blessing just as you are, neither better nor worse; as a poor sinner that has nothing to pay, nothing to plead, but '*Christ died*.' And if you look for it as you are, then expect it *now*. Stay for nothing! Why should you? Christ is ready, and He is all you want. He is waiting for you! He is at the door. Whosoever thou art who desirest to be forgiven, first believe. Believe in the Lord Jesus Christ, and then thou shalt do all things well. Say not, I cannot be accepted yet, because I am not good enough. Who is good enough, who ever was, to merit acceptance at God's hands? Say not, 'I am not contrite enough: I am not sensible enough of my sins.' I know it. I would to God thou wert more sensible of them, and more contrite a thousandfold than thou art! But do not stay for this. It may be God will make thee so; not before thou believest, but by believing. It may be thou wilt not weep much, till thou lovest much, because thou hast had much forgiven."

Upon these fundamental doctrines of the New Birth and Justification by Faith, he exhorted his disciples to insist with all boldness, at all times, and in all places: in public, those who were called thereto; and at all opportunities in private. But what is faith? "Not an opinion," said Wesley, "nor any number of opinions put together, be they ever so true." A string of opinions is no more Christian faith than a string of beads is Christian holiness. It is not an assent to any opinion, or any number of opinions. A man may assent to three, or three-and-twenty creeds: he may assent to all the Old and New Testament (at least as far as he understands them), and yet have no Christian faith at all. The faith by which the promise is attained is represented by Christianity as a power wrought by the Almighty in an immortal spirit, inhabiting a house of clay, to see through that veil into the world of spirits, into things invisible and eternal: a power to discern those things which, with eyes of flesh and blood, no man hath seen or can see; either by reason of their nature, which (though they surround us on every side) is not perceivable by these gross senses; or by reason of their distance, as being yet afar off in the bosom of eternity. It sheweth "what eye hath not seen, nor ear heard, neither could it before enter into our heart to conceive;" and all this in the clearest light, with the fullest certainty and evidence.<sup>1</sup> For it does not leave us to receive our notice by mere

<sup>1</sup> In methodistical and mystical biography the reader will sometimes be reminded of these lines in Ovid:—

reflection from the dull glass of sense, but resolves a thousand enigmas of the highest concern, by giving faculties suited to things invisible. It is the eye of the new-born soul, whereby every true believer "seeth Him who is invisible." It is the ear of the soul, whereby the sinner "hears the voice of the Son of God, and lives;" the palate of the soul (if the expression may be allowed), whereby a believer "tastes the good Word and the powers of the world to come;" the feeling of the soul, whereby, "through the power of the Highest overshadowing him," he perceives the presence of Him, "in whom he lives, and moves, and has his being," and feels "the love of God shed abroad in his heart." It is the internal evidence of Christianity, a perpetual revelation, equally new, through all the centuries which have elapsed since the incarnation, and passing now, even as it has done from the beginning, directly from God into the believing soul. Do you suppose time will never dry up this stream? Oh, no! It shall never be cut off—

*"Labitur et labetur in omne volubilis ævum."*

(It flows, and as it flows, for ever will flow on.)

The historical evidence of Revelation, strong and clear as it is, is cognizable by men of learning alone; but this is plain, simple, and level to the lowest capacity. The sum is, "One thing I know: I was blind, but now I see:" an argument of which a peasant, a woman, a child, may feel all the force. The traditional evidence gives an account of what was transacted far away and long ago. The inward evidence is intimately present to all persons, at all times, and in all places. "It is nigh thee, in thy mouth and in thy heart, if thou believest in the Lord Jesus Christ." *This, then, is the record*, this is the evidence, emphatically so called, *that God hath given unto us eternal life, and this life is in His Son.*

Why, then, have not all men this faith? Because no man is able to work it in himself: it is a work of omnipotence. It requires no less power thus to quicken a dead soul than to raise a body that lies in the grave. It is a new creation; and none can create a soul anew but He who at first created the heavens and the earth. May not your own experience teach you this? said Wesley. Can you give yourself this faith? Is it in your power to see, or hear, or taste, or feel God? to raise in yourself any perception of God, or of an invisible world? to

---

*"In prece totus eram, caelestia numina sensi,  
 Lataque purpureâ luce refulsit humus.  
 Non equidem vidi (valeant mendacia vatum!)  
 Te, Dea; nec fueras adspicienda vivo.  
 Sed quæ nescieram, quorumque errore tenebar,  
 Cognita sunt nullo præcipiente mihi."*

Ovid, Fast. vi. 251-254.

open an intercourse between yourself and the world of spirits? to discern either them or Him that created them? to burst the veil that is on your heart, and let in the light of eternity? You know it is not. You not only do not, but cannot (by your own strength) thus believe. The more you labour so to do, the more you will be convinced it is the gift of God. It is the *free gift* of God, which He bestows not on those who are *worthy* of His favour, not on such as are *previously holy*, and so *fit* to be crowned with all the blessings of His goodness, but on the ungodly and unholy; on those who, till that hour, were *fit* only for everlasting destruction; those in whom was no good thing, and whose only plea was, God be merciful to me a sinner! No merit, no goodness in man precedes the forgiving love of God. His pardoning mercy supposes nothing in us but a *sense* of mere sin and misery; and to all who see and feel, and own their wants, and their utter inability to remove them, God freely gives faith, for the sake of Him "in whom He is always well pleased." Whosoever thou art, O man, who hast the sentence of death in thyself, unto thee saith the Lord, not, "Do this, perfectly obey all my commands, and live;" but, "believe in the Lord Jesus Christ, and thou shalt be saved."

Without faith a man cannot be justified, even though he should have everything else; with faith he cannot but be justified, though everything else should be wanting. This justifying faith implies not only the personal revelation, the inward evidence of Christianity, but likewise a sure and firm confidence in the individual believer that Christ died for *his* sins, loved *him*, and gave His life for *him*. And at that time soever a sinner thus believes, God justifieth him. Repentance, indeed, must have been given him before; but that repentance was neither more nor less than a deep *sense* of the want of all good, and the presence of all evil; and whatever good he hath or doth from that hour when he first believes in God through Christ, faith doth not *find*, but *brings*. Both repentance and fruits meet for repentance are in some degree necessary to justification; but they are not necessary in the same *sense* with faith, nor in the same *degree*. Not in the same *degree*, for these fruits are only necessary conditionally, if there be time and opportunity for them. Not in the same *sense*, for repentance and its fruits are only *remotely* necessary—necessary in order to faith; whereas faith is immediately and directly necessary to justification. In like manner, faith is the only condition of sanctification. Every one that believes is sanctified, whatever else he has, or has not. In other words, no man can be sanctified till he believes; every man when he believes is sanctified.

Here Wesley came upon perilous ground.—We must be holy in heart and life before we can be conscious that we are so. But we must love God before we can be holy at all. We cannot love Him till we know that He loves us; and this we cannot know till His Spirit wit-

nesses it to our spirit. The testimony <sup>resolves</sup> of the Spirit of God must therefore, he argued, in the very nature of <sup>suited</sup> things, be antecedent to the testimony of our own spirit. But he perceived <sup>truth</sup> that many had mistaken the voice of their own imagination for this witness <sup>he</sup> of the Spirit, and presumed that they were children of God, while they <sup>ate</sup> were doing the works of the Devil. And he was not surprised that many sensible men, seeing the effects of this delusion, should lean toward another extreme, and question whether the witness of the Spirit, whereof the apostle speaks, is the privilege of ordinary Christians, and not rather one of those extraordinary gifts which they suppose belonged only to the apostle's age. Yet, when he asks, "How may one, who has the real witness in himself, distinguish it from presumption?" he evades the difficulty, and offers a declamatory reply: "How, I pray, do you distinguish day from night? How do you distinguish light from darkness? or the light of a star, or of a glimmering taper, from the light of the noonday sun?" This is the ready answer of every one who has been crazed by enthusiasm. But Wesley regarded the doctrine as one of the glories of his people, as one grand part of the testimony which God, he said, had given them to bear to all mankind. It was by this peculiar blessing upon them, confirmed by the experience of his children, that this great evangelical truth, he averred, had been recovered, which had been for many years well nigh lost and forgotten.

These notions led to the doctrine of Assurance,<sup>1</sup> which he had defended so pertinaciously against his brother Samuel. But upon this point his fervour had abated, and he made a fairer retraction than was to be expected from the founder of a sect. "Some," said he, "are fond of the expression; I am not: I hardly ever use it. But I will simply declare (having neither leisure nor inclination to draw the sword of controversy concerning it) what are my present sentiments with regard to the *thing* which is usually meant thereby. I believe a few, but very few, Christians have an assurance from God of everlasting salvation; and that is the thing which the apostle terms the plerophory or full

<sup>1</sup> There is a good story of assurance in Belknap's 'History of New Hampshire,' vol. i. p. 42:—"A certain captain, John Underhill, in the days of Puritanism, affirmed, that having long lain under a spirit of bondage, he could get no assurance; till at length, as he was taking a pipe of tobacco, the Spirit set home upon him an absolute promise of free grace, with such assurance and joy, that he had never since doubted of his good estate, neither should he, whatever sins he might fall into. And he endeavoured to prove, 'that as the Lord

was pleased to convert Saul while he was persecuting, so he might manifest himself to him while making a moderate use of the good creature tobacco!' This was one of the things for which he was questioned and censured by the elders at Boston." "Another," says South, "flatters himself that he has lived in full assurance of his salvation for ten or twenty, or, perhaps, thirty years; that is, in other words, the man has been ignorant and confident very long."—[See also notes above, pp. 25 and 316.—ED.]

assurance of *hope*. I believe more have such an assurance of being *now* in the favour of God as excludes all doubt and fear: and this, if I do not mistake, is what the apostle means by the plerophory or full assurance of *faith*. I believe a consciousness of being in the favour of God (which I do not term plerophory or full assurance, since it is frequently weakened, nay, perhaps interrupted by returns of doubt or fear) is the common privilege of Christians, fearing God and working righteousness. Yet I do not affirm there are no exceptions to this general rule. Possibly some may be in the favour of God, and yet go mourning all the day long. (But, I believe, this is usually owing either to disorder of body or ignorance of the Gospel promises.) Therefore I have not, for many years, thought a consciousness of acceptance to be essential to justifying faith. And, after I have thus explained myself once for all, I think, without any evasion or ambiguity—I am sure without any self-contradiction—I hope all reasonable men will be satisfied; and whoever will still dispute with me on this head, must do it for disputing's sake."

The doctrine of Perfection<sup>1</sup> is not less perilous, sure as the expression

<sup>1</sup> The 'Gospel Magazine' contains a likely anecdote concerning this curious doctrine. "A lady of my acquaintance," says the writer, "had, in the early stage of her religious profession, very closely attached herself to a society of avowed Arminians; she had imbibed all their notions, and, among the rest, that of sinless perfection. What she had been taught to believe attainable, she at last concluded she had, herself, attained as perfectly as any of the perfect class in Mr. Wesley's societies; and she accordingly went so far as to profess she had obtained what they call the 'second blessing,' that is, an eradication of all sin, and a heart filled with nothing but pure and perfect love. A circumstance, however, not long after occurred, which gave a complete shock to her self-righteous presumption, as well as to the principles from whence it sprung. Her husband having one day contradicted her opinion and controlled her will, in a matter where he thought himself authorized to do both one and the other, the perfect lady felt herself so extremely angry, that, as she declared to me, she could have boxed his ears, and had great difficulty to refrain from some act declarative of the emotions of rising

passion and resentment. Alarmed at what she felt, and not knowing how to account for such unhallowed sensations in a heart in which, as she thought, all sin had been done away, she ran for explanation to the leader of the perfect band. To her she related ingenuously all that had passed in the interview with her husband. The band-leader, instructed in the usual art of administering consolation, though at the expense of truth and rectitude, replied, 'What you felt on that occasion, my dear, was nothing but a little animal nature!' My friend being a lady of too much sense, and too much honesty to be imposed upon by such a delusory explanation, exclaimed, 'Animal nature! No; it was animal devil!' From that moment she bid adieu to perfection and its concomitant delusions, as well as to those who are led by them."

"Gnat-strainers," says Toplady in one of his sermons, "are too often camel-swallowers; and the Pharisaical mantle of superstitious austerity is very frequently a cover for a cloven foot. Beware, then, of driving too furiously at first setting out. Take the cool of the day. Begin as you can hold on. I knew a lady who, to prove herself

was to be mistaken by the ignorant people to whom his discourses were addressed. This, too, was a doctrine which he had preached with inconsiderate ardour at the commencement of his career, but which, as he grew older, cooler, and wiser, he modified and softened down, so as almost to explain it away. He defined it to be a constant communion with God, which fills the heart with humble love; and to this he insisted that every believer might attain. Yet he admitted that it did not include a power never to think a useless thought, nor speak a useless word. Such a perfection is inconsistent with a corruptible body, which makes it impossible always to think right: if, therefore, Christian perfection implies this, he admitted that we must not expect it till after death. To one of his female disciples, who seems to have written to him under a desponding sense of her own imperfection, he replied in these terms: "I want you," he added, "to be *all love*. This is the perfection I believe and teach; and this perfection is consistent with a thousand nervous disorders, which that high-strained perfection is not. Indeed, my judgment is, that (in this case particularly) to overdo is to undo: and that to set perfection too high is the most effectual way of driving it out of the world." In like manner he justified the word to Bishop Gibson, by explaining it to mean less than it expressed; so that the bishop replied to him, "Why, Mr. Wesley, if this is what you mean by perfection, who can be against it?" "Man," he says, "in his present state, can no more attain Adamite than angelic perfection. The perfection of which man is capable, while he dwells in a corruptible body, is the complying with that kind command, 'My son, give me thy heart!' It is the loving the Lord his God with all his heart, and with all his soul, and with all his mind." But these occasional explanations did not render the general use of the word less mischievous or less reprehensible. Ignorant hearers took it for what it appeared to mean, and what, from the mouths of ignorant instructors, it was intended to mean. It flattered their vanity and their spiritual pride, and became one of the most popular tenets of the Methodists, precisely because it is one of the most objectionable. Wesley himself repeatedly finds fault with his preachers, if they neglect to enforce a doctrine so well adapted to gratify their hearers. In one place he says, "The more I converse with the believers in Cornwall, the more am I convinced that they have sustained great loss for want of hearing the doctrine of Christian Perfection clearly and strongly enforced. I see

perfect, ripped off her flounces, and would not wear an ear-ring, a necklace, a ring, or an inch of lace. Ruffles were Babylonish. Powder was anti-Christian. A riband was carnal. A snuff-box smelt of the bottomless pit. And yet, under

all this parade of outside humility, the fair ascetic was—but I forbear entering into particulars: suffice it to say, that she was a concealed Antinomian. And I have known too many similar instances."



wherever this is not done, the believers grow dead and cold. Nor can this be prevented, but by keeping up in them an hourly expectation of being perfected in love. I say an hourly expectation; for to expect it at death or some time hence is much the same as not expecting it at all." And on another occasion he writes thus: "Here I found the plain reason why the work of God had gained no ground in this circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all (the peculiar doctrine committed to our trust), or they spoke of it only in general terms, without urging the believers to go on to perfection, and to expect it every moment; and wherever this is not earnestly done, the work of God does not prosper. As to the word perfection," said he, "it is scriptural; therefore neither you nor I can, in conscience, object to it, unless we would send the Holy Ghost to school, and teach Him to speak who made the tongue." Thus it was that he attempted to justify to others, and to himself also, the use of language, for persevering in which, after the intemperance of his enthusiasm had abated, there can be no excuse, seeing that all he intended to convey by the obnoxious term might have been expressed without offending the judicious, or deluding the ignorant and indiscreet.

Wesley was not blind to the tendency of these doctrines. "The true Gospel," said he, "touches the very edge both of Calvinism and Antinomianism, so that nothing but the mighty power of God can prevent our sliding either into the one or the other." Many of his associates and followers fell into both. He always declared himself clearly and strongly against both, though at the expense of some inconsistency, when he preached of a sanctification which left the subject liable to sin, of an assurance which was not assured, and of an imperfect perfection. But his real opinion could not be mistaken; and few men have combated these pestilent errors with more earnestness or more success. He never willingly engaged in those subtle and unprofitable discussions which have occasioned so much dissension in the Christian world; but upon those points in which speculation is allowable and error harmless, he freely indulged his imagination.

It was his opinion that there is a chain of beings advancing by degrees from the lowest to the highest point—from an atom of unorganized matter to the highest of the archangels; an opinion consonant to the philosophy of the bards, and confirmed by science, as far as our physiological knowledge extends. He believed in the ministry both of good and evil angels;<sup>1</sup> but whether every man had a guardian

<sup>1</sup> Upon this subject Charles Wesley *to keep thee in all thy ways*":—"By has thus expressed himself, in a sermon upon Psalm xci. 11: "*He shall give His Angels charge over thee,* these perfections, strength and wisdom, they are well able to preserve us either from the approach (if that be

angel to protect him, as the Romanists hold,<sup>s</sup> and a malignant demon continually watching to seduce him into the ways of sin and death,

more profitable for us) or in the attack of any evil. By their wisdom they discern whatever either obstructs or promotes our real advantage: by their strength they effectually repel the one, and secure a free course to the other: by the first, they choose means conducive to these ends; by the second, they put them in execution. One particular method of preserving good men, which we may reasonably suppose these wise beings sometimes choose, and by their strength put in execution, is the altering some material cause that would have a pernicious effect; the purifying (for instance) tainted air, which would otherwise produce a contagious distemper. And this they may easily do, either by increasing the current of it, so as naturally to cleanse its putridity, or by mixing with it some other substance, so to correct its hurtful qualities, and render it salubrious to human bodies. Another method they may be supposed to adopt when their commission is not so general; when they are authorized to preserve some few persons from a common calamity. It then is probable that they do not alter the cause, but the subject on which it is to work; that they do not lessen the strength of the one, but increase that of the other. Thus, too, where they are not allowed to prevent, they may remove, pain or sickness; thus the angel restored Daniel in a moment, when neither strength nor breath remained in him.

"By these means, by changing either our bodies or the material causes that use to affect them, they may easily defend us from all bodily evils, so far as is expedient for us. A third method they may be conceived to employ to defend us from spiritual dangers, by applying themselves immediately to the *soul* to raise or allay our passions; and, indeed, this province seems more natural to them than either of the former. How a spiritual being can act upon matter seems more unaccountable than how it can act on spirit: that one immaterial

being, by touching another, should increase or lessen its motion; that an angel should retard or quicken the channel wherein the passions of angelic substance flow, no more excites our astonishment than that one piece of matter should have the same effect on its kindred substance, or that a flood-gate, or other material instrument, should affect the course of a river; rather, considering how contagious the nature of the passions is, the wonder is on the other side; not how they can avoid to affect him at all, but how they can avoid affecting them more; how they can continue so near us, who are so subject to catch them, without spreading the flames which burn in themselves. And a plain instance of their power to allay human passions is afforded us in the case of Daniel, when he beheld that gloriously terrible minister whose 'face was as the appearance of lightning, and his eyes as lamps of fire; his arms and feet like polished brass, and his voice as the voice of a multitude,' x. 6; when the tears and sorrows of the Prophet were turned so strong upon him, that he was in a deep sleep, void of sense and motion. Yet this fear, these turbulent passions, the angel allayed in a moment; when they were hurrying on with the utmost impetuosity, he checked them in their course; so that, immediately after, we find Daniel desiring the continuance of that converse which before he was utterly unable to sustain.

"The same effect was, doubtless, wrought on all those to whom these superior beings, on their first appearance, used this salutation—'Fear not;' which would have been a mere insult and cruel mockery upon human weakness, had they not, with that advice, given the power to follow it. Nearly allied to this method of influencing the passions, is the last I intend to mention, by which the angels (it is probable) preserve good men, especially in or from spiritual dangers. And this is by applying themselves to their reason, by instilling good

this he considered as undetermined by revelation, and therefore doubtful. Evil thoughts he held to be infused into the minds of men by the evil principle; and that "as no good is done, or spoken, or thought by any man without the assistance of God working together *in* and *with* those that believe in Him, so there is no evil done, or spoken, or thought without the assistance of the Devil, who worketh with energy in the children of unbelief. And certainly," said he, "it is as easy for a spirit to speak to our heart as for a man to speak to our ears.<sup>3</sup> But sometimes it is exceedingly difficult to distinguish the thoughts which he infuses from our own thoughts, those which he injects so exactly resembling those which naturally arise in our own minds. Sometimes, indeed, we may distinguish one from the other by this circumstance; the thoughts which naturally arise in our minds are generally, if not always, occasioned by, or, at least, connected with some inward or outward circumstance that went before; but those that are preternaturally suggested have frequently no relation to or connection (at least none that we are able to discern) with anything which preceded. On the contrary, they shoot in, as it were, across, and thereby show that they are of a different growth."

His notions of diabolical agency<sup>4</sup> went farther than this: he imputed

thoughts into their hearts; either such as are good in their own nature, as tend to our improvement in virtue, or such as are contrary to the suggestions of flesh and blood, by which we are tempted to vice. It is not unlikely that we are indebted to them, not only for most of those reflections which suddenly dart into our minds, we know not how, having no connection with anything that went before them, but for many of those also which seem entirely our own, and naturally consequent from the preceding."

<sup>3</sup> They base their doctrine on this subject on the words of our Lord: "Take heed that ye offend not one of these little ones: for I say unto you that in heaven *their angels* do behold the face of my Father which is in heaven," Matt. xviii. 10. The more philosophic of the heathen world believed in a "Genius" or Dæmon, who, as Horace says, was thought to be

"Mortalis in unum quodque caput."

<sup>4</sup> "All *a priori* arguments of philosophic unbelievers, as to the *absurdity* and '*impossibility*' of these things, go

for nothing since the Scriptures have settled the fact, that they have occurred, and have afforded not the least intimation that they should at any time cease to occur. Such supernatural visitations are, therefore, possible; and, when they are reported, ought to be carefully examined, and neither too hastily admitted nor too promptly rejected. An acute and excellent philosopher of modern times (Mr. Andrew Baxter, Essay on the Philosophy of Dreaming, in the 'Inquiry into the Nature of the Human Soul') has come to the same conclusion: 'Although *δαιμονία*, or a fear of spirits, hath been abused by vain or weak people, and carried to extremes, perhaps by crafty and designing men, the most rigorous philosophy will not justify its being entirely rejected. That subordinate beings are never permitted or commissioned to be the ministers of the will of God, is a hard point to be proved.'—Watson's 'Observations,' p. 218.—[Ed.]

<sup>4</sup> "Let us consider," says Wesley, "what may be the employment of unholy spirits from death to the resurrection. We cannot doubt but the moment

to it many of the accidents and discomforts of life—disease, bodily hurts, storms and earthquakes, and nightmares. He believed that epilepsy was often, if not always, the effect of possession, and that most madmen were demoniacs. A belief in witchcraft naturally followed from these premises; but, after satisfying his understanding that supernatural acts and appearances are consistent with the order of the universe, sanctioned by Scripture, and proved by testimony too general and too strong to be resisted, he invalidated his own authority, by listening to the most absurd tales with implicit credulity, and recording them as authenticated facts.<sup>1</sup> He adhered to the old opinion, that the devils were the gods of the heathen; and he maintained that the words in the Lord's Prayer, which have been rendered *evil*,<sup>2</sup> mean, in the original,

they leave the body, they find themselves surrounded by spirits of their own kind, probably human as well as diabolical. What power God may permit these to exercise over them, we do not distinctly know. But it is not improbable he may suffer Satan to employ them, as he does his own angels, in inflicting death, or evils of various kinds, on the men that know not God. For this end they may raise storms by sea or by land; they may shoot meteors through the air; they may occasion earthquakes: and, in numberless ways, afflict those whom they are not suffered to destroy. Where they are not permitted to take away life, they may inflict various diseases: and many of these, which we may judge to be natural, are undoubtedly diabolical. I believe this is frequently the case with lunatics. It is observable that many of these, mentioned in Scripture, who are called lunatics by one of the Evangelists, are termed demoniacs by another. One of the most eminent physicians I ever knew, particularly in cases of insanity, the late Dr. Deacon, was clearly of opinion that this was the case with many, if not with most lunatics. And it is no valid objection to this, that these diseases are so often cured by natural means; for a wound inflicted by an evil spirit might be cured as any other, unless that spirit were permitted to repeat the blow.

"May not some of these evil spirits be likewise employed, in conjunction with evil angels, in tempting wicked men to

sin, and in procuring occasions for them? Yea, and in tempting good men to sin, even after they have escaped the corruption that is in the world. Herein, doubtless, they put forth all their strength, and greatly glory if they conquer."—Vol. xi. p. 31.

"The ingenious Dr. Cheyne," says one of Mr. Wesley's correspondents, "reckons all gloomy wrong-headedness, and spurious free-thinking, so many symptoms of bodily diseases: and, I think, says, the human organs, in some nervous distempers, may, perhaps, be rendered fit for the actuation of demons; and advises religion as an excellent remedy. Nor is this unlikely to be my own case; for a nervous disease of some years' standing rose to its height in 1748, and I was attacked in proportion by irreligious opinions. The medicinal part of his advice, a vegetable diet, at last cured my dreadful distemper. It is natural to think the spiritual part of his advice equally good; and shall I neglect it because I am now in health? God forbid! John Walsh."—*Arminian Magazine*, vol. ii. p. 433.

<sup>1</sup> "Mr. Wesley's belief in these visitations is generally considered no proof of a peculiar credulousness. On this subject he thought with all except the ancient atheists and Sadducees, modern infidels, and a few others who, whilst in this point they agree with infidels, most inconsistently profess faith in the revelations of the Scripture."—Watson, '*Observations*,' p. 218.—[Ed.]

<sup>2</sup> τοῦ πονηροῦ scil. The words, as

*the wicked one*, emphatically so called, "the prince and god of this world, who works with mighty power in the children of disobedience."

One of his most singular notions was concerning the day of judgment. He thought it probable that its duration would be several thousand years, that the place would be above the earth, and that the circumstance of every individual's life would then be brought forth in full view, together with all their tempers, and all the desires, thoughts, and intents of their hearts. This he thought absolutely necessary for the full display of the glory of God, for the clear and perfect manifestation of His wisdom, justice, power, and mercy. "Then only," he argued, "when God hath brought to light all the hidden things of darkness, will it be seen that wise and good were all His ways; that He saw through the thick cloud, and governed all things by the wise counsel of His own will; that nothing was left to chance or the caprice of men; but God disposed all strongly, and wrought all into one connected chain of justice, mercy, and truth." Whether the earth and the material heavens would be consumed by the general conflagration, and pass away, or be transmuted by the fire into that sea of glass like unto crystal, which is described in the Apocalypse as extending before the throne, we could neither affirm nor deny, he said, but we should know hereafter. He held the doctrine of the millennium to be Scriptural; but he never fell into those wild and extravagant fancies in which speculations of this kind so frequently end. The Apocalypse is the favourite study of crazy religionists; but Wesley says of it, "Oh, how little do we know of this deep book! at least, how little do I know! I can barely conjecture, not affirm, any one point concerning that part of it which is yet unfulfilled."

He entertained some interesting opinions concerning the brute creation, and derived whatever evils inferior creatures endure or inflict upon each other from the consequence of the Fall. In Paradise they existed in a state of happiness, enjoying will and liberty: their passions and affections were regular, and their choice always guided by their understanding, which was perfect in its kind. "What," says he, "is the barrier between men and brutes—the line which they cannot pass? It is not reason. Set aside that ambiguous term; exchange it for the plain word understanding, and who can deny that brutes have this? We may as well deny that they have sight or hearing. But it is this: man is capable of God; the inferior creatures are not. We have no ground to believe that they are in any degree capable of knowing, loving, or obeying God. This is the specific difference between man and brute—the great gulf which they cannot pass over. And as a

they stand, are either of the masculine not agreed as to which is their incorrect or of the neuter gender. Authors are sense here.—[Ed.]

loving obedience to God was the perfection of man, so a loving obedience to man was the perfection of brutes." While this continued, they were happy after their kind, in the right state and the right use of all their faculties. Evil and pain had not entered into Paradise, and they were immortal, for "God made not death, neither had He pleasure in the death of any living." How true, then, is that word, "God saw everything that He had made, and, behold, it was very good."

But as all the blessings of God flowed through man to the inferior creatures, those blessings were cut off when man made himself incapable of transmitting them, and all creatures were then subjected to sorrow, and pain, and evil of every kind. It is probable that the meaner creatures sustained much loss, even in the lower faculties of their corporeal powers: they suffered more in their understanding, and still more in their liberty, their passions, and their will. The very foundations of their nature were turned upside down. As man is deprived of his perfection, namely, his loving obedience to God, so brutes are deprived of their perfection, their loving obedience to man. The far greater part flee from His hated presence; others set him at defiance, and destroy Him when they can; a few only retain more or less of their original disposition, and, through the mercy of God, still love Him and obey Him. And in consequence of the first transgression of man, death came upon the whole creation; and not death alone, but all its train of preparatory evils, pain, and ten thousand sufferings; nor these only, but likewise those irregular passions, all those unlovely tempers, which in man are sins, and even in brutes are sources of misery, passed upon all the inhabitants of the earth, and remain in all, except the children of God. Inferior creatures torment, persecute, and devour each other, and all are tormented and persecuted by man. But, says Wesley, will *the creature*, will even the brute creation always remain in this deplorable condition? God forbid that we should affirm this, or even entertain such a thought. While "the whole creation groaneth together," whether men attend or not, their groans are not dispersed in idle air, but enter into the ears of Him that made them. Away with vulgar prejudices, and let the plain Word of God take place! "God shall wipe away all tears; and there shall be no more death, neither sorrow nor crying. Neither shall there be any more pain, for the former things are passed away." This blessing shall take place, not on men alone (there is no such restriction in the text), but on every creature according to its capacity. The whole brute creation will then undoubtedly be restored to all they have lost, and with a large increase of faculties. They will be delivered from all unruly passions, from all evil, and all suffering. And what if it should then please the all-wise, the all-gracious Creator to raise them higher in the scale of beings? What if it should please Him, when he makes

us equal to angels, to make them what we are now, creatures capable of God, capable of knowing, and loving, and enjoying the author of their being?"

Some teacher of materialism had asserted, that if man had an immaterial soul, so had the brutes, as if this conclusion reduced that opinion to a manifest absurdity.<sup>1</sup> "I will not quarrel," said Wesley, "with any that think they have. Nay, I wish he could prove it; and surely I would rather allow them souls than I would give up my own." He cherished this opinion because it furnished a full answer to a plausible objection against the justice of God: that justice might seem to be impugned by the sufferings to which brute animals are subject; those, especially, who are under the tyranny of brutal men. But the objection vanishes if we consider that something better remains after death for these poor creatures also. This good end, he argued, was answered by thus speculating upon a subject which we so imperfectly understand; and such speculations might soften and enlarge our hearts.

The kindness of Wesley's nature is apparent in this opinion, and that same kindness produced in him a degree of charity which has seldom been found in those who aspire to reform a church or to establish a sect. "We may die," he says, "without the knowledge of many truths, and yet be carried into Abraham's bosom; but if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels! I will not quarrel with you about any opinion; only see that your heart be right towards God, that you know and love the Lord Jesus Christ, that you love your neighbour, and walk as your Master walked, and I desire no more. I am sick of opinions: I am weary to bear them: my soul loathes this frothy food. Give me solid and substantial religion: give me an humble gentle lover of God and man; a man full of mercy and good faith, without partiality, and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labour of love. Let my soul be with these Christians, wheresoever they are, and whatsoever opinion they are of. "Whosoever" thus "doth the will of my Father which is in heaven, the same is my brother, and sister, and mother." This temper of mind led him to judge kindly of the Romanists,<sup>2</sup> and of heretics of every description,

<sup>1</sup> On this point Wesley's bitterest opponent agreed with him. "I will honestly confess," says Toplady, "that I never yet heard one single argument urged against the immortality of brutes which would not, *mutatis mutandis*, be equally conclusive against the immortality of man."

<sup>2</sup> "I read the deaths of some of the order of La Trappe. I am amazed at the allowance which God makes for

invincible ignorance. Notwithstanding the mixture of superstition which appears in every one of these, yet what a strong vein of piety runs through all! what deep experience of the inward work of God, of righteousness, peace, and joy in the Holy Ghost!" Again, "In riding from Eversham to Bristol, I read over that surprising book, the life of Ignatius Loyola: surely one of the greatest men that ever was engaged in

wherever a Christian disposition and a virtuous life were found.<sup>1</sup> He published the lives of several Catholics, and of one Socinian,<sup>2</sup> for the edification of his followers. He believed not only that heathens who did their duty according to their knowledge were capable of eternal life, but even that a communion with the spiritual world had sometimes been vouchsafed them. Thus he affirmed that the demon of Socrates was a ministering angel, and that Marcus Antoninus<sup>3</sup> received good in-

the support of so bad a cause! I wonder any man should judge him to be an enthusiast: no; but he knew the people with whom he had to do; and setting out, like Count Zinzendorff, with a full persuasion that he might use guile to promote the glory of God, or (which he thought the same thing) the interest of his church, he acted in all things consistently with his principles."

<sup>1</sup> Of Pelagius he says, "By all I can pick up from ancient authors, I guess he was both a wise and a holy man; that we know nothing but his name, for his writings are all destroyed—not one line of them left." So, too, he says of some heretics of an earlier age: "By reflecting on an odd book which I had read in this journey, 'The General Delusion of Christians with regard to Prophecy,' I was fully convinced of what I had long suspected: 1st, that the Montanists, in the second and third centuries, were real scriptural Christians; and 2nd, that the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well nigh lost, but that dry, formal, orthodox men began, even then, to ridicule whatever gifts they had not themselves, and to decry them all; as either madness or imposture." He vindicated Servetus also. "Being," he says, "in the Bodleian library, I light on Mr. Calvin's account of the case of Michael Servetus, several of whose letters he occasionally inserts, wherein Servetus often declares in terms, 'I believe the Father is God, the Son is God, and the Holy Ghost is God.' Mr. Calvin, however, paints him such a monster as never was: an Arian, a blasphemer, and what not; besides strewing over him his flowers of *dog*, *devil*, *swine*, and so on, which are the usual appellations he gives to his op-

ponents. But still he utterly denies his being the cause of Servetus's death. "No," says he, "I only advised our magistrates, as having a right to restrain heretics by the sword, to seize upon and try that arch-heretic; but, after he was condemned, I said not one word about his execution." He reverts to this subject in his Remarks upon a Tract by Dr. Erskine: "That Michael Servetus was 'one of the wildest Anti-Trinitarians that ever appeared,' is by no means clear. I doubt of it, on the authority of Calvin himself, who certainly was not prejudiced in his favour; for, if Calvin does not misquote his words, he was no Anti-Trinitarian at all. Calvin himself gives a quotation from one of his letters, in which he expressly declares, 'I do believe the Father is God, the Son is God, and the Holy Ghost is God; but I dare not use the word Trinity or person.' I dare, and I think them very good words; but I should think it very hard to be burnt alive for not using them, especially with a slow fire made of moist green wood. I believe Calvin was a great instrument of God, and that he was a wise and pious man; but I cannot but advise those who love his memory to let Servetus alone."

<sup>2</sup> Thomas Firmin. Wesley prefaces the life of this good man in his magazine with these words: "I was exceedingly struck at reading the following life, having long settled it in my mind that the entertaining wrong notions concerning the Trinity was inconsistent with real piety. But I cannot argue against matter of fact. I dare not deny that Mr. Firmin was a pious man, although his notions of the Trinity were quite erroneous."

<sup>3</sup> "I read to-day part of the Medita-



spirations, as he has asserted of himself. And where there was no such individual excellence as in these signal instances, he refused to believe that any man could be precluded from salvation by the accident of his birthplace. Upon this point he vindicated Divine justice by considering the different relation in which the Almighty stands to his creatures as a creator and as a governor. As a creator he acts in all things according to his own sovereign will: in that exercise of his power, justice can have no place; for nothing is due to what has no being. According, therefore, to his own good pleasure, he allots the time, the place, the circumstances for the birth of each individual, and gives them various degrees of understanding and of knowledge, diversified in numberless ways. "It is hard to say how far this extends: what an amazing difference there is between one born and bred up in a pious English family and one born and bred among the Hottentots! Only we are sure the difference cannot be so great as to necessitate one to be good, or the other to be evil; to force one into everlasting glory, or the other into everlasting burnings." For, as a governor, the Almighty cannot possibly act according to his own mere sovereign will, but, as he has expressly told us, according to the invariable rules both of justice and mercy. Whatsoever, therefore, it hath pleased Him to do of His sovereign pleasure as Creator, He will judge the world in righteousness, and every man therein, according to the strictest justice. He will punish no man for doing anything which he could not possibly avoid, neither for omitting anything which he could not possibly do."

Wesley was sometimes led to profess a different doctrine, in consequence of discussing questions which serve rather to sharpen the disputatious faculties than to improve a Christian disposition. Thus he has affirmed, in the Minutes of Conference, that a Heathen, a Papist, or a Church-of-England man, if they die without being sanctified, according to his notions of sanctification, cannot see the Lord. And to the question, Can an unbeliever, whatever he be in other respects, challenge anything of God's justice? The answer is, "absolutely nothing but hell." But the more humane opinion was more congenial to his temper, and in that better opinion he rested.<sup>1</sup>

tions of Marcus Antoninus. What a strange emperor! and what a strange heathen! giving thanks to God for all the good things he enjoyed! in particular for his good inspirations, and for twice revealing to him in dreams things whereby he was cured of otherwise incurable distempers. I make no doubt but this is one of those *many who shall come from the East and the West, and sit down with Abraham, Isaac and*

*Jacob, while the children of the kingdom, nominal Christians, are shut out."*

<sup>1</sup> It should be noted here that Mr. Watson, in his 'Observations,' makes no remark, so far as I can ascertain, upon the contents of this chapter; so that we have a right to assume that his silence is a tacit admission that Mr. Southey's statements as to Mr Wesley's doctrines and opinions, on the whole, are just and fair.—[Ed.]

## CHAPTER XXI.

## DISCIPLINE OF THE METHODISTS.

It is less surprising that Wesley should have obtained so many followers than that he should have organized them so skilfully, and preserved his power over them without diminution to the end of his long life. Francis of Assisi and Ignatius Loyola would have produced but little effect, marvellous enthusiasts as they were, unless their enthusiasm had been assisted and directed by wiser heads. Wesley, who in so many other respects may be compared to these great agents in the Catholic world, stands far above them in this. He legislated for the sect which he raised, and exercised an absolute supremacy over his people. "The power I have," says he, "I never sought: it was the undesired, unexpected result of the work God was pleased to work by me. I have a thousand times sought to devolve it on others; but as yet I cannot; I therefore suffer it, till I can find any to ease me of my burden." That time never arrived. It was convenient for the society that he should be really as well as ostensibly their head; and, however he may have deceived himself, the love of power<sup>1</sup> was a ruling passion in his mind.

The question was asked at one of the Conferences, what the power was which he exercised over all the Methodists in Great Britain and

<sup>1</sup> "The reason given for this statement is that Mr. Wesley never devolved upon others his power over his societies. Why should he have done so? He could not have shared his power among many without drawing up a formal constitution of church-government for his societies, which would have amounted to a formal separation from the Church; it would have been an insane action had he devolved it upon *one*, and placed himself, and the work he had effected, under the management of any individual to whom his societies could not stand in the same filial relation as to himself. Here, then, is no proof of excessive love of power. Power he had, but it was not acquired by artifice; it arose from his being the father and founder of the societies united to him. Power was never used by any man with more mildness and integrity. This itself is an answer to the charge, that the love of power was his ruling passion; for the same unhallowed disposition which leads a man to love power for its own

sake, always impels him to make a display of it for the gratification of his vanity. Mr. Southey is not a very eminent moralist, or he would have considered that a '*ruling passion*' for power is one of the greatest vices of the human heart, and that it bears down every virtue which stands in the way of its gratification. The simple love of power is not in itself a vice: but when it becomes a '*ruling passion*,' it is proposed as an *end*, to which everything else is made a means. If power be sought, or if, obtained without artifice, it be held fast, as the *means* of usefulness, and of benefiting mankind, this neither argues infirmity nor vice. As a means of doing good, Mr. Wesley held the power which had naturally, and without any effort on his part, devolved on him: that it was not his '*ruling passion*' is proved by the fact that he sacrificed no principles of his own, no interest of others, for its gratification." —Watson, '*Observations*,' pp. 227-229. —[Ed.]

Ireland. It was evidently proposed that he might have an opportunity of defining and asserting it. He began his reply by premising that Count Zinzendorff loved to keep all things closely, but that he loved to do all things openly, and would therefore tell them all he knew of the matter. A few persons, at the beginning, came to him in London, and desired him to advise and pray with them : others did the same in various parts of the kingdom, and they increased everywhere. "The desire," said he, "was on their part, not on mine : my desire was to live and die in retirement ; but I did not see that I could refuse them my help, and be guiltless before God. Here commenced my power ; namely, a power to appoint when, where, and how they should meet, and to remove those whose life showed that they had no desire to flee from the wrath to come. And this power remained the same, whether the people meeting together were twelve, twelve hundred, or twelve thousand." In a short time some of these persons said they would not *sit under him* for nothing, but would subscribe quarterly. He made answer that he would have nothing, because he wanted nothing ; for his fellowship supplied him with all, and more than all he wanted. But they represented that money was wanted to pay for the lease of the Foundry, and for putting it in repair. Upon that ground he suffered them to subscribe. "Then I asked," said he, "who will take the trouble of receiving this money, and paying it where it is needful ? One said, I will do it, and keep the account for you : so here was the first steward. Afterwards I desired one or two more to help me as stewards, and in process of time a greater number. Let it be remarked, it was I myself, not the people, who chose the stewards, and appointed to each the distinct work wherein he was to help me as long as I chose." The same prescription he pleaded with regard to his authority over the lay preachers. The first of these offered to serve him as sons, as he should think proper to direct. "Observe," said he, "these likewise desired *me*, not *I them*. And here commenced my power to appoint each of these when, where, and how to labour ; that is, while he chose to continue with me ; for each had a power to go away when he pleased, as I had also to go away from them, or any of them, if I saw sufficient cause. The case continued the same when the number of preachers increased. I had just the same power still to appoint when, and where, and how each should help me ; and to tell any, if I saw cause, 'I do not desire your help any longer.' On these terms, and no other, we joined at first ; on these we continue joined. They do me no favour in being directed by me. It is true my reward is with the Lord ; but at present I have nothing from it but trouble and care, and often a burden I scarce know how to bear."

His power over the Conference he rested upon the same plea of prescription ; but it had originated with himself ; not like his authority

over the preachers and the laity, in a voluntary offer of obedience. He, of his own impulse, had invited several clergymen, who acted with him, and all the lay preachers who at that time served him as sons in the Gospel, to meet and advise with him. "*They did not desire the meeting,*" said he, "*but I did, knowing that in a multitude of counsellors there is safety.* And when their number increased, so that it was neither needful nor convenient to invite them all, for several years I wrote to those with whom I desired to confer, and these only met at the place appointed; till at length I gave a general permission, that all who desired it might come. Observe, I myself sent for these, of my own free choice; and I sent for them to advise, not govern me. Neither did I, at any of those times, divest myself of any part of that power which the providence of God had cast upon me, without any design or choice of mine. What is that power? It is a power of admitting into, and excluding from, the societies under my care: of choosing and removing stewards; of receiving, or not receiving helpers; of appointing them when, where, and how to help me; and of desiring any of them to meet me when I see good. And as it was merely in obedience to the providence of God, and for the good of the people, that I at first accepted this power, which I never sought; nay, a hundred times laboured to throw off; so it is on the same considerations, not for profit, honour, or pleasure, that I use it at this day."

In reference to himself, as the person in whom the whole and sole authority was vested, Wesley called his preachers by the name of 'helpers;' and designated as assistants those among them who, for the duties which they discharge, have since been denominated superintendents. It soon became expedient to divide the country into circuits. There were, in the year 1749, twenty in England, two in Wales, two in Scotland, and seven in Ireland. In 1791, the year of Mr. Wesley's death, they had increased to seventy-two in England, three in Wales, seven in Scotland, and twenty-eight in Ireland.<sup>1</sup> Every circuit had a certain number of preachers appointed to it, more or less, according to its extent, under an assistant, whose office it was to admit or expel members, take lists of the societies at Easter, hold quarterly meetings, visit the classes quarterly, keep watch-nights and love-feasts, superintend the other preachers, and regulate the whole business of the circuit, spiritual and temporal.

The helpers were not admitted indiscriminately: *gifts*, as well as *grace* for the work, were required. An aspirant was first examined concerning his theological knowledge, that it might be seen whether his opinions were sound: he was then to exhibit his gift of utterance by preaching before Mr. Wesley; and afterwards to give, either orally or in writing,

<sup>1</sup> The circuits now (1864) are 510 in England, Wales, and Scotland, and 63 in Ireland.—[ED.]

his reasons for thinking that he was called of God to the ministry. The best proof of this was, that some persons should have been convinced of sin and converted by his preaching. If a right belief and a ready utterance were found, and these fruits had followed, the concurrence of the three marks was deemed sufficient evidence of a Divine call: he was admitted on probation; with a caution, that he was not to ramble up and down, but to go where the assistant should direct, and there only; and, at the ensuing Conference, he might be received into full connexion. After a while the time of probation was found too short, and was extended to four years.<sup>1</sup>

The rules of a helper are strikingly characteristic of Wesley, both in their manner and their spirit.

"1. Be diligent. Never be unemployed a moment: never be triflingly employed. Never while away time; neither spend any more time at any place than is strictly necessary.

"2. Be serious. Let your motto be, 'Holiness to the Lord.' Avoid all lightness, jesting, and foolish talking.

"3. Converse sparingly and cautiously with women, particularly with young women in private.

"4. Take no step towards marriage without first acquainting us with your design.

"5. Believe evil of no one; unless you see it done, take heed how you credit it. Put the best construction on everything: you know the judge is always supposed to be on the prisoner's side.

"6. Speak evil of no one; else *your* word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

"7. Tell every one what you think wrong in him, and that plainly, and as soon as may be, else it will fester in your heart. Make all haste to cast the fire out of your bosom.

"8. Do not affect the gentleman. You have no more to do with this character than with that of a dancing-master. A preacher of the Gospel is the servant of all.

"9. Be ashamed of nothing but sin; not of fetching wood (if time permit), or of drawing water; not of cleaning your own shoes,<sup>2</sup> or those of your neighbour.

"10. Be punctual. Do everything exactly at the time; and, in gene-

<sup>1</sup> This term of probation is still (1864) maintained.—[E.D.]

<sup>2</sup> "Respecting these golden rules," says Mr. Crowther, "it may be proper to observe, 'affecting the gentleman' was not designed to countenance clownishness, or anything contrary to true Christian courtesy. And when it is

said, a preacher of the Gospel is 'the servant of all,' it certainly was not meant to insinuate that a preacher was to be set to do the lowest and most slavish drudgery which any person could find for him to do. I presume the servant of God is 'the servant of all' in Gospel labours, and in nothing else.

ral, do not *mend* our rules, but *keep* them; nor for wrath, but for conscience' sake.

"11. You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those who want you, but to those who want you most.

"12. Act in all things, not according to your own will, but as a son in the Gospel. As such, it is your part to employ your time in the manner which we direct; partly in preaching and visiting the flock from house to house; partly in reading, meditation, and prayer. Above all, if you labour with us in our Lord's vineyard, it is needful that you should do *that part* of the work which we advise, at those times and places which we judge most for his glory."

Thus did Wesley, who had set so bad an example of obedience, exact it from his own followers as rigidly as the founder of a monastic order.<sup>1</sup> Like those founders, also, he invited his disciples to enter upon a course of life which it required no small degree of enthusiasm and of resolution to embrace. The labour was hard, the provision scanty, and the prospect for those who were superannuated, or worn out in the service, was, on this side the grave, as cheerless as it well could be. When a preacher was admitted into full connexion, he paid one guinea, and from that time half-a-guinea annually, toward the preachers' fund. If he withdrew from the connexion, all that he had subscribed was returned to him; but if he lived to be disabled, he received from the fund an annuity, which should not be less than ten pounds; and his widow was entitled to a sum, according to the exigence of the case, but not exceeding forty pounds.

Some of the itinerant preachers, at one time, entered into trade: the propriety of this was discussed in Conference; it was pronounced evil in itself, and in its consequences, and they were advised to give up every business, except the ministry, to which they were pledged. There was another more easy and tempting way of eking out their scanty stipends, by printing their own spiritual effusions, and availing themselves of the opportunities afforded, by the system of itinerancy,<sup>2</sup> for selling them.

And though he may not be ashamed of cleaning his own shoes, or the shoes of others, yet, I apprehend, they ought to be 'ashamed' who would expect or suffer him so to do, especially such as are instructed and profited by his ministerial labours. And surely they ought to feel some shame also who would suffer the preacher to go from place to place, day after day, with his shoes and boots uncleaned."—*Portraiture of Methodism*, p. 277.

<sup>1</sup> "The inference from this would be,

that he maintained a rigid authority: this is far from the truth. No man was ever more obediently served; but it was because no man was ever more loved; and because the confidence in his uprightness was unbounded. Reason, and gentleness, and truth were the instruments by which he so successfully conducted his plans."—Watson's *'Observations'*, p. 229.—[ED.]

<sup>2</sup> There are some things in the system of the Methodists which very much resemble certain arrangements proposed

But Mr. Wesley was himself a most voluminous author and compiler: the profits arising from his publications were applied in aid of the ex-

by John Knox and his colleagues in the First Book of Discipline. "It was found necessary, says Dr. Mc'Crie, to employ some persons in extraordinary and temporary charges. As there was not a sufficient number of ministers to supply the different parts of the country, that the people might not be left altogether destitute of public worship and instruction, certain pious persons who had received a common education were appointed to read the Scriptures and the Common Prayers. These were called readers. In large parishes persons of this description were also employed to relieve the ministers from a part of the public service. If they advanced in knowledge, they were encouraged to add a few plain exhortations to the reading of the Scriptures. In that case they were called Exhorters; but they were examined and admitted before entering upon this employment.

"The same cause gave rise to another temporary expedient. Instead of fixing all the ministers in particular charges, it was judged proper, after supplying the principal towns, to assign to the rest the superintendence of a large district, over which they were appointed regularly to travel for the purpose of preaching, of planting churches, and inspecting the conduct of ministers, exhorters, and readers. These were called Superintendents. The number originally proposed was ten; but owing to the scarcity of proper persons, or rather to the want of necessary funds, there were never more than six appointed. The deficiency was supplied by commissioners or visitors, appointed from time to time by the General Assembly."—"Life of Knox," vol. ii. pp. 6, 7.

"We were not the first itinerant preachers in England," says Wesley; "twelve were appointed by Queen Elizabeth to travel continually, in order to spread true religion through the kingdom. And the office and salary still continue, though their work is little attended to. Mr. Milner, late

vicar of Chipping, in Lancashire, was one of them."

Itinerant preaching (without referring to the obvious fact, that the first preachers of Christianity in any country must necessarily have been itinerant) is of a much earlier origin than Wesley has here supposed. It was the especial business of the Dominicans, and was practised by the other mendicant orders, and by the Jesuits. And it was practised long before the institution of these orders.

St. Cuthbert used to itinerate when he was abbot of Melrose, as his predecessor St. Boisil had done before him: and Bede tells us, that all persons eagerly flocked to listen to these preachers. "*Nec solum ipsi monasterio regularis vite monita simul & exempla præbebat; sed et vulgus circumpositum longè latèque a vitâ stultæ consuetudinis ad cælestium gaudiorum convertere curabat amorem. Nam et multi fidem quam habebant, iniquis profanabant operibus; et aliqui etiam tempore mortalitatis neglectis fidei sacramentis (quibus erant imbuti) ad erratica idololatriæ medicamina concurrebant, quasi missam a Deo conditorè plagam, per incantationes, vel philacteria, vel alia quælibet demoniacæ artis arcana, cohibere valerent. Ad utroque ergo corrigendum errorem, crebro ipse de monasterio egressus, aliquotiens equo sedens, sed sæpius pedibus incedens, circumpositas veniebat ad villas, et viam veritatis prædicabat errantibus; quod ipsum etiam Boisil suo tempore facere consueverat. Erat quippe moris eo tempore populis Anglorum, ut veniente in villam clerico vel presbytero, cuncti ad ejus imperium, verbum audituri confluerent, libenter ea quæ dicerentur audirent, libentius ea quæ audire et intelligere poterant operando sequerentur.*"—Solebat autem ea maxime loca peragrarè, et illis prædicare in viculis, qui in arduis asperisque montibus procul positi, aliis horrores erant ad visendum, et paupertate pariter ac rusticitate sua doctorum prohibebant

penses of the society, which increased faster than their means: the Methodists, for the most part, had neither time to spare for reading nor money for books; and the preachers, who consulted their own individual advantage, in this manner, injured the general fund, in proportion as they were successful; it was therefore determined, in Conference, that no preacher should print anything without Mr. Wesley's consent, nor till it had been corrected by him. The productions which some of them had set forth, both in verse and prose, were censured as having brought a great reproach upon the society, and "much hindered the spreading of more profitable books;" and a regulation was made, that the profits, even of those which might be approved and licensed by the founder, should go into the common stock. But with regard to those which he himself had published for the benefit of the society, and some of which, he said, ought to be in every house, Wesley charged the preachers to exert themselves in finding sale for them. "Carry them with you," said he, "through every round. Exert yourselves in this: be not ashamed; be not weary; leave no stone unturned." Being cut off from the resources of authorship, some of them began to quack<sup>1</sup> for the body as well as the soul; and this led to a decision in Conference, that no preacher, who would not relinquish his trade of making and vending pills, drops, balsams, or medicines of any kind, should be considered as a travelling preacher any longer. If their wives sold these things at home, it was said to be well; "but it is not proper for any preacher to hawk them about. It has a bad appearance: it does not well suit the dignity of his calling."

They were restricted also from many indulgences. It was not in

*accessum: quos tamen ille, pio libenter  
mancipatus labori, tantâ doctrinâ exco-  
lebat industriâ, ut de monasterio egre-  
diens, sæpe hebdomadâ integrâ, aliquando  
duobus vel tribus, nonnunquam etiam  
mense pleno domum non rediret: sed  
demoratus in montanis, plebem rusticam  
verbo prædicationis simul et exemplo  
virtutis ad caelestia vocaret.*"—Beda, l. 4,  
c. 27.

St. Chad used to itinerate on foot.  
"Consecratus ergo in episcopatum  
Ceadda, maximam mox cepit Eccle-  
siasticâ veritati et castitati curam im-  
pendere; humilitati, continentia, lectioni  
operam dare; oppida, rura, casas, vicos,  
castella, propter evangelizandum non  
equitando, sed Apostolorum more pedibus  
incedendo peragrans." (Beda, l. 3,  
c. 28.) In this he followed the example  
of his master Aidan, till the primate

compelled him to ride: "*Et quia moris  
erat eidem reverendissimo antistiti opus  
Evangelii magis ambulando per loca,  
quam equitando perficere, jussit eum  
Theodorus, ubicunque longius iter in-  
staret, equitare; multumque renitentem  
studio et amore pii laboris, ipse eum  
manu sua levavit in equum; quia  
nimirum sanctum virum esse comperit,  
atque equo vehi quo esset necesse, com-  
pulsit.*"—Beda, l. 4, c. 3.

<sup>1</sup> The Baptists used to tolerate such quackery in their ministers. Crosby, in his history of that sect, contrived to inform the reader that he continued to prepare and sell a certain wonderful tincture, and certain sugar-plums for children, "which have been found to bring from them many strange and monstrous worms."—Vol. iii. p. 147.



Wesley's power, because of the age and country in which he lived, to bind his preachers to a prescribed mode of living by an absolute rule; but he attempted to effect it as far as circumstances would allow. They were on no account to touch snuff, nor to taste spirituous liquors on any pretence. "Do you," said he, "deny yourselves every useless pleasure of sense, imagination, honour? Are you temperate in all things? To take one instance—in food? Do you use only that *kind*, and that *degree* which is best both for the body and soul? Do you see the necessity of this? Do you eat no flesh suppers? no late suppers? these naturally tend to destroy bodily health. Do you eat only three meals a-day? if four, are you an excellent pattern to the flock? Do you take no more food than is necessary at each meal? you may know if you do, by a load at your stomach; by drowsiness or heaviness; and, in a while, by weak or bad nerves. Do you use only that *kind* and that *degree* of drink which is best both for your body and soul? Do you drink water? Why not? Did you ever? Why did you leave it off, if not for health? When will you begin again? to-day? How often do you drink wine or ale? Every day? Do you *want*, or *waste* it?" He declared his own purpose, of eating only vegetables on Fridays, and taking only toast and water in the morning; and he expected the preachers to observe the same kind of fast.<sup>1</sup>

The course of life which was prescribed for the preachers left them little opportunity for the enjoyment of domestic life. Home could scarcely be regarded as a resting-place by men who were never allowed to be at rest. Wesley insisted upon a frequent and regular change of preachers, because he well knew that the attention of the people was always excited by a new performer in the pulpit. "I know," said he, "were I to preach one whole year in one place, I should preach both myself and my congregation asleep. Nor can I believe it was ever the will of the Lord that any congregation should have one teacher only. We have found, by long and constant experience, that a frequent change of teachers is best. This preacher has one talent, that another. No one whom I ever yet knew has all the talents which are needful for beginning, continuing, and perfecting the work of grace in a whole congregation." The institutions of the Jesuits allowed an itinerant father of the company to remain three months in a place, unless any other term were specified in his instructions: but Wesley went farther, and thought it injurious both to the preacher and people if one of his itinerants should stay six or eight weeks together in one place. "Neither," said he, "can he find matter for preaching every morning and evening; nor will the people come to hear him. Hence he grows cold by lying in bed, and so do the people; whereas, if he never stays more than a fortnight

<sup>1</sup> These rules and this discipline have long since passed into desuetude among the Wesleyan preachers.—[ED.]

together in one place, he may find matter enough, and the people will gladly hear him." These frequent changes were so gratifying to the people, that the trustees of a meeting-house once expressed an apprehension lest the Conference should impose one preacher on them for many years; and, to guard against this, a provision was inserted in the deed, that "the same preacher should not be sent, ordinarily, above one, never above two years together." There may, perhaps, have been another motive in Wesley's mind: a preacher who found himself comfortably settled, with a congregation to whom he had made himself agreeable, might be induced to take root there, throw off his dependence upon the connexion, and set up a meeting of his own. Instances of such defection were not wanting, and the frequent change<sup>1</sup> of preachers was the likeliest means of preventing them.

No preacher, according to a rule laid down by Conference, was to preach oftener than twice on a week-day, or three times on the Sabbath. One of these sermons was always to be at five in the morning, whenever twenty hearers could be brought together. As the apostolic Eliot<sup>2</sup> used to say to students, "Look to it that ye be morning birds!" so Wesley continually inculcated the duty of early rising, as equally good for body and soul. "It helps the nerves," he said, "better than a thousand medicines; and especially preserves the sight, and prevents lowness of spirits. Early preaching," he said, "is the glory of the Methodists. Whenever this is dropped, they will dwindle<sup>3</sup> away into nothing." He advised his preachers to begin and end always precisely at the time

<sup>1</sup> "The people," says Mr. Crowther, "ought to get great good from the constant change of the preachers; for, to the preachers, it is productive of many inconveniences and painful exercises."

<sup>2</sup> John Eliot was born in 1604, and educated at the University of Cambridge. He embarked in 1631 for America, and became pastor of an Independent congregation at Boston, but afterwards settled at Roxburgh, in New England, where the rest of his life was spent. In 1646, having learnt the language of the Indians, he commenced his scheme of converting them to Christianity. He translated the Bible into the language of the Six Nations. This was printed first at Cambridge, in New England, in 1664; and afterwards, shortly before his death, with corrections, by Mr. Cotton, his fellow-labourer in the Indian mission. This was the first translation of the Scriptures that

had ever been attempted in the Indian languages. He also published an Indian Grammar in 1666, and the Logic Primer, for the use of the Indians, in 1672. He used to write periodical accounts of the Gospel among the Indians in New England, which were regularly sent to London for publication. In his benevolent exertions he was not forgetful of the whites; for he was the means of establishing a free grammar-school at Roxburgh, which was eminently beneficial to the interests of learning in the New England States. The unexpected success of Eliot drew the attention of the Parliament and people of England to the necessity of supplying the colonies with the means of grace; and hence in a great measure arose the Society for the Propagation of the Gospel in Foreign Parts. Eliot died in the latter end of 1689, at the age of eighty-six.—[E.D.]

<sup>3</sup> The importance which he attached to this custom appears in his Journal.

appointed; and always to conclude the service in about an hour: to suit their subject to the audience, to choose the plainest texts, and keep close to the texts; neither rambling from it, nor allegorizing, nor spiritualizing too much. More than once in his Journal he has recorded the death of men who were martyrs to long and loud preaching, and he frequently cautioned his followers against it. To one of them he says, in a curious letter of advice, which he desired might be taken as the surest mark of love, "Scream no more, at the peril of your soul. God now warns you by me, whom he has set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not cry;' the word properly means, 'He shall not scream.' Herein 'be a follower of me, as I am of Christ.' I often speak loud, often vehemently; but I never scream. I never strain myself: I dare not. I know it would be a sin against God and my own soul." They were instructed also not to pray above eight or ten minutes at most, without intermission, unless for some pressing reason.

Before an aspirant was admitted upon trial as an itinerant, he was exercised as a local preacher; and many persons remained contentedly in this humbler office, which neither took them from their families, nor interfered with their worldly concerns. They carried on their business, whatever that might be, six days in the week, and preached on the seventh: but no person was admitted to this rank unless he were thought competent by the preachers of the circuit. The places which they were to visit were determined by the assistant, and their conduct underwent an inquiry every quarter. Without their aid, Methodism could not have been kept up over the whole country, widely as it was diffused; and all that they received from the society was a little re-

"I was surprised when I came to Chester, to find that there also morning preaching was quite left off; for this worthy reason, because the people will not come, or, at least, not in the winter: if so, the Methodists are a fallen people. Here is proof: they have *lost their first love*; and they never will or can recover it till they *do the first works*. As soon as I set foot in Georgia, I began preaching at five in the morning; and every communicant, that is, every serious person in the town, constantly attended throughout the year: I mean, came every morning, winter and summer, unless in the case of sickness. They did so till I left the province. In the year 1738, when God began his great work in England, I began preaching at the same hour,

winter and summer, and never wanted a congregation. If they will not attend now, they have lost their zeal, and then, it cannot be denied, they are a fallen people; and, in the meantime, we are labouring to secure the preaching-houses to the next generation! In the name of God, let us, if possible, secure the present generation from 'drawing back to perdition.' Let all the preachers, that are still alive to God, join together as one man, fast and pray, lift up their voice as a trumpet, be instant in season, out of season, to convince them they are fallen, and exhort them instantly to *repent and do the first works*; this in particular, rising in the morning, without which neither their souls nor bodies can long remain in health."

freshment, at the cost of the people to whom they preached, and perhaps the hire of a horse for the day.

A still more important part was performed by the class-leaders, who are to Methodism what the non-commissioned officers are in an army. The leader was appointed by the assistant: it was his business regularly to meet his class, question them, in order, as to their religious affections and practice, and advise, caution, or reprove, as the case might require. If any members absented themselves from the class-meeting, he was to visit them, and inquire into the cause; and he was to render an account to the officiating preacher of those whose conduct appeared suspicious, or was in any way reprehensible. By this means, and by the class-papers for every week, which the leaders were required to keep, and regularly produce, the preachers obtained a knowledge of every individual member within their circuit; and, by the class-tickets, which were renewed every quarter, a regular census of the society was effected. The leaders not only performed the office of drilling the young recruits, but acted also as the tax-gatherers, and received the weekly contributions of their class, which they paid to the local stewards, and the local stewards to the steward of the circuit.

Thus far the discipline of the Methodists was well devised: if the system itself had been unexceptionable, the spiritual police was perfect. But they were divided into bands as well as classes; and this subdivision, while it answered no one end of possible utility, led to something worse than the worst practice of the Romish church.<sup>1</sup> The men and the women, and the married and the single, met separately in these bands, for the purpose of confessing to each other. They engaged to meet once a week at least, and to speak, each in order, freely and plainly, the true state of their souls, with the faults they had committed in thought, word, or deed, and the temptations they had felt during the week. They were to be asked "as many, and as searching questions as may be, concerning their state, sins, and temptations:" these four, in particular, at every meeting: What known sin have you committed since our last meeting? What temptations have you met with? How were you delivered? What have you thought, said, or done, of which you doubt whether it be sin or not? And before any person entered into one of these bands, a promise of the most unreserved openness was required. Consider, do you desire we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear, concerning you? Do you desire that, in doing this, we should come as close as possible, that we should cut to the quick, and search your heart to the bottom? Is it your desire and design to be on this, and all other occasions, entirely open, so as to

<sup>1</sup> Mr. Watson, in his 'Observations,' remarks, in reference to this statement, that Mr. Southey has made it in ignorance of the real nature of the Wesleyan institutions.—[Ed.]

“speak everything that is in your heart without exception, without disguise, and without reserve?” The nature, and the inevitable tendency of this mutual inquisition, must be obvious to every reflecting mind; and it is marvellous that any man should have permitted his wife<sup>1</sup> or his daughter to enter into these bands,<sup>2</sup> where it is not possible for innocence to escape contamination.<sup>3</sup>

The institution of the select society or band was not liable to the same objection. This was to consist of persons who were earnestly athirst for the full image of God, and of those who continually walked in the light of God, having fellowship with the Father and the Son: in other words, of those who had attained to such a degree of spiritual pride, that they professed to be in this state,—the adepts of Methodism, who were not ashamed to take their degree as perfect. “I saw,” says Mr. Wesley, “it might be useful to give some advice to those who thus continued in the light of God’s countenance, which the rest of their brethren did not want, and probably could not receive. My design was not only to direct them how to press after perfection, to exercise their every grace, and improve every talent they had received, and to incite them to love one another more, and to watch more carefully over each other; but also to have a select company, to whom I might unbosom myself on all occasions, without reserve; and whom I could propose, to all their brethren, as patterns of love, of holiness, and of all good works. They had no need of being encumbered with many rules, having the best rule of all in their hearts.” Nevertheless, the judicious injunction was given them, that nothing which was spoken at their meetings should be

<sup>1</sup> Wesley has himself recorded an instance of mischief arising from these bands. “I searched to the bottom,” says he, “a story I had heard in part, and found it another tale of real woe. Two of our society had lived together in uncommon harmony, when one, who met in band with E. F., to whom she had mentioned that she had found a temptation toward Dr. F., went and told her husband she was in love with him, and that she had it from her own mouth. The spirit of jealousy seized him in a moment, and utterly took away his reason. And some one telling him his wife was at Dr. F.’s, on whom she had called that afternoon, he took a great stick, and ran away, and meeting her in the street, called out ‘Strumpet! strumpet!’ and struck her twice or thrice. He is now thoroughly convinced of her innocence; but the water cannot be gathered up again. He sticks there

—‘I do thoroughly forgive you, but I can never love you more.’” After such an example, Wesley ought to have abolished this part of his institutions.

<sup>2</sup> The system of class-meetings still remains the same as it was in the days of its founder; but the band-meetings are far less frequent, and wherever they are kept up, they never number less than three, or more than five, members.—[ED.]

<sup>3</sup> In one of his letters Wesley says, “I believe Miss F. thought she felt evil before she did, and, by that very thought, gave occasion to its re-entrance.” And yet he did not perceive the danger of leading his people into temptation, by making them recur to every latent thought of evil; and compelling them to utter, with their lips, imaginations which might otherwise have been suppressed within their hearts for ever!

spoken again, Wesley says, he often felt the advantage of these meetings, and experienced there that, in the multitude of counsellors, there is safety. But they placed the untenable doctrine of perfection in so obtrusive and obnoxious a light, that he found it difficult to maintain them; and they seem not to have become a regular part of the system.

The watch-night<sup>1</sup> was another of Wesley's objectionable institutions. It originated with some reclaimed colliers of Kingswood, who, having been accustomed to sit late on Saturday nights at the alehouse, transferred their weekly meeting, after their conversion, to the school-house, and continued there praying and singing hymns far into the morning. Wesley was advised to put an end to this; but, "upon weighing the thing thoroughly, and comparing it with the practice of the ancient Christians," he could see no cause to forbid it; because he overlooked the difference between their times and his own, and shut his eyes to the obvious impropriety of midnight meetings. So he appointed them to be held once a month, near the time of full moon. "Exceedingly great," says he, "are the blessings we have found therein: it has generally been an extremely solemn season, when the Word of God sunk deep into the hearts even of those who till then knew Him not. If it be said this was only owing to the novelty of the thing (the circumstance which still draws such multitudes together at those seasons), or perhaps to the awful stillness of the night, I am not careful to answer in this matter. Be it so: however, the impression then made on many souls has never since been effaced. Now, allowing

<sup>1</sup> "The injurious effects which Mr. Southey considers as necessarily following from 'watch-nights,' are destitute of foundation. Very seldom more than once in the year, on the eve of the new year, are they kept up till midnight; on other occasions, which are quarterly, they conclude at nine or ten o'clock. One cannot but smile at the anxiety expressed by Mr. Southey, and other writers, about our morality, when commenting on these meetings. Is it probable, that if a midnight meeting once in a year had, after more than half a century of experience, been found productive of the terrible immoralities which some have charged upon us, whose assertions, like those of Mr. Polwhele, in his new edition of Bishop Lavington, on the Enthusiasm of Methodists and Papists, are made with great ease, several hundred Christian

ministers would have united to support them? Mr. Southey may lay aside his kind apprehensions. We know ourselves and our people; and in a country where it is customary for persons, on the last night of the year, to sit up till the new year commences, and when that time is too often spent in a manner little suited to the condition of creatures to whom the lapse of so large a portion of their lives as a year is an event of great importance, we think it not only blameless, but edifying, to mark it by those religious exercises which may most forcibly remind us that we are 'strangers and pilgrims upon earth,' and lead the careless, as in a thousand instances they have done, to consider the great ends of life, and the solemnities of eternity."—Watson, 'Observations,' pp. 203-205. —[ED.]

that God did make use either of the novelty or any other indifferent circumstance, in order to bring sinners to repentance, yet they are brought, and herein let us rejoice together. Now, may I not put the case farther yet? If I can probably conjecture, that either by the novelty of this ancient custom, or by any other indifferent circumstance, it is in my power to save a soul from death, and hide a multitude of sins, am I clear before God if I do not? If I do not snatch that brand out of the burning?"

The practice which Wesley thus revived had been discountenanced, even in the most superstitious of Roman Catholic countries, for its inconvenience and its manifest ill tendency; and therefore it had long been disused.<sup>1</sup> While the converts to his doctrine retained the freshness of their first impression, watch-nights served to keep up the feeling to the pitch at which he wished to maintain it; and if any person, who was almost a Methodist, attended one of these meetings, the circumstances were likely to complete his conversion. For the sake of these advantages, Wesley disregarded the scandal which this part of his institutions was sure to occasion; and he seems not to have considered the effect among his own people, when their first fervour should have abated, and the vigils be attended as a mere formality. He also appointed three love-feasts in a quarter: one for the men, a second for the women, and the third for both together; "that we might together eat bread," he says, "as the ancient Christians did, with gladness and singleness of heart. At these love-feasts (so we termed them, retaining the name, as well as the thing, which was in use from the beginning) our food is only a little plain cake and water; but we seldom return from them without being fed not only with the meat which perisheth, but with that which endureth to everlasting life." A travelling preacher presides at these meetings; any one who chooses may speak; and the time is chiefly employed in relating what they call their Christian experience. In this point, also, Mr. Wesley disregarded the offence which he gave, by renewing a practice that had notoriously been abolished, because of the abuses to which it led.

It cannot be supposed that a man of his sagacity should have overlooked the objections to which such meetings as the "watch-nights" and the "love-feasts" were obnoxious: his temper led him to despise and to defy public opinion; and he saw how well these practices accorded with the interests of Methodism as a separate society. It is not sufficient for such a society that its members should possess a calm, settled principle of religion to be their rule of life and their support in trial: religion must be made a thing of sensation and passion, craving

<sup>1</sup> The celebration of a midnight service on the last day of the old year has been recently revived in many of our own parish churches, and without any ill effects.—[ED.]

perpetually for sympathy and stimulants, instead of bringing with it peace and contentment. The quiet regularity of domestic devotion must be exchanged for public performances; the members are to be *professors of religion*; they must have a part to act, which will at once gratify the sense of self-importance, and afford employment for the uneasy and restless spirit with which they are possessed. Wesley complained that family religion was the grand desideratum among the Methodists; but, in reality, his institutions were such as to leave little time for it, and to take away the inclination, by making it appear flat and unprofitable after the excitement of class-meetings, band-meetings, love-feasts, and midnight assemblies.

Whenever a chapel was built, care was taken that it should be settled<sup>1</sup> on the Methodist plan; that is, that the property should be vested, not in trustees, but in Mr. Wesley and the Conference. The usual form among the Dissenters would have been fatal to the general scheme of Methodism; "because," said Wesley, "wherever the trustees exert the power of placing and displacing preachers, their itinerant preaching is no more. When they have found a preacher they like, the rotation is at an end; at least till they are tired of him and turn him out. While he stays, the bridle is in his mouth. He would not dare speak the full and the whole truth; since, if he displeased the trustees, he would be liable to lose his bread; nor would he dare expel a trustee, though ever so ungodly, from the society. The power of the trustees is greater than that of any patron, or of the king himself, who could *put in* a preacher, but could not *put him out*." Thus he argued, when a chapel at Birstall had been erroneously settled upon trustees; and the importance of the point was felt so strongly by the Conference, that it was determined, in case these persons would not allow the deed to be cancelled, and substitute one upon the Methodist plan, to make a collection throughout the society, for the purpose of purchasing ground, and building another chapel as near the one in question as possible.

Wesley never wished to have any chapel or burial-ground consecrated; such ceremonies he thought relics of popery, and flatly superstitious.<sup>2</sup> The impossibility<sup>3</sup> of having them consecrated led him, perhaps, to

<sup>1</sup> "Mr. Southey," remarks Mr. Watson, "has fallen into an error here. The *property* of chapels, when such a settlement takes place, is always vested in the trustees: the *occupation of the pulpit* only being secured to the preachers legally appointed by the Conference from year to year. The Conference has no more *property* in the best secured chapels, than in the Poet Laureate's butt of sack."—pp. 205, 206.—[ED.]

<sup>2</sup> He probably came to such an opi-

nion gradually, and was only driven to adopt it by the circumstances in which he found himself placed.—[ED.]

<sup>3</sup> This word must be understood in a qualified and comparative sense. At a time when no new church could be built without obtaining a special Act of Parliament, the consecration of a church must have been so rare an occurrence as almost to warrant the use of the term.—[ED.]



consider the ceremony in this light, at a time when he had not proceeded so far as to exercise any ecclesiastical function for which he was not properly authorized. The buildings themselves were of the plainest kind : it was difficult to raise money even for these ;<sup>1</sup> but Mr. Wesley had the happy art of representing that as a matter of principle, which was a matter of necessity ; and, in the tastelessness of their chapels, the Methodists were only upon a level with the Dissenters of every description.<sup>2</sup> The octagon,<sup>3</sup> which, of all architectural forms, is the ugliest, he preferred to any other, and wished it to be used wherever the ground would permit ; but it has not been generally followed. The directions were, that the windows should be sashes, opening downwards ; that there should be no tub-pulpits, and no backs to the seats ; and that the men and women should sit apart. A few years before his death, the Committee in London proposed to him that families should sit together, and that private pews might be erected, "thus," he exclaims, "overthrowing at one blow the discipline which I have been establishing for fifty years !" But, upon farther consideration, they yielded to his opinion.

He prided himself upon the singing in his meeting-houses : there

<sup>1</sup> The history of one of these chapels, at Sheerness, is curious. "It is now finished," says Wesley, in his Journal for 1786, "but by means never heard of. The building was undertaken a few months since by a little handful of men, without any probable means of finishing it ; but God so moved the hearts of the people in the Dock, that even those who did not pretend to any religion, carpenters, shipwrights, labourers, ran up at all their vacant hours, and worked with all their might, without any pay. By these means a large square house was soon elegantly finished, both within and without. And it is the neatest building, next to the new chapel in London, of any in the south of England." A meeting-house at Haslingden, in Lancashire, was built for them on speculation, by a person not connected with the society in any way. He desired only three per cent. for what he laid out (about £800), provided the seats let for so much ; "of which," says Wesley, "there is little doubt." This was in 1788.

<sup>2</sup> It is scarcely necessary to remark that this observation is by no means universally, and perhaps not even gene-

rally true, of the chapel architecture of Dissenters of the present day.—[Ed.]

<sup>3</sup> His predilection for this form seems to have arisen from a sight of the Unitarian meeting-house at Norwich, "perhaps," he says, "the most elegant one in Europe. It is eight-square, built of the finest brick, with sixteen sash windows below, as many above, and eight sky-lights in the dome, which, indeed, are purely ornamental. The inside is finished in the highest taste, and is as clean as any nobleman's saloon. The communion-table is fine mahogany ; the very latches of the pew-doors are polished brass. How can it be thought that the old coarse Gospel should find admission here ?" The sort of humility, which is implied in this sneer, is well characterised by Landor, when he calls it

"A tattered garb that pride wears  
when deform'd."

It is no wonder that he was struck by the cleanness of the chapel. This curious item occurs in the minutes of Conference for 1776. "Q. 23. Complaint is made that sluts spoil our houses. How can we prevent this ? A. Let no known slut live in any of them."

was a talent in his family both for music and verse, and he availed himself, with great judgment, of both. A collection of hymns<sup>1</sup> was published for the Society, some few of which were selected from various authors; some were his own composition; but far the greater part were by his brother Charles. Perhaps no poems have ever been so devoutly committed to memory as these, nor quoted so often upon a deathbed. The manner in which they were sung tended to impress them strongly on the mind: the tune was made wholly subservient to the words, not the words to the tune.

The Romanists are indebted for their church music to the Benedictines, an order to which all Europe is so deeply indebted for many things. Our fine cathedral service is derived from them: may it continue for ever! The psalmody of our churches was a popular innovation during the first years of the Reformation; and the psalms of Sternhold and Hopkins were *allowed*<sup>2</sup> to be sung, not enjoined. The practice, however, obtained; and having contributed in no slight measure to the religious revolution, when the passion wherein it originated was gone by, it became a mere interlude in the service, serving no other purpose than that of allowing a little breathing-time to the minister; and the manner in which this interval is filled, where there is no organ to supply the want of singers, or cover their defects, is too often irreverent and disgraceful.<sup>3</sup> Aware of the great advantage to be derived from psalmody, and with an ear as well as an understanding alive to its abuse, Wesley made it an essential part of the devotional service in his chapels; and he triumphantly contrasted the practice of his people in this respect with that of the parish churches. "Their solemn addresses to God," said he, "are not interrupted either by the formal drawl of a parish-clerk, the screaming of boys who bawl out what they neither feel nor understand, or the unseasonable and unmeaning impertinence of a voluntary<sup>4</sup> on the organ. When it is seasonable to sing praise to God, they do it with the spirit and the understanding also; not in the miserable, scandalous doggerel of Sternhold and Hopkins, but in psalms and hymns which are both sense and poetry, such as would sooner provoke a critic to turn Christian, than a Christian to turn critic. What they sing is therefore a proper continuation of the spiritual and reason-

<sup>1</sup> The title is still the same, "A Collection of Hymns for the use of the people called Methodists." The collection was first issued by Mr. Wesley in 1779. In 1830 a supplement was added, under the authority of the Conference, by the late Dr. J. Bunting, the Rev. Richard Watson, and the Rev. T. Jackson.

<sup>2</sup> "Those who have searched into the matter with the utmost care and curiosity," says Collier (vol. ii. 326), "could

never discover any authority either from the crown or the convocation."

<sup>3</sup> Thanks to the operation of local choral societies and other causes, this remark is growing less and less true every year that we live.—[Ed.]

<sup>4</sup> Yet Wesley has noticed that he once found at church an uncommon blessing, when he least of all expected it; namely, "while the organist was playing a voluntary."

able service, being selected for that end; not by a poor hum-drum wretch, who can scarcely read what he drones out with such an air of importance, but by one who knows what he is about, and how to connect the preceding with the following part of the service. Nor does he take just 'two staves,' but more or less as may best raise the soul to God, especially when sung in well-composed and well-adapted tunes; not by a handful of wild unawakened striplings, but by a whole serious congregation; and these, not lolling at ease, or in the indecent posture of sitting,<sup>1</sup> drawing out one word after another, but all standing before God, and praising Him lustily, and with a good courage." He especially enjoined that the whole congregation should sing; that there should be no repetition of words, no dwelling upon disjointed syllables, and that they should not sing in parts, but with one heart and voice, in one simultaneous and uninterrupted feeling.<sup>2</sup>

The preachers were forbidden to introduce any hymns of their own composing, but in other respects they had great latitude allowed them; they might use the liturgy, if they pleased, or an abridgment of it, which Mr. Wesley had set forth; or they might discard it altogether, and substitute an extemporaneous service, according to their own taste and that of the congregation. Like the Jesuits, in this respect, they were to adapt themselves to all men. The service was not long: Wesley generally concluded it within the hour.<sup>3</sup>

<sup>1</sup> This is not the posture adopted during singing in any places of worship belonging to the English church, but it is the posture adopted in Roman Catholic chapels.—[Ed.]

<sup>2</sup> This feeling, however, must have been disturbed in a strange manner, if the preachers observed the directions of the first Conference, to guard against formality in singing, by often stopping short, and asking the people, "Now do you know what you said last? Did you speak no more than you felt? Did you sing it as unto the Lord, with the spirit and with the understanding also?"

<sup>3</sup> Mr. Wesley prided himself upon the decency of worship in his chapels. He says: "The longer I am absent from London, and the more I attend the service of the church in other places, the more I am convinced of the unspeakable advantage which the people called Methodists enjoy. I mean, even with regard to public worship, particularly on the Lord's Day. The church where they assemble is not gay or splendid; which might be an hindrance on the

one hand: nor sordid or dirty, which might give distaste on the other; but plain as well as clean. The persons who assemble there are not a gay, giddy crowd, who come chiefly to see and be seen; nor a company of goodly, formal, outside Christians, whose religion lies in a dull round of duties; but a people, most of whom know, and the rest earnestly seek to worship God in spirit and in truth. Accordingly, they do not spend their time in bowing and courtesying, or in staring about them: but in looking upward and looking inward, in hearkening to the voice of God, and pouring out their hearts before Him.

"It is also no small advantage that the person who reads prayers (though not always the same) yet is always one, who may be supposed to speak from his heart; one whose life is no reproach to his profession; and one who performs that solemn part of divine service, not in a careless, hurrying, slovenly manner, but seriously and slowly, as becomes him who is transacting so high an affair between God and man."

## CHAPTER XXII.

## METHODISM IN WALES AND IN SCOTLAND.

UPON Wesley's first journey into Wales, he thought that most of the inhabitants were indeed *ripe for the Gospel*. "I mean," says he, "if the expression appear strange, they are earnestly desirous of being instructed in it; and as utterly ignorant of it they are as any Creek or Cherokee Indian. I do not mean they are ignorant of the name of Christ: many of them can say both the Lord's Prayer and the Belief, nay, and some all the Catechism: but take them out of the road of what they have learned by rote, and they know no more (nine in ten of those with whom I conversed) either of Gospel salvation, or of that faith whereby alone we can be saved, than Chicali or Tomo Chachi." This opinion was formed during a journey through the most civilized part of South Wales. He was not deceived in judging that the Welsh were a people highly susceptible of such impressions as he designed to make; but he found himself disabled in his progress by his ignorance of their language. "Oh," he exclaims, "what a heavy curse was the confusion of tongues, and how grievous are the effects of it. All the birds of the air, all the beasts of the field, understand the language of their own species; man only is a barbarian to man, unintelligible to his own brethren!" This difficulty was insuperable. He found, however, a few Welsh clergymen who entered into his views with honest ardour, and an extravagance of a new kind grew up in their congregations. After the preaching was over, any one who pleased gave out a verse of a hymn; and this they sung over and over again, with all their might and main thirty or forty times, till some of them worked themselves into a sort of drunkenness or madness: they were then violently agitated, and leaped up and down, in all manner of postures, frequently for hours together. "I think," says Wesley, "there needs no great penetration to understand this. They are honest, upright men, who really feel the love of God in their hearts; but they have little experience either of the ways of God or the devices of Satan; so he serves himself by their simplicity, in order to wear them out, and to bring a discredit on the work of God." This was the beginning of the Jumpers.<sup>1</sup>

Ralph and Ebenezer Erskine, the remarkable men who made the secession from the Scotch church, invited Whitefield into Scotland, before his breach with Wesley. Accordingly, in the year 1741 he accepted

<sup>1</sup> "At seven in the morning," says Whitefield, "have I seen, perhaps, ten thousand from different parts, in the midst of a sermon, crying, *Gogunniant bendyddi*, ready to leap for joy." Had they been reprehended at that time, this extravagant folly might have been prevented.

the invitation; and thinking it proper that they should have the first-fruits of his ministry in that kindom, preached his first sermon in the seceding meeting-house belonging to Ralph Erskine, at Dunfermline. The room was thronged; and when he had named his text, the rustling which was made by the congregation opening their bibles all at once surprised him, who had never, till then, witnessed a similar practice. A few days afterwards he met the Associate Presbytery of the Seceders by their own desire; a set of grave venerable men. They soon proposed to form themselves into a presbytery, and were proceeding to choose a moderator, when Mr. Whitefield asked them for what purpose this was to be done: they made answer, it was to discourse and set him right about the matter of church government, and the solemn league and covenant. Upon this Mr. Whitefield observed, they might save themselves the trouble, for he had no scruples about it; and that settling church government, and preaching about the solemn league and covenant, was not his plan. And then he gave them some account of the history of his own mind, and the course of action in which he was engaged. This, however, was not satisfactory to the Associate Presbytery, though one of the synod apologised for him, urging that, as he had been born and bred in England, and had never studied the point, he could not be supposed to be perfectly acquainted with the nature of their covenants, and therefore they ought to have patience with him. This was of no avail: it was answered, that no indulgence could be shown him; for England had revolted most with respect to church government, and that he could not but be acquainted with the matter in debate. It was a new thing for Whitefield, who had been accustomed to receive homage wherever he went, to be schooled in this manner; but he bore this arrogant behaviour with great complacency, and replied that indeed he never yet had studied the solemn league and covenant, because he had been too busy about things which, in his judgment, were of greater importance. Several of them then cried out that every pin of the tabernacle was precious. Whitefield was ready in reply: he told them that, in every building, there were outside and inside workmen; that the latter was at that time his province; and that, if they thought themselves called to the former, they might proceed in their own way, as he would do in his. The power of these persons happily was not so inquisitorial as their disposition; and when he seriously asked them what they wished him to do, they answered, that they did not desire him immediately to subscribe to the solemn league and covenant, but that he would preach for them exclusively till he had farther light. "And why for them alone?" he inquired. Ralph Erskine made answer, "They were the Lord's people." "I then," says Whitefield, "asked, whether there were no other Lord's people but themselves? and, supposing all others were the devil's people, they certainly," I told

them, "had more need to be preached to, and therefore I was more and more determined to go out into the highways and hedges; and that if the Pope himself would lend me his pulpit, I would gladly proclaim the righteousness of Jesus Christ therein." Soon after this the company broke up; and one of these otherwise venerable men immediately went into the meeting-house, and preached upon these words, "Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night; if ye will enquire, enquire ye; return, come." I attended; but the good man so spent himself, in the former part of his sermon, in talking against prelacy, the common prayer-book, the surplice, the rose in the hat, and such like externals, that when he came to the latter part of his text, to invite poor sinners to Jesus Christ, his breath was so gone, that he could scarce be heard. What a pity that the last was not first, and the first last! The consequence of all this was an open breach. I retired, I wept, I prayed, and, after preaching in the fields, sate down and dined with them, and then took a final<sup>1</sup> leave. At table, a gentlewoman said, she had heard that I had told some people that the Associate Presbytery were building a Babel. I said, "Madam, it is quite true; and I believe the Babel will soon fall down about their ears. But enough of this. Lord, what is man—what the best of men—but men at the best!"

<sup>1</sup> In honour of Whitefield, I annex here part of a letter upon this subject, written a few days after this curious scene, and addressed to a son of one of the Erskines. "The treatment I met with from the Associate Presbytery was not altogether such as I expected. It grieved me as much as it did you. I could scarce refrain from bursting into a flood of tears. I wish all were like-minded with your honoured father and uncle, matters then would not be carried on with so high a hand. I fear they are led too much. Supposing the scheme of government which the Associate Presbytery contend for to be scriptural, yet forbearance and long-suffering is to be exercised towards such as may differ from them; and, I am verily persuaded, there is no such form of government prescribed in the book of God, as excludes a toleration of all other forms whatsoever. Was the New Testament outward tabernacle to be built as punctual as the Old, as punctual directions would have been given about the building it; whereas it is only deduced by

inference; and thus we see Independents, Presbyterians, and Episcopalians bring the same text to support their particular scheme; and I believe Jesus Christ thereby would teach us to exercise forbearance and long-suffering to each other. Was the Associate Presbytery scheme to take effect, out of conscience, if they acted consistently, they must restrain and grieve, if not persecute, many of God's children, who could not possibly come into their measures; and I doubt not but their present violent methods, together with the corruptions of that assembly, will cause many to turn Independents, and set up particular churches of their own. This was the effect of Archbishop Laud's acting with so high a hand; and whether it be presbytery or episcopacy, if managed in the same manner, it will be productive of the same effects. O, dear Sir, I love and honour your pious father. Remember me in the kindest manner to the good old man. I pray God his last days may not be employed too much in the non-essentials of religion."

Coming as a stranger into Scotland, and being free from all prejudice and passion upon the subject, Whitefield saw the folly and the mischief of the schisms in which his new acquaintance were engaged. They spared no pains to win him over to their side. "I find," said he, "Satan now turns himself into an angel of light, and stirs up God's children to tempt me to come over to some particular party." To one of his correspondents he replies, "I wish you would not trouble yourselves or me in writing about the corruption of the Church of England. I believe there is no church perfect under heaven; but as God, by his providence, is pleased to send me forth simply to preach the Gospel to all, I think there is no need of casting myself out." He was invited to Aberdeen by the minister of one of the kirks in that city; but the minister's co-pastor had prepossessed the magistrates against him, so that when he arrived they refused to let him preach in the kirk-yard. They had, however, sufficient curiosity to attend when he officiated in his friend's pulpit; the congregation was very large, and, in Whitefield's own words, "light and life fled all around." In the afternoon it was the other pastor's turn: he began his prayers as usual; but, in the midst of them, he named Whitefield by name, whom he knew to be then present, and entreated the Lord to forgive the dishonour that had been put upon him, when that man was suffered to preach in that pulpit. Not satisfied with this, he renewed the attack in his sermon, reminded the congregation that this person was a curate of the Church of England, and quoted some passages from his first printed discourses, which he said were grossly Arminian. "Most of the congregation," says Whitefield, "seemed surprised and chagrined; especially his good-natured colleague, who, immediately after sermon, without consulting me in the least, stood up, and gave notice that Mr. Whitefield would preach in about half an hour. The interval being so short, the magistrates returned into the sessions-house, and the congregation patiently waited, big with expectation of hearing my resentment. At the time appointed I went up, and took no other notice of the good man's ill-timed zeal, than to observe, in some part of my discourse, that if the good old gentleman had seen some of my later writings, wherein I had corrected several of my former mistakes, he would not have expressed himself in such strong terms. The people being thus diverted from controversy with man, were deeply impressed with what they heard from the word of God. All was hushed, and more than solemn. And on the morrow the magistrates sent for me, expressed themselves quite concerned at the treatment I had met with, and begged I would accept of the freedom of the city."

This triumph Whitefield obtained, as much by that perfect self-command which he always possessed in public, as by his surpassing oratory. But wherever he could obtain a hearing, his oratory was triumphant,

and his success in Scotland was, in some respects, greater than it had yet been in England. "Glory be to God," he says, "he is doing great things here. I walk in the continual sunshine of his countenance. Congregations consist of many thousands. Never did I see so many bibles, nor people look into them, when I am expounding, with such attention. Plenty of tears flew from the hearers' eyes. I preach twice daily, and expound at private houses at night; and am employed in speaking to souls under distress great part of the day. Every morning I have a constant levee of wounded souls, many of whom are quite slain by the law. At seven in the morning (this was at Edinburgh) we have a lecture in the fields, attended not only by the common people, but persons of great rank. I have reason to think several of the latter sort are coming to Jesus. I am only afraid lest people should idolize the instrument, and not look enough to the glorious Jesus, in whom alone I desire to glory. I walk continually in the comforts of the Holy Ghost. The love of Christ quite strikes me dumb. O grace, grace! let that be my song." In Scotland it was that he first found access to people of rank. "Saints," says he, "have been stirred up and edified; and many others, I believe, are translated from darkness to light, and from the kingdom of Satan to the kingdom of God. The good that has been done is inexpressible. I am intimate with three noblemen, and several ladies of quality, who have a great liking for the things of God. I am now writing in an earl's house, surrounded with fine furniture; but, glory be to free grace, my soul is in love only with Jesus!"

His exertions increased with his success. "Yesterday," he says, "I preached three times, and lectured at night. This day Jesus has enabled me to preach seven times; once in the church, twice at the girls' hospital, once in the park, once at the old people's hospital, and afterwards twice at a private house; notwithstanding, I am now as fresh as when I arose in the morning. 'They that wait upon the Lord shall renew their strength; they shall mount on wings like eagles.' It would delight your soul to see the effects of the power of God. Both in the church and park the Lord was with us. The girls in the hospital were exceedingly affected, and so were the standers-by. One of the mistresses told me, she is now awakened in the morning by the voice of prayer and praise; and the master of the boys says, that they meet together every night to sing and pray; and when he goes to their rooms at night to see if all be safe, he generally disturbs them at their devotions. The presence of God at the old people's hospital was really very wonderful. The Holy Spirit seemed to come down like a mighty rushing wind. The mourning of the people was like the weeping in the valley of Hadad-Rimmon. They appear more and more hungry. Every day I hear of some fresh good wrought by the power of God. I scarce know how to leave Scotland."



The representation thus given by this remarkable man, of the effect which his preaching produced upon all ranks and descriptions of people, is not exaggerated. Dr. Franklin has justly observed, that it would have been fortunate for his reputation if he had left no written works, as his talents would then have been estimated by the effect which they are known to have produced; for, on this point, there is the evidence of witnesses whose credibility cannot be disputed. Whitefield's writings, of every kind, are certainly below mediocrity. They afford the measure of his knowledge and of his intellect, but not of his genius as a preacher. His printed sermons, instead of being, as is usual, the most elaborate and finished discourses of their author, have indeed the disadvantage of being precisely those upon which the least care had been bestowed. This may be easily explained.

"By hearing him often," says Franklin, "I came to distinguish easily between sermons newly composed, and those which he had often preached in the course of his travels. His delivery of the latter was so improved by frequent repetition, that every accent, every emphasis, every modulation of voice, was so perfectly well turned and well placed, that, without being interested in the subject, one could not help being pleased with the discourse: a pleasure of much the same kind with that received from an excellent piece of music. This is an advantage itinerant preachers have over those who are stationary, as the latter cannot well improve their delivery of a sermon by so many rehearsals." It was a great advantage, but it was not the only one, nor the greatest which he derived from repeating his discourses, and reciting instead of reading them. Had they been delivered from a written copy, one delivery would have been like the last; the paper would have operated like a spell, from which he could not depart—invention sleeping, while the utterance followed the eye. But when he had nothing before him except the audience whom he was addressing, the judgment and the imagination, as well as the memory, were called forth. Those parts were omitted which had been felt to come feebly from the tongue, and fall heavily upon the ear, and their place was supplied by matter newly laid-in in the course of his studies, or fresh from the feeling of the moment. They who lived with him could trace him in his sermons to the book which he had last been reading, or the subject which had recently taken his attention. But the salient points of his oratory were not prepared passages,—they were bursts of passion, like jets from a Geyser, when the spring is in full play.

The theatrical talent which he displayed in boyhood manifested itself strongly in his oratory. When he was about to preach, whether it was from a pulpit, or a table in the streets, or a rising ground, he appeared with a solemnity of manner, and an anxious expression of countenance, that seemed to show how deeply he was possessed with a sense of the

importance of what he was about to say. His elocution was perfect. They who heard him most frequently could not remember that he ever stumbled at a word, or hesitated for want of one. He never faltered, unless when the feeling to which he had wrought himself overcame him, and then his speech was interrupted by a flow of tears. Sometimes he would appear to lose all self-command, and weep exceedingly, and stamp loudly and passionately; and sometimes the emotion of his mind exhausted him, and the beholders felt a momentary apprehension even for his life. And, indeed, it is said, that the effect of this vehemence upon his bodily frame was tremendous; that he usually vomited after he had preached, and sometimes discharged in this manner a considerable quantity of blood. But this was when the effort was over, and nature was left at leisure to relieve herself. While he was on duty, he controlled all sense of infirmity or pain, and made his advantage of the passion to which he had given way. "You blame me for weeping," he would say, "but how can I help it, when you will not weep for yourselves, though your immortal souls are upon the verge of destruction, and, for aught I know, you are hearing your last sermon, and may never more have an opportunity to have Christ offered to you!"

Sometimes he would set before his congregation the agony of our Saviour, as though the scene was actually before them. "Look yonder!" he would say, stretching out his hand, and pointing while he spake, "what is it that I see? It is my agonizing Lord! Hark, hark! do you not hear?—Oh, my Father, if it be possible, let this cup pass from me! nevertheless, not my will, but thine be done!" This he introduced frequently in his sermons; and one who lived with him says, the effect was not destroyed by repetition; even to those who knew what was coming, it came as forcibly as if they had never heard it before. In this respect it was like fine stage acting: and, indeed, Whitefield indulged in an histrionic manner of preaching, which would have been offensive if it had not been rendered admirable by his natural gracefulness and inimitable power. Sometimes, at the close of a sermon, he would personate a judge about to perform the last awful part of his office. With his eyes full of tears, and an emotion that made his speech falter, after a pause which kept the whole audience in breathless expectation of what was to come, he would say, "I am now going to put on my condemning cap. Sinner, I must do it: I must pronounce sentence upon you!" and then, in a tremendous strain of eloquence, describing the eternal punishment of the wicked, he recited the words of Christ, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." When he spoke of St. Peter, how, after the cock crew, he went out and wept bitterly, he had a fold of his gown ready, in which he hid his face.

Perfect as it was, histrionism like this would have produced no lasting

effect upon the mind, had it not been for the unaffected earnestness and the indubitable sincerity of the preacher, which equally characterized his manner, whether he rose to the height of passion in his discourse, or won the attention of the motley crowd by the introduction of familiar stories, and illustrations adapted to the meanest<sup>1</sup> capacity. To such digressions his disposition led him, which was naturally inclined to a comic playfulness. Minds of a certain power will sometimes express their strongest feelings with a levity<sup>2</sup> at which formalists are shocked, and which dull men are wholly unable to understand. But language which, when coldly repeated, might seem to border upon irreverence and burlesque, has its effect in popular preaching, when the intention of the speaker is perfectly understood: it is suited to the great mass of the people, it is felt by them when better things would have produced no impression, and it is borne away when wiser arguments would have been forgotten. There was another and more uncommon way in which Whitefield's peculiar talent sometimes was indulged: he could direct his discourse toward an individual so skillfully, that the congregation had no suspicion of any particular purport in that part of the sermon; while the person at whom it was aimed felt it, as it was directed, in its full force. There was sometimes a degree of sportiveness<sup>3</sup> almost akin to mischief in his humour.

<sup>1</sup> Wesley says of him, in his Journal, "how wise is God in giving different talents to different preachers! Even the little improprieties both of his language and manner, were a means of profiting many who would not have been touched by a more correct discourse, or a more calm and regular manner of speaking." St. Augustine somewhere says, that is the best key which opens the door: *quid enim prodest clavis aurea si aperire quod volamus non potest? aut quid obest lignea, si hoc potest, quando nihil querimus nisi patere quod clausum est?*

<sup>2</sup> Fuller relates a remarkable example of this: "When worthy Master Samuel Hern, famous for his living, preaching, and writing, lay on his deathbed (rich only in goodness and children), his wife made much womanish lamentation what should hereafter become of her little ones. 'Peace, sweetheart,' said he; 'that God who feedeth the ravens will not starve the Herns.' A speech, censured as light by some, observed by others as prophetic, as indeed it came

to pass that they were well disposed of." —Fuller's 'Good Thoughts.'

<sup>3</sup> Mr. Winter relates a curious anecdote of his preaching at a maid-servant who had displeased him by some negligence in the morning. "In the evening," says the writer, "before the family retired to rest, I found her under great dejection, the reason of which I did not apprehend; for it did not strike me that, in exemplifying a conduct inconsistent with the Christian's professed fidelity to his Redeemer, he was drawing it from remissness of duty in a living character; but she felt it so sensibly, as to be greatly distressed by it, until he relieved her mind by his usually amiable deportment. The next day, being about to leave town, he called out to her 'farewell;' she did not make her appearance, which he remarked to a female friend at dinner, who replied, 'Sir, you have exceedingly wounded poor Betty.' This excited in him a hearty laugh; and when I shut the coach-door upon him, he said, 'Be sure to remember me to

Remarkable instances are related of the manner in which he impressed his hearers. A man at Exeter stood with stones in his pocket, and one in his hand, ready to throw at him; but he dropped it before the sermon was far advanced, and going up to him after the preaching was over, he said, "Sir, I came to hear you with an intention to break your head; but God, through your ministry, has given me a broken heart." A ship-builder was once asked what he thought of him. "Think!" he replied, "I tell you, sir, every Sunday that I go to my parish church, I can build a ship from stem to stern under the sermon; but, were it to save my soul, under Mr. Whitefield, I could not lay a single plank." David Hume<sup>1</sup> pronounced him the most ingenious preacher he had ever heard, and said it was worth while to go twenty miles to hear him. But, perhaps, the greatest proof of his persuasive powers was, when he drew from Franklin's pocket the money which that clear cool reasoner had determined not to give: it was for the orphan-house at Savannah. "I did not," says the American philosopher, "disapprove of the design: but as Georgia was then destitute of materials and workmen, and it was proposed to send them from Philadelphia at a great expense, I thought it would have been better to have built the house at Philadelphia, and brought the children to it. This I advised; but he was resolute in his first project, rejected my counsel, and I therefore refused to contribute. I happened, soon after, to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded I began to soften, and concluded to give the copper; another stroke of his oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably, that I emptied my pocket wholly into the collector's dish, gold<sup>2</sup> and all."

Betty; tell her the account is settled, and that I have nothing more against her."

<sup>1</sup> One of his flights of oratory, not in the best taste, is related on Hume's authority. "After a solemn pause, Mr. Whitefield thus addressed his audience:—The attendant angel is just about to leave the threshold and ascend to Heaven; and shall he ascend and not bear with him the news of one sinner, among all the multitude, reclaimed from the error of his ways! To give the greater effect to this exclamation, he stamped with his foot, lifted up his hands and eyes to Heaven, and cried aloud, Stop, Gabriel! stop, Gabriel!

stop, ere you enter the sacred portals, and yet carry with you the news of one sinner converted to God!" Hume said this address was accompanied with such animated, yet natural action, that it surpassed anything he ever saw or heard in any other preacher.

<sup>2</sup> "At this sermon," continues Franklin, "there was also one of our club, who, being of my sentiments respecting the building in Georgia, and suspecting a collection might be intended, had, by precaution, emptied his pockets before he came from home; towards the conclusion of the discourse, however, he felt a strong inclination to give, and applied to a neighbour who stood near him to

No wonder that such a preacher should be admired and followed in a country where the habits of the people were devotional. On his second visit to Scotland, he was met on the shore at Leith by multitudes, weeping and blessing him, and they followed his coach to Edinburgh, pressing to welcome him when he alighted, and to hold him in their arms. Seats with awnings were erected in the park, in the form of an amphitheatre, for his preaching. Several youths left their parents and masters to follow him as his servants and children in the Gospel; but he had sense enough to show them their error, and send them back. The effect which he produced was maddening. At Cambuslang it exceeded anything which he had ever witnessed in his career. "I preached at two," he says, "to a vast body of people, and at six in the evening, and again at nine. Such a commotion, surely, never was heard of, especially at eleven at night. For about an hour and a half there was such weeping, so many falling into deep distress, and expressing it various ways, as is inexpressible. The people seem to be slain by scores. They are carried off, and come into the house, like soldiers wounded in and carried off a field of battle. Their cries and agonies are exceedingly affecting. Mr. M. preached, after I had ended, till past one in the morning, and then could scarce persuade them to depart. All night, in the fields, might be heard the voice of prayer and praise. Some young ladies were found by a gentlewoman praising God at break of day: she went and joined with them." Soon afterwards he returned there to assist at the sacrament. "Scarce ever," he says, "was such a sight seen in Scotland. There were, undoubtedly, upwards of twenty thousand persons. Two tents were set up, and the holy sacrament was administered in the fields. When I began to serve a table, the power of God was felt by numbers; but the people crowded so upon me, that I was obliged to desist, and go to preach at one of the tents, whilst the ministers served the rest of the tables. God was with them, and with his people. There was preaching all day by one or another; and in the evening, when the sacrament was over, at the request of the ministers, I preached to the whole congregation. I preached about an hour and a half. Surely it was a time much to be remembered. On Monday morning I preached again to near as many; but such an universal stir I never saw before. The motion fled as swift as lightning from one end of the auditory to another. You might have seen thousands bathed in tears: some at the same time wringing their hands, other almost swooning, and others crying out and mourning over a pierced Saviour."

lend him some money for the purpose. The request was fortunately made to perhaps the only man in the company who had the firmness not to be affected

by the preacher. His answer was, "At any other time, friend Hopkinson, I would lend to thee freely, but not now; for thee seems to me to be out of thy right senses."

The Erskines were astonished at all this. One of the associate presbytery published a pamphlet against him, wherein, with the true virulence of bigotry, he ascribed these things to the influence of the devil; and the heads of the seceders appointed a public fast to humble themselves for his being in Scotland, whither they themselves had invited him, and for what they termed the delusion at Cambuslang. They might have so called it, with more propriety, if they had not been under a delusion themselves; for Whitefield perfectly understood their feelings when he said, "all this because I would not consent to preach only for them till I had light into, and could take the solemn league and covenant!" He made many other visits to Scotland; and there, indeed, he seems to have obtained that introduction to persons of rank, which in its consequences led to the establishment of a college for Calvinistic Methodism in England. But he aimed at nothing more than could be produced by his own preaching; it was neither congenial to his talents nor his views to organize a body of followers; and, in the intervals between his visits, the seed which he had scattered was left to grow up, or to wither as it might.

Wesley had other views: his aim, wherever he went, was to form a society. It was not till ten years after his former colleague had first visited Scotland, that he resolved to go there. A reconciliation had then taken place between them—for enmity could not be lasting between two men who knew each other's sincerity and good intentions so well—and Whitefield would have dissuaded him from going. "You have no business there," he said; "for your principles are so well known, that if you spoke like an angel, none would hear you; and if they did, you would have nothing to do but to dispute with one and another from morning till night." Wesley replied, "If God sends me, people will hear; and I will give them no provocation to dispute, for I will studiously avoid controverted points, and keep to the fundamental truths of Christianity; and if any still begin to dispute, they may, but I will not dispute with them." He was, however, so aware of the bitter hostility with which Arminian principles would be received in Scotland, that, he says, when he went into that kingdom he had no intention of preaching there; nor did he imagine that any persons would desire him so to do. He might have reckoned with more confidence upon the curiosity of the people. He was invited to preach at Musselburgh; the audience remained like statues from the beginning of the sermon till the end, and he flattered himself that "the prejudice which the devil had been several years planting, was torn up by the roots in one hour." From this time Scotland was made a part of his regular rounds. "Surely," says he, "with God nothing is impossible! Who would have believed, five-and-twenty years ago, either that the minister would have desired it, or that I should have consented to preach in a Scotch kirk!"

He flattered himself egregiously when he accepted these beginnings as omens of good success, and when he supposed that the prejudice against him was eradicated. An old burgher minister at Dalkeith preached against him, affirming that, if he died in his present sentiments, he would be damned; and the fanatic declared that he would stake his own salvation upon it. It was well for him that these people were not armed with temporal authority. "The seceders," says Wesley, "who have fallen in my way, are more uncharitable than the Papists themselves. I never yet met a Papist who *avowed* the principle of murdering heretics. But a seceding minister being asked, 'Would not you, if it was in your power, cut the throats of all the Methodists?' replied directly, 'Why, did not Samuel hew Agag in pieces before the Lord?' I have not yet met a Papist in this kingdom who would tell me to my face, all but themselves must be damned; but I have seen seceders enough who make no scruple to affirm, none but themselves could be saved. And this is the natural consequence of their doctrine; for, as they hold that we are saved by faith alone, and that faith is the holding such and such opinions, it follows, all who do not hold those opinions have no faith, and therefore cannot be saved." Even Whitefield, predestinarian as he was, was regarded as an abomination by the seceders: how, then, was it possible that they should tolerate Wesley, who taught that redemption was offered to all mankind? A Methodist one day comforted a poor woman whose child appeared to be dying, by assuring her that, for an infant, death would only be the exchange of this miserable life for a happy eternity; but the seceder to whose flock she belonged was so shocked at this doctrine, that the deep-dyed Calvinist devoted the next Sabbath to the task of convincing his people that the souls of all non-elect infants were doomed to certain and inevitable damnation.

But it was Wesley's fortune to meet with an obstacle in Scotland more fatal to Methodism than the fiercest opposition would have been. Had his followers been more generally opposed, they would have multiplied faster: opposition would have inflamed their zeal; it was neglected, and died away. From time to time he complains in his Journal of the cold insensibility of the people. "O what a difference is there between the living stones," he says, speaking of the Northumbrians, "and the dead unfeeling multitudes in Scotland. At Dundee," he observes, "I admire the people; so decent, so serious, and so perfectly unconcerned!" "At Glasgow I preached on the Old Green to a people, the greatest part of whom *hear* much, *know* everything, and *feel* nothing." They had been startled by the thunder and lightning of Whitefield's oratory: but they were as unmoved by the soft persuasive rhetoric of Wesley, as by one of their own Scotch mists.

Wesley endeavoured to account for this mortifying failure, and to discover "what could be the reason why the hand of the Lord (who does

nothing without a cause) was almost entirely stayed in Scotland." He imputed it to the unwillingness of those, who were otherwise favourably inclined to admit the preaching of illiterate men; and to the rude bitterness and bigotry of those who regarded an Arminian as an Infidel, and the Church of England as bad as the Church of Rome. The Scotch bigots, he said, were beyond all others. He answered, before a large congregation at Dundee, most of the objections which had been made to him. He was a member of the Church of England, he said, but he loved good men of every church. He always used a short private prayer when he attended the public service of God: why did not they do the same? was it not according to the Bible? He stood whenever he was singing the praises of God in public: were there not plain precedents for this in Scripture? He always knelt before the Lord when he prayed in public; and generally, in public he used the Lord's Prayer, because Christ has taught us, when we pray, to say, Our Father, which art in heaven. But it was not by such frivolous objections as these that the success of Methodism in Scotland was impeded. The real cause of its failure was, that it was not wanted—that there was no place for it: the discipline of the kirk was not relaxed, the clergy possessed great influence over their parishioners, the children were piously brought up, the population had not outgrown the Church establishment, and the Scotch, above all other people, deserved the praise of being a frugal, industrious, and religious nation.

Obvious as this is, Wesley seems not to have perceived it; and it is evident that he regarded both the forms and discipline of the Church of Scotland, with a disposition rather to detect what was<sup>1</sup> objectionable, than to acknowledge what was good. "Lodging with a sensible man," he writes, "I inquired particularly into the present discipline of the Scotch parishes. In one parish, it seems, there are twelve ruling elders; in another, there are fourteen. And what are these? men of great sense and deep experience? Neither one nor the other; but they are the richest men in the parish. And are the *richest*, of course, the *best* and the *wisest* men? Does the Bible teach this? I fear not. What manner of governors, then, will these be? Why, they are gene-

<sup>1</sup> One of his charges against the Scotch clergy was, that "with pride, bitterness, and bigotry, self-indulgence was joined; self-denial was little taught and practised. It is well if some of them did not despise or even condemn all self-denial in things indifferent, as in apparel or food, as nearly allied to popery." (Journal x. p. 20.) And in one of his sermons he says, "there is always a fast-day in the week preceding the administration of the Lord's Supper (in Scotland). But

occasionally looking into a book of accounts, in one of their vestries, I observed so much set down for the dinners of the ministers on the fast-day. And I am informed there is the same article in them all. And is there any doubt but that the people fast just as their ministers do. But what a farce is this! what a miserable burlesque upon a plain Christian duty!"—(Works, vol. x. p. 419.)



rally just as capable of governing a parish, as of commanding an army." Had he been free from prejudice, instead of being led away by an abuse of words, he would have perceived how the fact stood—that the elders were required to be respectable in their circumstances, as well as in character; and that, without that respectability, they could not have obtained respect. That the forms of the kirk, or, rather, its want of forms, should offend him, is not surprising. "O," he cries, "what a difference is there between the English and the Scotch mode of burial! The English does honour to human nature, and even to the poor remains that were once 'the temple of the Holy Ghost:' but when I see in Scotland a coffin put into the earth, and covered up without a word spoken, it reminds me of what was spoken concerning Jehoiakim, *he shall be buried with the burial of an ass.*" It was, indeed, no proof of judgment, or of feeling, to reject the finest and most affecting ritual that ever was composed—a service that finds its way to the heart, when the heart stands most in need of such consolation, and is open to receive it. Yet Wesley might have known that the silent interment of the Scotch is not without solemnity; and, in their lonely burial-grounds and family burial-places, he might have seen something worthy of imitation in England.

Writing at Glasgow he says, "My spirit was moved within me at the sermons I heard, both morning and afternoon. They contained much truth, but were no more likely to awaken one soul than an Italian opera." The truth was, that he did not understand the Scotch character, and therefore condemned the practice of those preachers who did. "I spoke as closely as I could," he says of his own sermons, "and made a pointed application to the hearts of all that were present. I am convinced this is the only way whereby we can do any good in Scotland. This very day I heard many excellent truths delivered in the kirk; but as there was no application, it was likely to do as much good as the singing of a lark. I wonder the pious ministers in Scotland are not sensible of this: they cannot but see that no sinners are convinced of sin, none converted to God by this way of preaching; how strange is it then, that neither reason nor experience teaches them to take a better way!" They aimed at no such effect. The new birth of the Methodists, their instantaneous conversions, their assurance, their sanctification, and their perfection, were justly regarded as extravagances by the Scotch as well as by the English clergy.

It was with more reason that Wesley groaned over the manner in which the Reformation had been effected in Scotland; and, when he stood amid the ruins of Aberbrothock, exclaimed, "God, deliver us from reforming mobs!" Nor would he admit of the apology that is offered for such havoc, and for the character of John Knox. "I know," he says, "it is commonly said, the work to be done *needed* such a

spirit. Not so: the work of God does not, cannot *need* the work of the devil to forward it. And a calm, even spirit goes through rough work far better than a furious one. Although, therefore, God did *use*, at the time of the Reformation, sour, overbearing, passionate men, yet He did not use them *because* they were such, but *notwithstanding* they were so; and there is no doubt He would have used them much more had they been of a humbler and milder spirit." On the other hand, he bore testimony to the remarkable decorum with which public worship was conducted by the Episcopalians in Scotland: it exceeded anything which he had seen in England: and he admitted that even his own congregations did not come up to it.

He did, however, this justice to the Scotch, that he acknowledged they were never offended at plain dealing; and that, in this respect, they were a pattern to all mankind. Nor did he ever meet with the slightest molestation from mobs, or the slightest insult. One day, however, a warrant was issued against him at Edinburgh by the sheriff, and he was carried to a house adjoining the Tolbooth. A certain George Sutherland, who, to his own mishap, had at one time been a member of the society, had deposed that Hugh Sanderson, one of John Wesley's preachers, had taken from his wife one hundred pounds in money, and upwards of thirty pounds in goods, and had, besides that, terrified her into madness, so that, through the want of her help, and the loss of business, he was damaged five hundred pounds. He had deposed also, that the said John Wesley and Hugh Sanderson, to evade his pursuit, were preparing to fly the country, and, upon these grounds, had obtained a warrant to search for, seize, and incarcerate them in the Tolbooth, till they should find security for their appearance. The sheriff, with great indiscretion, granted this warrant against Wesley, who could in no way be held legally responsible for the conduct of any of his preachers; but when the affair was tried, the accusation was proved to be so false and calumnious that the prosecutor was heavily fined.<sup>1</sup>

Looking for any cause of failure rather than the real one, Wesley imputed the want of success in Scotland to the disposition which his preachers manifested to remain stationary there. "We are not called," he says, "to sit still in one place: it is neither for the health of our souls nor bodies: we will have travelling preachers in Scotland or none. I will serve the Scotch as we do the English, or leave them. While I live, itinerant preachers shall be itinerants, if they choose to remain in connection with us. The *thing* is fixed: the *manner* of effecting it is to be considered." But here lay the difficulty; for the spiritual warfare of Methodism was carried on upon the principle of deriving means

<sup>1</sup> One thousand pounds, says Wesley in his Journal: but he omits to add, that it was one thousand pounds Scotch, or *Anglicè*, a thousand shillings.

from its conquests; and the errant-preacher, who failed of success in his expeditions, oftentimes fasted, when there was no virtue of self-denial in the compulsory abstinence.

A curious instance of this occurred in the case of Thomas Taylor, one of those preachers who tempered zeal with judgment, and who found means, during his itinerancy, by the strictest economy of time, to acquire both the Greek and Hebrew languages. This person was appointed to Glasgow. He had gone through hard service in Wales and in Ireland, in wild countries, and among wild men: but this populous city presented a new scene, and offered something more discouraging than either bodily fatigue or bodily danger. There were no Methodists here, no place of entertainment, no place to preach in, no friend with whom to communicate: it was a hard winter, and he was in a strange land. Having, however, taken a lodging, he gave out that he should preach on the Green: a table was carried to the place, and going there at the appointed time, he found—two barbers' boys and two old women waiting. "My very soul," he says, "sunk within me. I had travelled by land and by water near six hundred miles to this place, and behold my congregation! None but they who have experienced it can tell what a task it is to stand out in the open air to preach to nobody, especially in such a place as Glasgow!" Nevertheless, he mounted his table and began to sing; the singing he had entirely to himself; but perseverance brought about him some two hundred poor people; and, continuing day after day, he collected at last large audiences. One evening, the largest congregation he had ever seen was assembled; his table was too low; and even when a chair was placed upon it, the rostrum was still not sufficiently elevated for the multitudes who surrounded him, so he mounted upon a high wall, and cried aloud, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live!" They were still as the dead; and he conceived great hope, from the profound attention with which they listened: but when he had done, he says, "they made a lane for me to walk through the huge multitude, while they stood staring at me, but no one said, where dwellest thou!"

This reception brought with it double mortification—to the body as well as the mind. An itinerant always counted upon the hospitality of his flock, and stood, indeed, in need of it. Taylor had everything to pay for: his room, fire, and attendance cost him three shillings per week; his fare was poor in proportion to his lodging; and to keep up his credit with his landlady, he often committed the pious fraud of dressing himself as if he were going out to dinner, and after a dry walk returned home hungry. He never, in all the rest of his life, kept so many fast days. He sold his horse: this resource, however, could not maintain him long; and in the midst of his distress, a demand was made upon him by one of his hearers which was not likely to give him

a favourable opinion of the national character. This man, perceiving that Taylor was a bad singer, and frequently embarrassed by being obliged to sing the Scotch version (because the people knew nothing of the Methodist hymns), offered his services to act as precentor, and lead off the psalms. This did excellently well, till he brought in a bill of thirteen and fourpence for his work, which was just fourpence a time : the poor preacher paid the demand, and dismissed him and the Scotch psalms together. Taylor's perseverance was not, however, wholly lost. Some dissenters from the kirk were then building what is called in Glasgow a Kirk of Relief, for the purpose of choosing their own minister. One of the leading men had become intimate with him, and offered to secure him a majority of the voters. This was no ordinary temptation : comfort, honour, and credit, with 140*l.* a year, in exchange for hunger and contempt : but there was honour also on the other side. The preacher, though he was alone in Glasgow, belonged to a well-organized and increasing society, where he had all the encouragement of co-operation, friendship, sympathy, and applause. He rejected the offer ; and, before spring, he formed a regular society of about forty persons, who procured a place to meet in, and furnished it with a pulpit and seats. When they had thus housed him, they began to inquire how he was maintained ; if he had an estate ; or what supplies from England. He then explained to them his own circumstances, and the manner in which the preachers were supported, by small contributions. This necessary part of the Methodist economy was cheerfully established among them ; and when he departed he left a certain provision for his successor, and a flock of seventy souls. But even in this populous city, Wesley, upon his last visit to Scotland, when his venerable age alone might have made him an object of curiosity and reasonable wonder, attracted few hearers. "The congregation," he says, "was miserably small, verifying what I had often heard before, that the Scotch dearly love the word of the Lord—on the Lord's day. If I live to come again, I will take care to spend only the Lord's day at Glasgow."<sup>1</sup>

<sup>1</sup> The Methodists thus explain the cause of their failure in that country :—"There certainly is a very wide difference between the people of Scotland, and the inhabitants of England. The former have, from their earliest years, been accustomed to hear the leading truths of the Gospel, mixed with Calvinism, constantly preached, so that the truths are become quite familiar to them ; but, in general, they know little or nothing of Christian experience ; and genuine religion, or the *life* and *power* of godliness, is in a very low state in that country. I am fully satisfied that

it requires a far higher degree of the Divine influence, generally speaking, to awaken a Scotchman out of the dead sleep of sin, than an Englishman. So greatly are they bigoted to their own opinions, their mode of church government, and way of worship, that it does not appear probable, that our preachers will ever be of much use to that people : and, in my opinion, except those who are sent to Scotland exceed their own ministers in heart-searching, experimental preaching, closely applying the truth to the consciences of the hearers, they may as well never go thither."—Pawson.

## CHAPTER XXIII.

## METHODISM IN IRELAND.

MELANCHOLY and anomalous as the civil history of Ireland is, its religious history is equally mournful, and not less strange. Even at the time when it was called "the Island of Saints," and men went forth from its monasteries to be the missionaries, not of monachism alone, but of literature and civilization, the mass of the people continued savage, and was something worse than heathen. They accommodated their new religion to their own propensities, with a perverted ingenuity, at once humorous and detestable, and altogether peculiar to themselves. Thus, when a child was immersed at baptism, it was customary not to dip the right arm, to the intent that he might strike a more deadly and ungracious blow therewith; and under an opinion, no doubt, that the rest of the body would not be responsible at the resurrection, for anything which had been committed by the unbaptized hand. Thus, too, at the baptism, the father took the wolves for his gossips; and thought that by this profanation, he was forming an alliance, both for himself and the boy, with the fiercest beasts of the woods. The son of a chief was baptized in milk; water was not thought good enough, and whiskey had not then been invented. They used to rob in the beginning of the year as a point of devotion, for the purpose of laying up a good stock of plunder against Easter; and he whose spoils enabled him to furnish the best entertainment at that time, was looked upon as the best Christian; so they robbed in emulation of each other; and reconciling their habits to their conscience, with a hardihood beyond that of the boldest casuists, they persuaded themselves that, if robbery, murder, and rape had been sins, Providence would never put such temptations in their way; nay, that the sin would be, if they were so ungrateful as not to take advantage of a good opportunity when it was offered them.

These things would appear incredible, if they were not conformable to the spirit of Irish history, fabulous and authentic. Yet were the Irish, beyond all other people, passionately attached to the religion wherein they were so miserably ill-instructed. Whether they were distinguished by this peculiar attachment to their Church, when the supremacy of the Pope was acknowledged throughout Europe, cannot be known, and may, with much probability, be doubted; this is evident, that it must have acquired strength and inveteracy when it became a principle of opposition to their rulers, and was blended with their hatred of the English, who so little understood their duty and their policy as conquerors, that they made themselves neither loved, nor feared, nor respected.

Ireland is the only country in which the Reformation produced nothing but evil. Protestant Europe has been richly repaid for the long

calamities of that great revolution, by the permanent blessings which it left behind ; and even among those nations where the papal superstition maintained its dominion by fire and sword, an important change was effected in the lives and conduct of the Romish clergy. Ireland alone was so circumstanced as to be incapable of deriving any advantage, while it was exposed to all the evils of the change. The work of sacrilege and plunder went on there as it did in England and Scotland ; but the language of the people and their savage state precluded all possibility of religious improvement. It was not till nearly the middle of the seventeenth century, that the Bible was translated into Irish, by means of Bishop Bedell, a man worthy to have Sir Henry Wotton for his patron, and Father Paolo Sarpi for his friend. The church property had been so scandalously plundered, that few parishes<sup>1</sup> could afford even a bare subsistence to a Protestant minister, and therefore few ministers were to be found. Meantime the Romish clergy were on the alert, and they were powerfully aided by a continued supply of fellow-labourers from the seminaries established in the Spanish dominions ; men who, by their temper and education, were fitted for any work in which policy might think proper to employ fanaticism. The Franciscans have made it their boast, that, at the time of the Irish massacre, there appeared among the rebels more than six hundred Friars Minorite, who had been instigating them to that accursed rebellion while living among them in disguise.

Charles II. restored to the Irish Church all the impropriations and portions of tithes which had been vested in the crown ; removing, by this wise and meritorious measure, one cause of its inefficiency. When, in the succeeding reign, the civil liberties of England were preserved by the Church of England, the burthen of the Revolution again fell upon Ireland. That unhappy country became the seat of war, and from that time the Irish Roman Catholics stood, as a political party, in the same relation to the French as they had done during Elizabeth's reign to the Spaniards. The history of Ireland is little else but a history of crimes and of misgovernment. A system of half persecution was pursued, at once odious for its injustice, and contemptible for its inefficacy. Good principles and generous feelings were thereby provoked into an alliance with superstition and priestcraft ; and the priests, whom the law recognized only for the purpose of punishing them if they discharged the forms of their office, established a more absolute dominion over the minds of the Irish people than was possessed by the clergy in any other part of the world.

Half a century of peace and comparative tranquillity, during which great advances were made in trade, produced little or no melioration in

<sup>1</sup> The best living in Connaught was not worth more than forty shillings a year ; and some were as low as sixteen !

the religious state of the country. Sectarians of every kind, descript and non-descript, had been introduced in Cromwell's time; and what proselytes they obtained were won from the Established Church, not from the Roman Catholics, whom the Dissenters and the clergy seem to have considered as unconvertible. In truth, the higher orders were armed against all conviction by family pride and old resentment, and the sense of their wrongs; while the great body of the native Irish were effectually secured by their language and their ignorance, even if the priests had been less vigilant in their duty, and the Protestants more active in theirs. Bishop Berkeley (one of the best, wisest, and greatest men whom Ireland, with all its fertility of genius, has produced) saw the evil, and perceived what ought to be the remedy. In that admirable little book, the '*Querist*,' from which, even at this day, men of all ranks, from the manufacturer to the statesman, may derive instruction, it is asked by this sagacious writer, "Whether there be an instance of a people's being converted, in a Christian sense, otherwise than by preaching to them, and instructing them in their own language? Whether catechists, in the Irish tongue, may not easily be procured and subsisted? and whether this would not be the most practicable means for converting the natives? Whether it be not of great advantage to the Church of Rome, that she hath clergy suited to all ranks of men, in gradual subordination from cardinals down to mendicants? Whether her numerous poor clergy are not very useful in missions, and of much influence with the people? Whether, in defect of able missionaries, persons conversant in low life, and speaking the Irish tongue, if well instructed in the first principles of religion, and in the Popish controversy, though, for the rest, on a level with the parish clerks, or the schoolmasters of charity schools, may not be fit to mix with and bring over our poor illiterate natives to the Established Church? Whether it is not to be wished that some parts of our liturgy and homilies were publicly read in the Irish language; and whether, in these views, it may not be right to breed up some of the better sort of children in the charity-schools, and qualify them for missionaries, catechists, and readers?" What Berkeley desired to see, Methodism would exactly have supplied could it have been taken into the service of the Church; and this might have been done in Ireland had it not been for the follies and extravagances by which it had rendered itself obnoxious in England at its commencement.

Twelve years after the publication of the '*Querist*,' John Wesley landed in Dublin, where one of his preachers, by name Williams, had formed a small society. The curate of St. Mary's lent him his pulpit, and his first essay was not very promising; for he preached from it, he says, to as gay and senseless a congregation as he had ever seen. The clergyman who gave this proof of his good-will disapproved, however,

of his employing lay preachers, and of his preaching anywhere but in a church; and told him that the Archbishop of Dublin was resolved to suffer no such irregularities in his diocese. Wesley, therefore, called on the Archbishop, and says that, in the course of a long conversation, he answered abundance of objections; some, perhaps, he removed; and, if he did not succeed in persuading the prelate of the utility of Methodism, he must certainly have satisfied him that he was not to be prevented from pursuing his own course.

Wesley's first impressions of the Irish were very favourable; a people so generally civil he had never seen, either in Europe or America. Even when he failed to impress them, they listened respectfully. "Mockery," said he, "is not the custom here: all attend to what is spoken in the name of God. They do not understand the making sport with sacred things; so that whether they approve or not, they behave with seriousness." He even thought that, if he or his brother could have remained a few months at Dublin, they might have formed a larger society than in London, the people in general being of a more teachable spirit than in most parts of England; but on that very account he observed, they must be watched over with the more care, being equally susceptible of good or ill impressions. "What a nation," he says, "is this! every man, woman, and child, except a few of the great vulgar, not only patiently, but gladly suffer the work of exhortation!" And he called them an immeasurably loving people. There was, indeed, no cause to complain of insensibility in his hearers, as in Scotland. He excited as much curiosity and attention as he could desire; but, if Methodism had been opposed by popular outcry, and by mobs in England, it was not to be expected that it could proceed without molestation in Ireland. In Wesley's own words, "The roaring lion began to shake himself here also."

The Romish priests were the first persons to take the alarm. One of them would sometimes come when a Methodist was preaching, and drive away his hearers like a flock of sheep. A Roman Catholic mob broke into their room at Dublin, and destroyed everything: several of the rioters were apprehended, but the grand jury threw out the bills against them; for there were but too many of the Protestants who thought the Methodists fair game. It happened that Cennick, preaching on Christmas-day, took for his text these words from St. Luke's Gospel: "And this shall be a sign unto you: ye shall find the babe, wrapped in swaddling clothes, lying in a manger." A Roman Catholic who was present, and to whom the language of Scripture was a novelty, thought this so ludicrous, that he called the preacher a Swaddler, in derision; and this unmeaning word became the nickname of the Methodists, and had all the effect of the most opprobrious appellation. At length, when Charles Wesley was at Cork, a mob was raised against him and his



followers in that city, under the guidance of one Nicholas Butler, who went about the streets dressed in a clergyman's gown and band, with a Bible in one hand, and a bundle of ballads for sale in the other. Strange as it may appear, this blackguard relied upon the approbation and encouragement of the mayor; and when that magistrate was asked whether he gave Butler leave to beset the houses of the Methodists with a mob, and was required to put a stop to the riots, he replied that he neither gave him leave nor hindered him; and when, with much opportunity, a man, whose house was attacked, prevailed upon him to repair to the spot, and, as he supposed, afford him some protection, the mayor said aloud, in the midst of the rabble, "It is your own fault for entertaining these preachers. If you will turn them out of your house, I will engage there shall be no more harm done; but if you will not turn them out, you must take what you will get." Upon this the mob set up a huzza, and threw stones faster than before. The poor man exclaimed, "This is fine usage under a Protestant government! If I had a priest saying mass in every room of it, my house would not be touched;" to which the mayor made answer, that "the priests were tolerated, but he was not."

These riots continued many days. The mob paraded the streets, armed with swords, staves, and pistols, crying out, "Five pounds for a Swaddler's head!" Many persons, women as well as men, were bruised and wounded, to the imminent danger of their lives. Depositions of these outrages were taken and laid before the grand jury; but they threw out all the bills, and, instead of affording relief or justice to the injured persons, preferred bills against Charles Wesley and nine of the Methodists, as persons of ill-fame, vagabonds, and common disturbers of his Majesty's peace, praying that they might be transported. Butler was now in high glory, and declared that he had full liberty to do whatever he would, even to murder, if he pleased. The prejudice against the Methodists must have been very general, as well as strong, before a Protestant magistrate, and a Protestant grand jury in Ireland, would thus abet a Roman Catholic rabble in their excesses; especially when the Romans, as they called themselves, designated the Methodists as often by the title of "heretic dogs," as by any less comprehensive appellation. The cause must be found partly in the doctrines of the Methodists, and partly in their conduct. Their notions of perfection and assurance might well seem fanatical, in the highest degree, if brought forward, as they mostly were, by ignorant and ardent men, who were not, like the Wesleys, careful to explain and qualify the rash and indefensible expressions. The watch-nights gave reasonable ground for scandal; and the zeal of the preachers was not tempered with discretion, or softened by humanity. One of them asked a young woman, whether she had a mind to go to hell with her father; and Mr. Wesley

himself, in a letter upon the proceedings at Cork, justified this<sup>1</sup> brutality so far as to declare, that, unless he knew the circumstances of the case, he could not say whether it was right or wrong!

Several of the persons whom the grand jury had presented as vagabonds, appeared at the next assizes. Butler was the first witness against them. Upon being asked what his calling might be, he replied, "I sing ballads." Upon which the judge lifted up his hands, and said, "Here are six gentlemen indicted as vagabonds, and the first accuser is a vagabond by profession!" The next witness, in reply to the same question, replied, "I am an Anti-swaddler, my lord;" and the examination ended in his being ordered out of court for contempt. The judge delivered such an opinion as became him upon the encouragement which had been given to the rioters. In the ensuing year Wesley himself visited Cork, and preached in a place called Hammond's Marsh, to a numerous but quiet assembly. As there was a report that the mayor intended to prevent him from preaching at that place again, Wesley, with more deference to authority than he had shown in England, desired two of his friends to wait upon him, and say, that if his preaching there would be offensive, he would give up the intention. The mayor did not receive this concession graciously: he replied, in anger, that there were churches and meetings enough; he would have no more mobs and riots—no more preaching; and if Mr. Wesley attempted to preach, he was

<sup>1</sup> This person, whose name was Jonathan Reeves, only acted upon a principle which had been established at the third Conference. The following part of the minutes upon that subject is characteristic:—

Q. 1. Can an unbeliever (whatever he be in other respects) challenge any thing of God's justice?

A. Absolutely nothing but hell. And this is a point which we cannot too much insist on.

Q. 2. Do we empty men of their own righteousness, as we did at first? Do we sufficiently labour, when they begin to be convinced of sin, to take away all they lean upon? Should we not then endeavour, with all our might, to overturn their false foundations?

A. This was at first one of our principal points; and it ought to be so still; for, till all other foundations are overturned, they cannot build upon Christ.

Q. 3. Did we not *then* purposely throw them into convictions; into

strong sorrow and fear? Nay, did we not strive to make them inconsolable; refusing to be comforted?

A. We did; and so we should do still; for, the stronger the conviction, the speedier is the deliverance: and none so soon receive the peace of God as those who steadily refuse all other comfort.

Q. 4. Let us consider a particular case. Were you, Jonathan Reeves, before you received the peace of God, convinced that, notwithstanding all you did, or could do, you were in a state of damnation?

J. R. I was convinced of it as fully as that I am now alive.

Q. 5. Are you sure that conviction was from God?

J. R. I can have no doubt but that it was.

Q. 6. What do you mean by a state of damnation?

J. R. A state wherein if a man dies he perisheth for ever.

prepared for him. Some person had said, in reply to one who observed that the Methodists were tolerated by the king, they should find that the mayor was king of Cork ; and Mr. Wesley now found, that there was more meaning in this than he had been disposed to allow. When next he began preaching in the Methodist room, the mayor sent the drummers to drum before the door. A great mob was by this means collected, and when Wesley came out of the house, they closed him in. He appealed to one of the sergeants to protect him ; but the man replied, he had no orders to do so ; and the rabble began to pelt him : by pushing on, however, and looking them fairly in the face, with his wonted composure, he made way, and they opened to let him pass. But a cry was set up, Hey for the Romans ! the congregation did not escape so well as the leader ; many of them were roughly handled, and covered with mud ; the house was presently gutted, the floors were torn up, and, with the window-frames and doors, carried into the street and burnt : and the next day the mob made a grand procession, and burnt Mr. Wesley in effigy. The house was a second time attacked, and the boards demolished which had been nailed against the windows ; and a fellow posted up a notice at the public exchange, with his name affixed, that he was ready to head any mob, in order to pull down any house that should harbour a Swaddler.

The press also was employed against the Methodists, but with little judgment, and less honesty. One writer accused Mr. Wesley of "robbing and plundering the poor, so as to leave them neither bread to eat, nor raiment to put on." He replied victoriously to this accusation : "A heavy charge," said he, "but without all colour of truth ; yea, just the reverse is true. Abundance of those in Cork, Bandon, Limerick, and Dublin, as well as in all parts of England, who, a few years ago, either through sloth or profaneness, had not bread to eat, or raiment to put on, have now, by means of the preachers called Methodists, a sufficiency of both. Since by hearing these, they have learned to fear God ; they have learned also to work with their hands, as well as to cut off every needless expense, and to be good stewards of the mammon of unrighteousness." He averred, also, that the effect of his preaching had reconciled disaffected persons to the government ; and that they who became Methodists were, at the same time, made loyal subjects. He reminded his antagonists, that when one of the English bishops had been asked what could be done to stop these new preachers, the prelate had replied, "If they preach contrary to Scripture, confute them by Scripture ; if contrary to reason, confute them by reason. But beware you use no other weapons than these, either in opposing error, or defending the truth." He complained that, instead of fair and honourable argument, he had been assailed at Cork with gross falsehoods, mean abuse, and base scurrility. He challenged any of his antagonists, or any who would come forward, to

meet him on even ground, writing as a gentleman to a gentleman, a scholar to a scholar, a clergyman to a clergyman. "Let them," said he, "thus show me wherein I have preached or written amiss, and I will stand reprov'd before all the world; but let them not continue to put persecution in the place of reason: either *private persecution*, stirring up husbands to threaten or beat their wives, parents their children, masters their servants; gentlemen to ruin their tenants, labourers, or tradesmen, by turning them out of their favour or cottages; employing, or buying of them no more, because they worship God according to their own conscience: or open, barefaced, noontide *Cork persecution*, breaking open the houses of his Majesty's Protestant subjects, destroying their goods, spoiling or tearing the very clothes from their backs; striking, bruising, wounding, murdering them in the streets; dragging them through the mire, without any regard to age or sex, not sparing even those of tender years; no, nor women, though great with child; but, with more than Pagan or Mahometan barbarity, destroying infants that were yet unborn." He insisted, truly, that this was a common cause; for, if the Methodists were not protected, what protection would any men have? what security for their goods or lives, if a mob were to be both judge, jury, and executioner? "I fear God, and honour the king," said he. "I earnestly desire to be at peace with all men. I have not, willingly, given any offence, either to the magistrates, the clergy, or any of the inhabitants of the city of Cork; neither do I desire anything of them, but to be treated—I will not say as a clergyman, a gentleman, or a Christian, but—with such justice and humanity as are due to a Jew, a Turk, or a Pagan."

Whitefield visited Ireland, for the first time, in the ensuing year, and found himself the safer for the late transactions. Such outrages had compelled the higher powers to interfere; and, when he arrived at Cork, the populace was in a state of due subordination. He seems to have regarded the conduct of Wesley and his lay-preachers with no favourable eye: some dreadful offences, he said, had been given; and he condemned all politics as below the children of God; alluding, apparently, to the decided manner in which Wesley always inculcated obedience to government as one of the duties of a Christian; making it his boast that, whoever became a Methodist, became at the same time a good subject. Though his success was not so brilliant as in Scotland, it was still sufficient to encourage and cheer him. "Providence," says he, "has wonderfully prepared my way, and overruled everything for my greater acceptance. Everywhere there seems to be a stirring among the dry bones; and the trembling lamps of God's people have been supplied with fresh oil. The word ran, and was glorified." Hundreds prayed for him when he left Cork; and many of the Roman Catholics said, that if he would stay, they would leave their priests: but, on a second expe-

dition to Ireland, Whitefield narrowly escaped with his life. He had been well received, and had preached once or twice, on week days, in Oxminton Green; a place which he describes as the "Moorfields of Dublin." The Ormond Boys and the Liberty Boys (these were the current denominations of the mob-factions at that time) generally assembled there every Sunday—to fight; and Whitefield, mindful, no doubt, of his success in a former enterprise, under like circumstances, determined to take the field on that day, relying upon the interference of the officers and soldiers, whose barracks were close by, if he should stand in need of protection. The singing, praying, and preaching went on without much interruption, only now and then a few stones and a few clods of dirt were thrown. After the sermon he prayed for success to the Prussian arms, it being in time of war. Whether this prayer offended the party-spirit of his hearers, or whether the mere fact of his being a heretic, who went about seeking to make proselytes, had excited in the Roman Catholic part of the mob a determined spirit of vengeance; or whether, without any principle of hatred or personal dislike, they considered him as a bear, bull, or badger, whom they had an opportunity of tormenting, the barracks, through which he intended to return as he had come, were closed against him; and when he endeavoured to make his way across the green, the rabble assailed him. "Many attacks," says he, "have I had from Satan's children, but now you would have thought he had been permitted to have given me an effectual parting blow." Volleys of stones came from all quarters, while he reeled to and fro under the blows till he was almost breathless, and covered with blood. A strong beaver hat, which served him for a while as a skull-cap, was knocked off at last, and he then received many blows and wounds on the head, and one large one near the temple. "I thought of Stephen," says he, "and was in great hopes that, like him, I should be despatched, and go off, in this bloody triumph, to the immediate presence of my Master." The door of a minister's house was opened for him in time, and he staggered in, and was sheltered there, till a coach could be brought, and he was conveyed safely away.

The bitter spirit of the more ignorant Roman Catholics was often exemplified. The itinerants were frequently told that it would be doing both God and the Church service to burn all such as them in one fire; and one of them, when he first went into the county of Kerry, was received with the threat that they would kill him, and make whistles of his bones. Another was nearly murdered by a ferocious mob, one of whom set his foot upon his face, swearing that he would tread the Holy Ghost out of him. At Kilkenny, where the Roman Catholics were not strong enough to make a riot with much hope of success, they gnashed at Wesley with their teeth, after he had been preaching in an old bowling-green, near the Castle; and one of them cried, "Och! what is

Kilkenny come to!" But it was from among the Irish Roman Catholics that Wesley obtained one of the most interesting of his coadjutors, and one of the most efficient also during his short life.

Thomas Walsh, whom the Methodists justly reckon among their most distinguished members, was the son of a carpenter at Bally Lynn, in the county of Limerick. His parents were strong Romanists: they taught him the Lord's Prayer and the Ave Maria in Irish, which was his mother tongue, and the hundred and thirtieth Psalm in Latin: and he was taught, also, that all who differ from the Church of Rome are in a state of damnation. At eight years old he went to school to learn English; and was afterwards placed with one of his brothers, who was a schoolmaster, to learn Latin and mathematics. At nineteen, he opened a school for himself. The brother, by whom he was instructed, had been intended for the priesthood: he was a man of tolerable learning, and of an inquiring mind, and, seeing the errors of the Romish Church, he renounced it. This occasioned frequent disputes with Thomas Walsh, who was a strict Roman Catholic; the one alleging the traditions and canons of the Church, the other appealing to the law and to the testimony. "My brother, why do you not read God's Word?" the elder would say; "lay aside prejudice, and let us reason together." After many struggles between the misgivings of his mind, and the attachment to the opinions in which he had been bred up, and the thought of his parents, and shame, and the fear of man, this state of suspense became intolerable, and he prayed to God in his trouble. "All things are known to thee," he said, in his prayer, "and thou seest that I want to worship thee aright! Show me the way wherein I ought to go, nor suffer me to be deceived by men!"

He then went to his brother, determined either to convince him, or to be convinced. Some other persons of the Protestant persuasion were present: they brought a Bible, and with it "Nelson's Festivals and Fasts of the Church of England;" and, with these books before them, they discussed the subject till midnight. It ended in his fair and complete conversion. "I was constrained," said he, "to give place to the light of truth: it was so convincing, that I had nothing more to say; I was judged of all; and at length confessed the weakness of my former reasonings, and the strength of those which were opposed to me. About one o'clock in the morning I retired to my lodging, and, according to my usual custom, went to prayer; but now only to the God of heaven. I no longer prayed to any angel or spirit; for I was deeply persuaded that 'there is but one God, and one Mediator between God and man, the man Christ Jesus.' Therefore I resolved no longer to suffer any man to 'beguile me into a voluntary humility, in worshipping either saints or angels.' These latter I considered as 'ministering spirits, sent to minister to them who shall be heirs of salvation.' But with regard to any worship

being paid them, one of themselves said, 'See thou do it not; worship God, God only.' All my sophisms on this head were entirely overthrown by a few hours,' candid reading the Holy Scriptures, which were become as a lanthorn to my feet, and a lamp to my paths, directing me in the way wherein I should go." Soon afterwards he publicly abjured the errors of the Church of Rome.<sup>1</sup>

This had been a sore struggle: a more painful part of his progress was

<sup>1</sup> His disposition would have made him a saint in that church, but his principles were truly catholic in the proper sense of that abused word. "I bear them witness," says he, speaking of the Romanists, "that they have a zeal for God, though not according unto knowledge. Many of them love justice, mercy, and truth; and may, notwithstanding many errors in sentiment, and therefore in practice (since, as is God's majesty, so is his mercy), be dealt with accordingly. There have been, doubtless, and still are amongst them, some burning and shining lights; persons who (whatever their particular sentiments may be) are devoted to the service of Jesus Christ, according as their light and opportunities admit. And, in reality, whatever opinions people may hold, *they* are most approved of God, whose temper and behaviour correspond with the model of His holy word. This, however, can be no justification of general and public unscriptural tenets, such as are many of those of the Church of Rome. It may be asked, then, why did I leave their communion, since I thought so favourably of them? I answer, because I was abundantly convinced that, as a church, they have erred from the right way, and adulterated the truths of God with the inventions and traditions of men; which the Scriptures, and even celebrated writers of themselves, abundantly testify. God is my witness, that the sole motive which induced me to leave them, was an unfeigned desire to know the way of God more perfectly, in order to the salvation of my soul. For, although I then felt, and do yet feel my heart to be, as the prophet speaks, deceitful and desperately wicked with regard to God; yet I was sincere

in my reformation, having, from the Holy Spirit, an earnest desire to save my soul. If it should still be asked, But could I not be saved? I answer, if I had never known the truth of the Scriptures concerning the way of salvation, nor been convinced that their principles were anti-scriptural, then I might possibly have been saved in her communion, the merciful God making allowance for my invincible ignorance. But I freely profess, that now, since God hath enlightened my mind, and given me to see the truth, as it is in Jesus, if I had still continued a member of the Church of Rome, I could not have been saved. With regard to others, I say nothing; I know that every man must bear his own burden, and give an account of himself to God. To our own Master both they and I must stand or fall for ever. But love, however, and tender compassion for their souls, constrained me to pour out a prayer to God in their behalf:—All souls are Thine, O Lord God, and Thou wilt all to come to the knowledge of the truth, and be saved. For this end Thou didst give thy only-begotten Son, that whosoever believeth in Him might not perish, but have everlasting life. I beseech Thee, O eternal God, show thy tender mercies upon those poor souls, who have been long deluded by the god of this world, the Pope, and his clergy. Jesus, Thou lover of souls and friend of sinners, send to them Thy light and Thy truth, that they may lead them. Oh, let Thy bowels yearn over them, and call those straying sheep, now perishing for the lack of knowledge, to the light of Thy word, which is able to make them wise to salvation, through faith which is in Thee."

yet to come. He read the Scriptures diligently, and the works of some of the most eminent Protestant divines; his conviction was confirmed by this course of study; and, from perceiving clearly the fallacious nature and evil consequences of the doctrine of merits, as held by the Romanists, a dismal view of human nature opened upon him. His soul was not at rest: it was no longer harassed by doubts, but the peace of God was wanting. In this state of mind he happened one evening to be passing along the main street in Limerick, when he saw a great crowd on the parade, and, turning aside to know for what they were assembled, found that Robert Swindells, one of the first itinerants in Ireland, was then delivering a sermon in the open air. The preacher was earnestly enforcing the words of our Redeemer—words which are worth more than all the volumes of philosophy: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Walsh was precisely in that state which rendered him a fit recipient for the doctrines which he now first heard. He caught the fever of Methodism, and it went through its regular course with all the accustomed symptoms. Some weeks he remained in a miserable condition; he could find no rest, either by night or day. “When I prayed,” says he, “I was troubled; when I heard a sermon, I was pierced as with darts and arrows.” He could neither sleep nor eat; his body gave way under this mental suffering, and at length he took to his bed. After a while the reaction began; fear and wretchedness gradually gave place to the love of God, and the strong desire for salvation: and the crisis was brought on at a meeting, where, he says, “the power of the Lord came down in the midst of them; the windows of heaven were opened, and the skies poured down righteousness, and his heart melted like wax before the fire.” To the psychologist it may be interesting to know by what words this state of mind was induced. It was by the exclamation of the prophet, “Who is this that cometh from Edom, with dyed garments from Bozrah; this that is glorious in his apparel, travelling in the greatness of his strength?” a passage which, with that that follows, is in the highest strain of lyric sublimity; it might seem little likely to convey comfort to a spirit which had long been inconsolable; but its effect was like that of a spark of fire upon materials which are ready to burst into combustion. He cried aloud in the congregation; and, when the throe was past, declared that he had now found rest, and was filled with joy and peace in believing.

“And now,” says he, “I felt of a truth that faith is the substance, or subsistence, of things hoped for, and the evidence of things not seen. God, and the things of the invisible world, of which I had only heard before by the hearing of the ear, appeared now, in their true light, as



substantial realities. Faith gave me to see a reconciled God, and an all-sufficient Saviour. The kingdom of God was within me. I drew water out of the wells of salvation. I walked and talked with God all the day long : whatsoever I believed to be His will, I did with my whole heart. I could unfeignedly love them that hated me, and pray for them that despitefully used and persecuted me. The commandments of God were my delight : I not only rejoiced evermore, but prayed without ceasing, and in everything gave thanks : whether I ate or drank, or whatever I did, it was in the name of the Lord Jesus, and to the glory of God." This case is the more remarkable, because the subject was of a calm and thoughtful mind, a steady and well-regulated temper, and a melancholy temperament. He had now to undergo more obloquy and ill-will than had been brought upon him by his renunciation of the errors of the Romish church. That change his relations thought was bad enough ; but, to become a Methodist, was worse, and they gave him up as undone for ever. And not his relations only, nor the Romanists—"Acquaintances and neighbours," says he, "rich and poor, old and young, clergy and laity, were all against me. Some said I was an hypocrite, others that I was mad ; others, judging more favourably, that I was deceived. Reformed and unreformed I found to be just alike ; and that many who spoke against the Pope and the Inquisition, were themselves, in reality, of the same disposition."

Convinced that it was his duty now to become a minister of that Gospel which he had received, he offered his services to Mr. Wesley as one who believed, and that not hastily or lightly, but after ardent aspirations, and continued prayer and study of the Scriptures, that he was inwardly moved by the Holy Spirit to take upon himself that office. He had prepared himself, by diligent study of the Scriptures, which he read often upon his knees ; and the prayer which he was accustomed to use at such times may excite the admiration of those even in whom it shall fail to find sympathy : "Lord Jesus, I lay my soul at Thy feet, to be taught and governed by Thee. Take the veil from the mystery, and show me the truth as it is in Thyself. Be Thou my sun and star, by day and by night !" Wesley told him it was hard to judge what God had called him to, till trial had been made. He encouraged him to make the trial, and desired him to preach in Irish. The command of that language gave him a great advantage. It was long ago said in Ireland, "When you plead for your life, plead in Irish." Even the poor Roman Catholics listened willingly when they were addressed in their mother tongue : his hearers frequently shed silent tears, and frequently sobbed aloud, and cried for mercy ; and in country towns the peasantry, who, going there upon market-day, had stopped to hear the preacher, from mere wonder and curiosity, were oftentimes melted into tears, and declared that they could follow him all over the world. One, who had

laid aside some money, which he intended to bequeath, for the good of his soul, to some priest or friar, offered to bequeath it to him, if he would accept it. In conversation, too, and upon all the occasions which occurred in daily life—at inns, and upon the highway, and in the streets—this remarkable man omitted no opportunity of giving religious exhortation to those who needed it; taking care always not to shock the prejudices of those whom he addressed, and to adapt his speech to their capacity. Points of dispute, whether they regarded the difference of churches or of doctrines, he wisely avoided; sin, and death, and judgment, and redemption, were his themes; and upon these themes he enforced so powerfully at such times, that the beggars, to whom he frequently addressed himself in the streets, would fall on their knees, and beat their breasts, weeping, and crying for mercy.

Many calumnies were invented to counteract the effect which this zealous labourer produced wherever he went. It was spread abroad that he had been a servant boy to a Romish priest, and, having stolen his master's books, had learned, by that means, to preach. But it was not from the Romanists alone that he met with opposition. He was once waylaid near the town of Roscrea, by about fourscore men, armed with sticks, and bound by oath in a confederacy against him. They were so liberal a mob that, provided they could reclaim him from Methodism, they appeared not to care what they made of him; and they insisted upon bringing a Romish priest, and a minister of the Church of England, to talk with him. Walsh, with great calmness, explained to them that he contended with no man concerning opinions, nor preached against particular churches, but against sin and wickedness in all; and he so far succeeded in mitigating their disposition toward him, that they offered to let him go, provided he would swear never again to come to Roscrea. Walsh would rather have suffered martyrdom, than have submitted to such an oath, and martyrdom was the alternative which they proposed; for they carried him into the town, where the whole rabble surrounded him, and it was determined that he should either swear, or be put into a well. The courage with which he refused to bind himself by any oath or promise, made him friends even among so strange an assembly. Some cried out vehemently that he should go into the well; others took his part: in the midst of the uproar the parish minister came up, and, by his interference, Walsh was permitted to depart. At another country town, about twenty miles from Cork, the magistrate, who was the rector of the place, declared he would commit him to prison, if he did not promise to preach no more in those parts. Walsh replied, by asking if there were no swearers, drunkards, Sabbath-breakers, and the like, in those parts; adding that, if, after he should have preached there a few times, there appeared no reformation among them, he would never come there again. Not satisfied with such a proposal, the magis-

trate committed him to prison. But Walsh was popular in that town ; the people manifested a great interest in his behalf ; he preached to them from the prison window, and it was soon thought advisable to release him. He was more cruelly handled by the Presbyterians in the north of Ireland. The usage which he received from a mob of that persuasion, and the exertions which he made to escape from them, threw him into a fever, which confined him for some time to his bed : and he professed that, in all his journeyings, and in his intercourse among people of many, or most denominations, he had met with no such treatment ; no, not even from the most enraged of the Romanists themselves.

The life of Thomas Walsh might almost convince a Roman Catholic that saints are to be found in other communions, as well as in the Church of Rome. Theopathy was, in him, not merely the ruling, it was the only passion : his intellect was of no common order ; but this passion, in its excess, acted like a disease upon a mind that was, by constitution, melancholy. To whatever church he had belonged, the elements of his character would have been the same. The only difference would have been in its manifestation. As a Romanist, he might have retired to a cell or an hermitage, contented with securing his own salvation by perpetual austerity and prayer, and a course of continual self-tormenting. But he could not have been more dead to the world, or more entirely possessed by a devotional spirit. His friends described him as appearing like one who had returned from the other world ; and perhaps it was this unearthly manner which induced a Romish priest to assure his flock that the Walsh who had turned heretic, and went about preaching, was dead long since ; and that he who preached under that name, was the devil in his shape. It is said that he walked through the streets of London with as little attention to all things around him, as if he had been in a wilderness, unobservant of whatever would have attracted the sight of others, and as indifferent to all sounds of excitement, uproar, and exultation, as to the passing wind. He showed the same insensibility to the influence of fine scenery and sunshine ; the only natural object of which he spoke with feeling was the starry firmament—for there he beheld infinity.

With all this, the zeal of this extraordinary man was such, that, as he truly said of himself, the sword was too sharp for the scabbard. At five-and-twenty he might have been taken for forty years of age ; and he literally wore himself out before he attained the age of thirty, by the most unremitting and unmerciful labour, both of body and mind. His sermons were seldom less than an hour long, and they were loud as well as long. Mr. Wesley always warned his preachers against both these errors, and considered Walsh as, in some degree, guilty of his own death, by the excessive exertion which he made at such times, notwithstanding frequent advice, and frequent resolutions, to restrain the vehe-

mence of his spirit. He was not less intemperate in study. Wesley acknowledged him to be the best biblical scholar whom he had ever known: if he were questioned concerning any Hebrew word in the Old, or any Greek one in the New Testament, he would tell, after a pause, how often it occurred in the Bible, and what it meant in every place. Hebrew was his favourite study: he regarded it as a language of Divine origin, and therefore perfect. "O truly laudable and worthy study!" he exclaims concerning it: "O industry above all praise! whereby a man is enabled to converse with God, with holy angels, with patriarchs, and with prophets, and clearly to unfold to men the mind of God from the language of God!" And he was persuaded that he had not attained the full and familiar knowledge of it, which he believed that he possessed, without special assistance from heaven. At this study he frequently sat up late; and his general time of rising was at four. When he was entreated to allow himself more sleep, by one who saw that he was wasting away to death, his reply was, "Should a man rob God?" His friends related things of him which would have been good evidence in a suit for canonization. Sometimes he was lost, they say, in glorious absence on his knees, with his face heavenward, and arms clasped round his breast, in such composure, that scarcely could he be perceived to breathe. His soul seemed absorbed in God; and from the serenity, and "something resembling splendour, which appeared on his countenance, and in all his gestures afterwards, it might easily be discovered what he had been about." Even in sleep, the devotional habit still predominated, and "his soul went out in groans, and sighs, and tears to God." They bear witness to his rapt and ecstasies, and record circumstances which they themselves believed to be proofs of his communion with the invisible world. With all this intense devotion, the melancholy of his disposition always predominated; and though he held the doctrines of sanctification and assurance, and doubted not but that his pardon was sealed by the blood of the covenant, no man was ever more distressed in mind, nor laboured under a greater dread of death. Even when he was enforcing the vital truths of religion, with the whole force of his intellect, and with all his heart, and soul, and strength, thoughts would come across him which he considered as diabolical suggestions; and he speaks with horror of the agony which he endured in resisting them. Indeed, he was thoroughly persuaded that he was an especial object of hatred to the devil. This persuasion supplied a ready solution for the nervous affections to which he was subject, and, in all likelihood, frequently produced those abhorred thoughts, which were to him a confirmation of that miserable belief. Romish superstition affords a remedy for this disease; for, if relics and images fail to avert the fit, the *cilice* and the scourge amuse the patient with the belief that he is adding to his stock of merits, and

distress of mind is commuted for the more tolerable sense of bodily pain.

For many years Mr. Wesley kept up an interchange of preachers between England and Ireland; and when Walsh was in London, he preached in Irish at a place called Short's Garden, and in Moorfields. Many of his poor countrymen were attracted by the desire of hearing their native tongue, and, as others also gathered round, wondering at the novelty, he addressed them afterwards in English. But, on such occasions, mere sound<sup>1</sup> and sympathy will sometimes do the work, without the aid of intelligible words. It is related in Walsh's life, that, once in Dublin, when he was preaching in Irish, among those who were affected by the discourse, there was one man "cut to the heart" though he did not understand the language. Whatever language he used, he was a powerful preacher; and contributed, more than any other man, to the diffusion of Methodism in Ireland. All circumstances were as favourable for the progress of Methodism in that country as they were adverse to it in Scotland: the inefficiency of the Established Church, the total want, not of discipline alone, but of order, and the ardour of the Irish character, of all people the most quick and lively in their affections. And as his opposition to the Calvinistic notions made Wesley unpopular among the Scotch, in Ireland he obtained a certain degree of favour, for his decided opposition to the Romish church; while he was too wise a man ever to provoke hostility by introducing any disputations matter in his sermons. After a few years he speaks of himself as having, he knew not how, become an honourable man there. "The scandal of the cross," says he, "is ceased, and all the kingdom, rich and poor, Papists and Protestants, behave with courtesy, nay, and seeming good-will." Perhaps he was hardly sensible how much of this was owing to the change which had imperceptibly been wrought in his own conduct, by the sobering influence of time. The ferment of his spirit had abated, and his language had become far less indiscreet; nor, indeed, had he ever, in Ireland, provoked the indignation of good men by the extravagances which gave such just offence in England at the beginning of his career. Some of the higher clergy, there-

<sup>1</sup> The most extraordinary convert that ever was made, was a certain William Heazley, in the county of Antrim, a man who was deaf and dumb from his birth. By mere imitation, and the desire of being like his neighbours, he was converted in the 25th year of his age, from a profligate life; for his delight had been in drinking, cock-fighting, and other brutal amusements. On the days when the leader of the society was ex-

pected, he used to watch for him, and run from house to house to assemble the people; and he would appear exceedingly mortified if the leader did not address him as he did the others. This man followed the occupation of weaving linen, and occasionally shaving, which was chiefly a Sunday's work: but after his conversion, he never would shave any person on the Sabbath.

fore, approved and countenanced his labours; and it would not have been difficult, in that country, to have made the Methodists as subservient to the interests of the Established Church, as the Regulars are to the Church of Rome.

Among so susceptible a people, it might be expected that curious effects would frequently be produced by the application of so strong a stimulant. A lady wrote from Dublin to Mr. Wesley in the following remarkable words:—"Reverend Sir: The most miserable and guilty of all the human race, who knew you when she thought herself one of the happiest, may be ashamed to write or speak to you in her present condition; but the desperate misery of my state makes me attempt anything that may be a means of removing it. My request is that you, dear Sir, and such of your happy people who meet in Band, and ever heard the name of that miserable wretch P. T., would join in fasting and prayer on a Tuesday, the day on which I was born, that the Lord would have mercy on me, and deliver me from the power of the devil, from the most uncommon blasphemies, and the expectation of hell, which I labour under, without power to pray, or hope for mercy. May be the Lord may change my state, and have mercy on me, for the sake of his people's prayer. Indeed I cannot pray for myself, and, if I could, I have no hopes of being heard. Nevertheless He, seeing His people afflicted for me, may, on that account, deliver me from the power of the devil. Oh, what a hell have I upon earth! I would not charge God foolishly, for He has been very merciful to me; but I brought all this evil on myself by sin, and by not making a right use of His mercy. Pray continually for me; for the prayer of faith will shut and open heaven. It may be a means of my deliverance, which will be one of the greatest miracles of mercy ever known."

If Mr. Wesley received this letter in time, it cannot be doubted but that he would have complied with the request. The unhappy writer was in Swift's Hospital, and perhaps in consequence of not receiving an answer to her letter, she got her mother to address a similar one to the preacher at Cork, and he appointed two Tuesdays to be observed, as she had requested, both in that city and at Limerick. There may be ground for reasonable suspicion that Methodism had caused the disease: the Cork preacher was apprised, by a brother at Dublin, of the manner in which it operated the cure. "I have to inform you of the mercy of God to Miss T. She was brought from Swift's Hospital on Sunday evening, and on Tuesday night, about ten o'clock, she was in the utmost distress. She thought she saw Christ and Satan fighting for her; and that she heard Christ say, 'I will have her!' In a moment hope sprang up in her heart; the promises of God flowed in upon her; she cried out, I am taken from hell to heaven! She now declares she could not tell whether she was in the body or out of it. She is much tempted, but in her right

mind, enjoying a sense of the mercy of God. She remembers all that is past, and knows it was a punishment for her sins." As nearly twenty years elapsed before Wesley published these letters, it may be inferred that the cure was permanent.

"Are there any drunkards here?" said a preacher one day in his sermon, applying his discourse in that manner which the Methodists have found so effectual. A poor Irishman looked up and replied, "Yes, I am one!" And the impression which he then received enabled him to throw off his evil habits, and become, from that day forward, a reclaimed man. The Methodists at Wexford met in a long barn, and used to fasten the door, because they were annoyed by a Roman Catholic mob. Being thus excluded from the meeting, the mob became curious to know what was done there; and taking counsel together, they agreed that a fellow should get in and secrete himself before the congregation assembled, so that he might see all that was going on, and, at a proper time, let in his companions. The adventurer could find no better means of concealment than by getting into a sack which he found there, and lying down in a situation near the entrance. The people collected, secured the door as usual, and, as usual, began their service by singing. The mob collected also, and, growing impatient, called repeatedly upon their friend Patrick to open the door; but Pat happened to have a taste for music, and he liked the singing so well, that he thought, as he afterwards said, it would be a thousand pities to disturb it. And when the hymn was done, and the itinerant began to pray, in spite of all the vociferation of his comrades, he thought that, as he had been so well pleased with the singing, he would see how he liked the prayer; but when the prayer proceeded, "the power of God," says the relater, "did so confound him, that he roared out with might and main; and not having power to get out of the sack, lay bawling and screaming, to the astonishment and dismay of the congregation, who probably supposed that Satan himself was in the barn. Somebody at last ventured to see what was in the sack; and helping him out, brought him up, confessing his sins, and crying for mercy." This is the most comical case of instantaneous conversion that ever was recorded, and yet the man is said to have been thoroughly converted.

A memorable instance of the good effects produced by Methodism was shown in a case of shipwreck upon the Isle of Cale, off the coast of the county of Down. There were several Methodist societies in that neighbourhood, and some of the members went wrecking with the rest of the people, and others bought, or received presents of the plundered goods. As soon as John Prickard, who was at that time travelling in the Lisburn circuit, heard of this, he hastened to inquire into it, and found that all the societies, except one, had more or less "been partakers of the accursed thing." Upon this he preached repentance and restitu-

tion ; and, with an almost broken heart, read out sixty-three members on the following Sunday, in Downpatrick ; giving notice that those who would make restitution should be restored, at a proper time ; but that for those who would not, their names should be recorded in the general steward's book, with an account of their crime and obstinacy. This severity produced much of its desired effect, and removed the reproach which would otherwise have attached to the Methodists. Some persons who did not belong to the society, but had merely attended as hearers, were so much affected by the exhortation and the example, that they desired to make restitution with them. The owners of the vessel empowered Prickard to allow salvage ; but, with a proper degree of austerity, he refused to do this, because the people, in the first instance, had been guilty of a crime. This affair deservedly raised the character of the Methodists in those parts ; and it was observed, by the gentry in the neighbourhood, that if the ministers of every other persuasion had acted as John Prickard did, most of the goods might have been saved.

"Although I had many an aching head and pained breast," says one of the itinerants, speaking of his campaigns in Ireland, "yet it was delightful to see hundreds attending to my blundering preaching, with streaming eyes, and attention still as night." "The damp, dirty,"<sup>1</sup>

<sup>1</sup> There is a letter of advice from Mr. Wesley to one of his Irish preachers (written in 1789), which gives a curious picture of the people for whom such advice could be needful.—"Dear brother," he says, "I shall now tell you the things which have been more or less upon my mind, ever since I was in the north of Ireland. If you forget them, you will be a sufferer, and so will the people ; if you observe them, it will be good for both. Be steadily serious. There is no country upon earth where this is more necessary than Ireland, as you are generally encompassed with those who, with a little encouragement,

would laugh or trifle from morning till night. In every town visit all you can, from house to house ; but on this, and every other occasion, avoid all familiarity with women : this is deadly poison both to *them* and to *you*. You cannot be too wary in this respect. Be active, be diligent ; avoid all laziness, sloth, indolence ; fly from every degree, every appearance of it, else you will never be more than half a Christian. Be cleanly : in this let the Methodists take pattern by the Quakers. Avoid all nastiness, dirt, slovenliness, both in your person, clothes, house, and all about you. Do not stink above ground !

'Let thy mind's sweetness have its operation  
Upon thy person, clothes, and habitation.'

HERBERT.

Whatever clothes you have, let them be whole : no rents, no tatters, no rags ; these are a scandal to either man or woman, being another fruit of vile laziness. Mend your clothes, or I shall never expect to see you mend your lives. Let none ever see a ragged Methodist. Clean yourselves of lice : take pains in this.

Do not cut off your hair ; but clean it, and keep it clean. Cure yourself and your family of the itch ; a spoonful of brimstone will cure you. To let this run from year to year, proves both sloth and uncleanness : away with it at once ; let not the North be any longer a proverb of reproach to all the nation. Use



smoky cabins of Ulster," says another, "were a good trial; but what makes a double amends for all these inconveniences, to any preacher who loves the Word of God, is, that our people here are in general the most zealous, lively, affectionate Christians we have in the kingdom." Wesley himself, while he shuddered at the ferocious character of Irish history, loved the people; and said he had seen as real courtesy in their cabins as could be found in St. James's or the Louvre. He found them more<sup>1</sup> liberal than the English Methodists, and he lived to see a larger society at Dublin than any in England, except that in the metropolis.

---

## CHAPTER XXIV.

### WESLEY IN MIDDLE AGE.

It is with the minds of men as with fermented liquors; they are long in ripening, in proportion to their strength. Both the Wesleys had much to work off, and the process, therefore, was of long continuance. In Charles it was perfected about middle life. His enthusiasm had spent itself, and his opinions were modified by time, as well as sobered by experience. In the forty-first year of his age, he was married by his brother, at Garth, in Brecknockshire, to Miss Sarah Gwynne. "It was a solemn day," says John, "such as became the dignity of a Christian marriage." For a while he continued to itinerate, as he had been wont; but, after a few years, he became a settled man, and was contented to perform the duties and enjoy the comforts of domestic life.

John also began to think of marriage, after his brother's example, though he had published "Thoughts on a single life," wherein he advised all unmarried persons, who were able to receive it, to follow the

no snuff, unless prescribed by a physician. I suppose no other nation in Europe is in such vile bondage to this silly, nasty, dirty custom, as the Irish are. Touch no dram: it is liquid fire; it is a sure, though slow, poison; it saps the very springs of life. In Ireland, above all countries in the world, I would sacredly abstain from this, because the evil is so general; and to this, and snuff, and smoky cabins, I impute the blindness which is so exceeding common throughout the nation. I particularly desire, wherever you have preaching, that there may be a Little House.

Let this be got without delay. Wherever it is not, let none expect to see me."

<sup>1</sup> "The meeting-house at Athlone was built and given, with the ground on which it stood, by a single gentleman. In Cork, one person, Mr. Thomas Jones, gave between three and four hundred pounds towards the preaching-house. Towards that in Dublin, Mr. Lunell gave four hundred pounds. I know no such benefactors among the Methodists in England."—*Journal*, xvi. p. 23.

counsel of our Lord and of St. Paul, and "remain single for the kingdom of heaven's sake." He did not, indeed, suppose that such a precept could have been intended for the many, and assented fully to the sentence of the apostle, who pronounced the "forbidding to marry" to be "a doctrine of devils." Some notion, however, that the marriage state was incompatible with holiness, seems, in consequence, perhaps, of this treatise, to have obtained ground among some of his followers at one time; for it was asked, at the Conference of 1745, whether a sanctified believer could be capable of marriage. The answer was, "Why should he not?" and probably the question was asked for the purpose of thus condemning a preposterous opinion. When he himself resolved to marry, it appears that he made both his determination and his choice without the knowledge of Charles; and that Charles, when he discovered the affair, found means, for reasons which undoubtedly he must have thought sufficient, to break off the match. But John was offended, and, for a time, there was a breach of that union between them, which had never before been disturbed. It was not long before he made a second choice, and, unfortunately for himself, no one then interfered.

The treatise which he had written in recommendation of celibacy, placed him in an unfortunate situation; and, for the sake of appearances, he consulted certain religious friends, that they might advise him to follow his own inclination. His chief counsellor was Mr. Perronet, vicar of Shoreham. "Having received a full answer from Mr. Perronet," he says, "I was clearly convinced that I ought to marry. For many years I remained single, because I believed I could be more useful in a single than in a married state; and I praised God who enabled me so to do. I now as fully believed, that, in my present circumstances, I might be more useful in a married state; into which, upon this clear conviction, and by the advice of my friends, I entered a few days after." He thought it expedient, too, to meet the single men of the society in London, and show them "on how many accounts it was good for those who had received that gift from God, to remain single for the kingdom of heaven's sake, unless when a particular case might be an exception to the general rule!" To those who properly respected Mr. Wesley, this must have been a painful scene: to his blind admirers, no doubt, comic as the situation was, it was an edifying one.

The lady whom he married was a widow, by name Vizelle, with four <sup>1</sup>

<sup>1</sup> One of them quitted the profession of surgery, because, he said, "it made him less sensible of human pain." Wesley says, when he relates this, "I do not know (unless it unfits us for the duties of life) that we can have too great a sensibility of human pain. Me-

thinks I should be afraid of losing any degree of this sensibility. And I have known exceeding few persons who have carried this tenderness of spirit to excess." He appears to have mentioned the conduct of his son-in-law as to his honour; but he relates elsewhere the

children, and an independent fortune ; but he took care that this should be settled upon herself, and refused to have any command over it. It was agreed, also, before their marriage, that he should not preach one sermon, nor travel one mile the less on that account : " if I thought I should," said he, " as well as I love you, I would never see your face more." And in his Journal at this time he says, " I cannot understand how a Methodist preacher can answer it to God, to preach one sermon, or travel one day less, in a married than in a single state. In this respect, surely, it remaineth, that they who have wives, be as though they had none." For a little while she travelled with him ; but that mode of life, and perhaps the sort of company to which, in the course of their journeys, she was introduced, soon became intolerable—as it must necessarily have been to any woman who did not enter wholly into his views, and partake of his enthusiasm. But, of all women, she is said to have been the most unsuited to him. Fain would she have made him, like Marc Antony, give up all for love ; and being disappointed in that hope, she tormented him in such a manner, by her outrageous jealousy, and abominable temper, that she deserves to be classed in a triad with Xantippe and the wife of Job, as one of the three bad wives. Wesley, indeed, was neither so submissive as Socrates, nor so patient as the man of Uz. He knew that he was by nature the stronger vessel, of the more worthy gender, and lord and master by law ; and that the words, *honour and obey*, were in the bond. " Know me," said he, in one of his letters to her, " and know yourself. Suspect me no more, asperse me no more, provoke me no more : do not any longer contend for mastery, for power, money, or praise ; be content to be a private insignificant person, known and loved by God and me. Attempt no more to abridge me of my liberty, which I claim by the laws of God and man : leave me to be governed by God and my own conscience ; then shall I govern you with gentle sway, even as Christ the church." He reminded her that she had laid to his charge things that he knew not, robbed him, betrayed his confidence, revealed his secrets, given him a thousand treacherous wounds, and made it her business so to do, under the pretence of vindicating her own character ; " whereas," said he, " of what importance is your character to mankind ? if you were buried just now, or, if you had never lived, what loss would it be to the cause of God ?" This was very true, but not very conciliating ; and there are few stomachs which could bear to have humility administered in such doses.

" God," said he, in this same letter, " has used many means to saying of another surgeon in a right manly spirit :—" Mr. Wesley, you know I would not hurt a fly ; I would not give pain to any living thing ; but, if it were necessary, I would scrape all the flesh off a man's bones, and never turn my head aside."

curb your stubborn will, and break the impetuosity of your temper. He has given you a dutiful, but sickly, daughter. He has taken away one of your sons; another has been a grievous cross, as the third probably will be. He has suffered you to be defrauded of much money: He has chastened you with strong pain; and still He may say, how long liftest thou up thyself against me? Are you more humble, more gentle, more patient, more placable than you were? I fear, quite the reverse: I fear your natural tempers are rather increased than diminished. Under all these conflicts, it might be an unspeakable blessing that you have a husband who knows your temper, and can bear with it; who is still willing to forgive you all, to overlook what is past, as if it had not been, and to receive you with open arms; only not while you have a sword in your hand, with which you are continually striking at me, though you cannot hurt me. If, notwithstanding, you continue striking, what can I, what can all reasonable men think, but that either you are utterly out of your senses, or your eye is not single; that you married me only for my money; that, being disappointed, you were almost always out of humour: that this laid you open to a thousand suspicions, which, once awakened, could sleep no more. My dear Molly, let the time past suffice. If you have not (to prevent my giving it to bad women) robbed me of my substance too; if you do not blacken me, on purpose that, when this causes a breach between us, no one may believe it to be your fault; stop, and consider what you do. As yet the breach may be repaired: you have wronged me much, but not beyond forgiveness. I love you still, and am as clear from all other women as the day I was born."

Had Mrs. Wesley been capable of understanding her husband's character, she could not possibly have been jealous; but the spirit of jealousy possessed her, and drove her to the most unwarrantable actions. It is said that she frequently travelled a hundred miles, for the purpose of watching, from a window, who was in the carriage with him when he entered a town. She searched his pockets, opened his<sup>1</sup> letters, put

<sup>1</sup> There is no allusion in Wesley's Journal to his domestic unhappiness, unless it be in Journal xi. p. 9., where, after noticing some difficulties upon the road, he says, "Between nine and ten came to Bristol. Here I met with a trial of another kind: but this also shall be for good." His letters throw some light upon this part of his history, which would not be worth elucidating, if it did not, at the same time, elucidate his character. Writing to Mrs. S. R. (Sarah Ryan, a most enthusiastic wo-

man), he says, "Last Friday, after many severe words, my wife left me, vowing she would see me no more. As I had wrote to you the same morning, I began to reason with myself, till I almost doubted whether I had done well in writing, or whether I ought to write to you at all. After prayer that doubt was taken away; yet I was almost sorry that I had written that morning. In the evening, while I was preaching at the chapel, she came into the chamber where I had left my clothes, searched

his letters and papers into the hands of his enemies, in hopes that they might be made use of to blast his character; and sometimes laid violent hands upon him, and tore his hair. She frequently left his house, and upon his earnest entreaties, returned again; till, after having thus disquieted twenty years of his life, as far as it was possible for any domestic vexations to disquiet a man whose life was passed in locomotion, she seized on part of his Journals, and many other papers, which were never restored, and departed, leaving word that she never intended to return. He simply states the fact in his Journal, saying, that he knew not what the cause had been; and he briefly adds, *Non eam reliqui, non dimisi, non revocabo*; I did not forsake her, I did not dismiss her, I will not recall her. Thus, summarily, was a most injudicious marriage dissolved.<sup>1</sup> Mrs. Wesley lived ten years after the separation, and

my pockets, and found the letter there which I had finished, but had not sealed. While she read it God broke her heart; and I afterwards found her in such a temper as I have not seen her in for several years. She has continued in the same ever since. So I think God has given a sufficient answer with regard to our writing to each other." But he says to the same person eight years afterwards, "It has frequently been said, and with some appearance of truth, that you endeavour to monopolize the affections of all that fall into your hands; that you destroy the nearest and dearest connection they had before, and make them quite cool and indifferent to their most intimate friends. I do not at all speak on my own account; I set myself out of the question; but, if there be anything of the kind with regard to other people, I should be sorry both for them and you."

There is an unction about his correspondence with this person which must have appeared like strong confirmation to so jealous a woman as Mrs. Wesley. He says to her, "the conversing with you, either by speaking or writing, is an unspeakable blessing to me. I cannot think of you without thinking of God. Others often lead me to Him, but it is, as it were, going round about: you bring me straight into His presence. You have refreshed my bowels in the Lord (Wesley is very seldom guilty of this sort of caunting and offensive lan-

guage). I not only excuse, but love your simplicity; and whatever freedom you use it will be welcome. I can hardly avoid trembling for you! upon what a pinnacle do you stand! Perhaps few persons in England have been in so dangerous a situation as you are now. I know not whether any other was ever so regarded, both by my brother and me, at the same time." He questions her, not only about her thoughts, her imaginations, and her reasonings, but even about her dreams. "Is there no vanity or folly in your dreams? no temptation that almost overcomes you? And are you then as sensible of the presence of God, and as full of prayer as when you are waking?" She replies to this curious interrogation, "As to my dreams, I seldom remember them; but when I do, I find in general they are harmless." This Sarah Ryan was at one time housekeeper at the school at Kingswood. Her account of herself, which is printed in the second volume of the Arminian Magazine, is highly enthusiastic, and shows her to have been a woman of heated fancy and strong natural talents. It appears, however, incidentally, in Wesley's letter, that though she professed to have "a direct witness" of being saved from sin, she afterwards "fell from that salvation." And, in another place, he notices her "littleness of understanding."

<sup>1</sup> The separation between Mr. and Mrs. Wesley is represented by all his

is described in her epitaph as a woman of exemplary piety, a tender parent, and a sincere friend ; the tombstone says nothing of her conjugal virtues.

But even if John Wesley's marriage had proved as happy in all other respects as Charles's, it would not have produced upon him the same sedative effect. Entirely as these two brothers agreed in opinions and principles, and cordially as they had acted together during so many years, there was a radical difference in their dispositions. Of Charles it has been said, by those who knew him best, that if ever there was a human being who disliked power, avoided pre-eminence, and shrank from praise, it was he : whereas no conqueror or poet was ever more ambitious than John Wesley. Charles could forgive an injury ; but never again trusted one whom he had found treacherous. John could take men a second time to his confidence, after the greatest wrongs and the basest usage : perhaps, because he had not so keen an insight into the characters of men as his brother ; perhaps, because he regarded them as his instruments, and thought that all other considerations must give way to the interests of the spiritual dominion which he had acquired. It may be suspected that Charles, when he saw the mischief and the villany, as well as the follies, to which Methodism gave occasion ; and when he perceived its tendency to a separation from the Church, thought that he had gone too far, and looked with sorrow to the consequences which he foresaw. John's was an aspiring and a joyous spirit, free from all regret for the past, or apprehension for the future : his anticipations were always hopeful ; and, if circumstances arose contrary to his wishes, which he was unable to control, he accommodated himself to them, made what advantage of them he could, and insensibly learnt to expect, with complacency, as the inevitable end of his career, a schism which, at the commencement, he would have regarded with horror, as a dutiful and conscientious minister of the Church of England.

In the first Conference it was asked, "Do you not entail a schism on the Church ? Is it not probable that your hearers, after your death, will be scattered into all sects and parties ? or that they will form themselves into a distinct sect ?" The answer was, "We are persuaded the body of our hearers will, even after our death, remain in the Church, unless they be thrust out. We believe, notwithstanding, either that they will be thrust out, or that they will leaven the whole Church. We do, and will do, all we can to prevent

Biographers as final. Yet, in his Journal for the ensuing year, 1772, she is mentioned as travelling with him :—"Tuesday, June 30. Calling at a little inn on the moors, I spoke a few words to

an old man there, as my wife did to the woman of the house. They both appeared to be deeply affected. Perhaps Providence sent us to this house for the sake of those two poor souls."

those consequences which are supposed likely to happen after our death ; but we cannot with a good conscience, neglect the present opportunity of saving souls while we live, for fear of consequences which may possibly or probably happen after we are dead." Five years afterwards the assistants were charged to exhort all those who had been brought up in the Church constantly to attend its service, to question them individually concerning this, to set the example themselves, and to alter every plan which interfered with it. "Is there not," it was said, "a cause for this? Are we not, unawares, by little and little, tending to a separation from the Church? Oh, remove every tendency thereto with all diligence! Let all our preachers go to church. Let all our people go constantly. Receive the sacrament at every opportunity. Warn all against niceness in hearing—a great and prevailing evil. Warn them likewise against despising the prayers of the Church; against calling our Society a *Church*, or *the Church*; against calling our preachers *ministers*, our houses *meeting-houses* (call them plain preaching-houses). Do not license them as such. The proper form of a petition to the judges is, 'A. B. desires to have his house in C. licensed for public worship.' Do not license yourself till you are constrained, and then not as a *Dissenter*, but a Methodist preacher.<sup>1</sup> It is time enough when you are prosecuted to take the oaths; thereby you are licensed."

The leaven of ill-will towards the Church was introduced among the Methodists by those Dissenters who joined them. Wesley saw whence it proceeded, and was prepared to resist its effect by the feelings which he had imbibed from his father,<sup>2</sup> as well as by his sense of duty. But there were other causes which increased and strengthened the tendency that had thus been given. It is likely that, when the Non-jurors<sup>3</sup> dis-

<sup>1</sup> It is scarcely unfair to remark that, in this respect, at least, the Wesleyans of the present day have departed entirely from the counsel of their founder. They justify the course that they have adopted on the ground of necessity, arising out of the lax morals and worldly lives of too many of the clergy, and of the persecution which they inflicted on the Methodists.—See Watson's 'Observations,' pp. 158-160.—[Ed.]

<sup>2</sup> "A thousand times," says he, "have I found my father's words true. 'You may have peace with the Dissenters, if you do not so humour them as to dispute with them. But if you do, they will *out-face*, and *out-hug* you; and, at the end, you will be where you were at the beginning.'"

<sup>3</sup> "It is quite imaginary to suppose that a disposition to separation was produced by the Non-jurors connecting themselves with the Methodists . . . for perhaps not twenty of them ever became members. It is also gratuitously assumed that many Dissenters espoused Methodism, from whom a 'leaven of ill-will to the Church' has been derived. Not so many persons of this description ever became Methodists as to produce much effect upon the opinions of the body at large. Nor was the cause 'the natural tendency of Mr. Wesley's measures,' considered simply. Of themselves those measures did not produce separation; that resulted from circumstances, which, of course, Mr. Southey would not be disposed to bring into

appeared as a separate party, many of them would unite with the Methodists, being a middle course between the Church and the Dissenters, which required no sacrifice either of principle or of pride. Having joined them, their leaning would naturally be towards a separation from the establishment. But the main cause is to be found in the temper of the lay-preachers, who, by an easy and obvious process, were led to conclude, that they were as much authorized to exercise one part of the ministerial functions as another. They had been taught to consider, and were accustomed to represent the clergy in the most unfavourable light. Wesley sometimes reprehended this in strong terms; but, upon this point, he was not consistent: and whenever he had to justify the appointment of lay-preachers, he was apt, in self-defence, to commit the fault which, at other times, he condemned. "I am far," says he, in one of his sermons, "from desiring to aggravate the defects of my brethren, or to paint them in the strongest colours. Far be it from me to treat others as I have been treated myself; to return evil for evil, or railing for railing. But, to speak the naked truth, not with anger or contempt, as too many have done, I acknowledge that many, if not most of those that were appointed to minister in holy things, with whom it has been my lot to converse, in almost every part of England or Ireland, for forty or fifty years last past, have not been eminent either for knowledge or piety. It has been loudly affirmed, that most of those persons now in connection with me, who believe it their duty to call sinners to repentance, having been taken immediately from low trades, tailors, shoemakers, and the like, are a set of poor, stupid, illiterate men, that scarcely know their right hand from their left; yet I cannot but say, that I would sooner cut off my right hand than suffer one of them to speak a word in any of our chapels, if I had not reasonable proof that he had more knowledge in the Holy Scriptures, more knowledge of himself, more knowledge of God, and of the things of God, than nine in ten of the clergymen I have conversed with, either at the universities or elsewhere."<sup>1</sup>

view, if he knew them; but which were, in fact, the operating causes in chief. These were—that the clergy, generally, did not preach the doctrines of their own Church and of the Reformation; and that *many* of them did not adorn their profession in their lives."—Watson's 'Observations,' p. 157.—[E.D.]

<sup>1</sup> "That a great and most gratifying alteration has taken place within a few years, both in the doctrine and lives of the national clergy, is certain; and by none is this circumstance more gladly hailed than by the Methodists. The

statement of the facts mentioned above was necessary to explain the reasons which led to a departure from Mr. Wesley's original plan; but it is not made in a spirit of hostility to the Church of England, in so many respects to be venerated, and for whose growing prosperity and perpetuity the wishes of none can be more sincere than my own. I would not forget that she is 'the mother of us all;' and I can never contemplate without the deepest admiration, her noble army of confessors and martyrs, and the illustrious train of



The situation in which Wesley stood led him to make this comparison, and not to make it fairly. It induced him also to listen to those who argued in favour of a separation from the Church, and to sum up their reasonings, with a bias in their favour. "They who plead for it," said he, "have weighed the point long and deeply, and considered it with earnest and continued prayer. They admit, if it be lawful to abide therein, then it is not lawful to separate: but they aver it is not lawful to abide therein; for, though they allow the liturgy to be, in general, one of the most excellent of all human compositions, they yet think it both absurd and sinful to declare such an assent and consent as is required, to any merely human composition. Though they do not object to the use of forms, they dare not confine themselves to them; and, in this form, there are several things which they apprehend to be contrary to Scripture. As to the laws of the Church, if they include the canons and decretals (both which are received as such in our courts), they think the latter are the very dregs of popery, and that many of the former (the canons of 1603) are as grossly wicked as absurd; that the spirit which they breathe is, throughout, truly popish and anti-christian; that nothing can be more diabolical than the *ipso facto* excommunication so often denounced therein; and that the whole method of executing these canons, the process used in our spiritual courts, is too bad to be tolerated, not in a Christian, but in a Mahomedan or Pagan nation. With regard to the ministers, they doubt whether there are not many of them whom God hath not sent, inasmuch as they neither *live* the Gospel nor teach it; neither, indeed, can they, since they do not know it. They doubt the more, because these ministers themselves disclaim that inward call<sup>1</sup> to the ministry, which is at least as necessary as the outward; and they are not clear whether it be lawful to attend the ministrations of those whom God has not sent to minister. They think also that the doctrines actually taught by a great majority of the Church ministers are not only wrong, but fundamentally so, and subversive of the whole Gospel; therefore, they doubt whether it be lawful to bid them God speed, or to have any fellowship with them. I will freely acknowledge," he adds, "that I cannot answer these arguments to my own satisfaction. As yet," he pursued, "we have not taken one step farther than we were convinced

her divines, whose writings have been and continue to be the light of Christendom."—Watson, p. 157.—[ED.]

<sup>1</sup> This cannot be literally true, for the bishop, in the name of the Church of England, in her ordination service, asks each candidate for priest's orders, "Do you trust that you are inwardly

moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of His glory and the edifying of His people?" And the answer of the candidate is, "I trust so." No doubt they disowned the *inward* without the *outward* call.—[ED.]

was our bounden duty. It is from a full conviction of this that we have preached abroad, prayed *extempore*, formed societies, and permitted preachers who were not episcopally ordained. And were we pushed on this side, were there no alternative allowed, we should judge it our bounden duty, rather wholly to separate from the Church, than to give up any one of these points; therefore, if we cannot stop a separation without stopping lay-preachers, the case is clear we cannot stop it at all. But, if we permit them, should we not do more? Should we not appoint them rather? since the bare permission puts the matter quite out of our hands, and deprives us of all our influence. In great measure, it does; therefore to appoint them is far more expedient, if it be lawful: but is it lawful for presbyters, circumstanced as we are, to appoint other ministers? This is the very point wherein we desire advice, being afraid of leaning to our own understanding."

An inclination to episcopise was evidently shown in this language; but Wesley did not yet venture upon the act, in deference, perhaps, to his brother's determined and principled opposition. Many of his preachers, however, were discontented with the rank which they held in public opinion, thinking that they were esteemed inferior to the dissenting ministers, because they did not assume so much; they, therefore, urged him to take upon himself the episcopal office and ordain them, that they might administer the ordinances; and, as he could not be persuaded to this, they charged him with inconsistency, for tolerating lay-preaching, and not lay-administering. This charge he repelled: "My principle," said he, "is this. I submit to every ordinance of man, wherever I do not conceive there is an absolute necessity for acting contrary to it. Consistently with this I *do* tolerate lay-preaching, because I conceive there is an absolute necessity for it, inasmuch as, were it not, thousands of souls would perish everlastingly. Yet I *do not* tolerate lay-administering; because I do not conceive there is any such necessity for it, seeing it does not appear that one soul will perish for want of it." This was, of course, called persecution by those whom his determination disappointed; and they accused him of injustice in denying them the liberty of acting according to their own conscience. They thought it quite right that they should administer the Lord's supper, and believed it would do much good: he thought it quite wrong, and believed it would do much hurt. "I have no right over your consciences," he said, "nor you over mine; therefore, both you and I must follow our own conscience. You believe it is a duty to administer: do so, and therein follow your own conscience. I verily believe it is a sin which, consequently, I dare not *tolerate*, and herein I follow mine." And he argued, that it was no persecution to separate from his society those who

practised what he believed was contrary to the will and destructive of the word of God.<sup>1</sup>

<sup>1</sup> "In consequence of the unspirituality, and often demonstrations, too clear, of worldly conformity, and lax morals of the clergy, many could not receive the sacrament. How far this conscientious principle ought to be carried is a question which cannot be settled; for conscience is a variable rule, dependent wholly upon the perception of our duty by the judgment. The fact, however, was, that many of the Methodists neglected that sacred ordinance, rather than receive it from men whose ministry was to them wholly unprofitable, and whose characters, as they conceived, disqualified them for the services of the altar. Add to this, that in no small number of cases the clergy were the haughty persecutors and calumniators of the Wesleyan societies; that their sermons were often intemperate attacks upon their characters and opinions; and that the Methodists were frequently regarded as intruders at the table of the Lord, rather than welcome communicants. These were the reasons why, long before Mr. Wesley's death, a great number of his societies were anxious to have the sacrament from the hands of their own preachers, under whose ministry they were instructed and edified, in whose characters they had confidence, and with respect to whom they knew, that, if any disgraced their profession, they would not be suffered to exercise it. Such were the true causes which led to the partial separation of the Methodist societies from the communion of the Church, after the death of Mr. Wesley; and this is an answer to the thousand times repeated objection, that we have departed from Mr. Wesley's principles. The fact is, that though relief to the consciences of the societies in general, by granting them the sacrament, was restrained by Mr. Wesley's great and deserved authority, yet he himself was obliged to allow a relaxation from his own rule in London, and some other principal towns, by giving the sacrament himself, or

obtaining pious clergymen to administer it, in the chapels. After his death it was out of the power of Conference, had they not felt the force of the reasons urged upon them, to prevent the administration of the sacrament to the people, by their own preachers. Yet in the controversy which this subject excited, the speculative principles of dissent had little part. The question stood on plain practical grounds:— Shall the societies be obliged, from their conscientious scruples, to neglect an ordinance of God? or shall we drive them to the Dissenters, whose doctrines they do not believe? or shall we, under certain regulations, accede to their wishes? So far from Mr. Wesley's principles and views having lost their influence with the Conference, the sacrament was forced upon none, recommended to none. The old principles were held as fast as higher duties would allow: and to this day the administration of the sacrament in any chapel is not to be assumed as a matter of course, but must be obtained by petition to the Conference, who are to hear the case, and judge of the circumstances. Many, indeed, of the people, and some of the preachers, opposed these concessions; but the plan which was adopted to meet a case of conscientious scruple, and yet to avoid encouraging a departure from the primitive plan, leaving every individual to act in this respect as he was persuaded in his own mind, and receive the sacrament at church or at meeting, has at length by both parties in England been cordially acquiesced in, as warranted equally by principle and by prudence. Assuredly the Church would have gained nothing by a different measure, for the dissidents would have been compelled to join the professed Dissenters. Such is the nature of our present separation from the Church. Had the Church been provided generally with an evangelical and a holy ministry, that separation would not have taken place; for the controversy between the

It does not appear that any of his preachers withdrew from him on this account; the question was not one upon which, at that time, a discontented man could hope to divide the society; and, if they did not assent to Mr. Wesley's arguments, they acquiesced in his will. Secessions, however, and expulsions from other causes, not unfrequently took place: and once he found it necessary to institute an examination of his preachers, because of certain scandals which had arisen. The person with whom the offence began was one James Wheatley. At first he made himself remarkable, by introducing a luscious manner of preaching, which, as it was new among the Methodists, and at once stimulant and flattering, soon became popular, and obtained imitators. They who adopted it assumed to themselves the appellation of Gospel preachers, and called their brethren, in contempt, legalists, legal wretches, and doctors in divinity. Wesley presently perceived the mischief that was done by these men, whose secret was, to speak much of the promises, and little of the commands. "They corrupt their hearers," said he: "they feed them with sweetmeats, till the genuine wine of the kingdom seems quite insipid to them. They give them cordial upon cordial, which makes them all life and spirits for the present; but, meantime their appetite is destroyed, so that they can neither retain nor digest the pure milk of the word. As soon as that flow of spirits goes off they are without life, without power, without any strength or vigour of soul; and it is extremely difficult to recover them, because they still cry out cordials! cordials! of which they have had too much already, and have no taste for the food which is convenient for them. Nay, they have an utter aversion to it, and this confirmed by principle, having been taught to call it husks, if not poison. How much more to those bitters which are previously needful to restore their decayed appetite!"

Wheatley was a quack in physic as well as in divinity, and he was soon detected in fouler practices. Complaint being at length made of his infamous licentiousness, the two brothers enquired into it, and obtained complete proof of his guilt. Upon this they delivered into his hands a written sentence of suspension in these terms: "Because you have wrought folly in Israel, grieved the Holy Spirit of God, betrayed your own soul into temptation and sin, and the souls of many others whom you ought, even at the peril of your own life, to have guarded against all sin; because you have given occasion to the enemies of God,

Church and the Dissenters was little known, and still less regarded, by the majority of the Methodist societies at that time, and the case is not greatly altered at the present day. The clergy had lost their hold upon the people

generally, through neglect; and that revival of the spirit of truth and holiness, which we are now so happy to witness among them, came too late to prevent the results I have just stated." —Watson, pp. 159-161.—[Ed.]

wherever they shall know these things, to blaspheme the ways and truth of God; we can in no wise receive you as a fellow labourer till we see clear proofs of your real and deep repentance: the least and lowest proof of such repentance which we can receive is this: that, till our next Conference, you abstain both from preaching and from practising physic. If you do not we are clear: we cannot answer for the consequences." They were not aware of the extent of this hypocrite's criminality; but enough was soon discovered to make it necessary for them to disclaim him by public advertisements. The matter became so notorious at Norwich, that the affidavits of the women whom he had endeavoured to corrupt, were printed and hawked about the streets. The people were ready to tear him to pieces, as he deserved; and the cry against the Methodists was such, in consequence, that Charles Wesley said Satan or his apostles could not have done more to shut the door against the Gospel in that place for ever.

This was a case of individual villany, and produced no other injury to Methodism than an immediate scandal, which was soon blown over. But it is the nature of mental, as well as of corporeal diseases, to propagate themselves, and schism is one of the most prolific of all errors. One separation had already taken place between the Methodists and Moravians—the Calvinistic question had made a second. A minor schism was now made by a certain James Relly, who, having commenced his career under the patronage of Whitefield, ended in forming a heresy of his own, which had the merit, of least, of being a more humane scheme than that of his master, however untenable in other respects. Shocked at the intolerable notion of reprobation, and yet desirous of holding the tenet of election, he fancied that sin was to be considered as a disease, for which the death of our Redeemer was the remedy; and that, as evil had been introduced into human nature by the first Adam, who was of the earth, earthy, so must it be expelled by the second, who is from heaven, and therefore heavenly. Pursuing this notion, he taught that Christ, as a Mediator, was united to mankind, and, by his obedience and sufferings, had as fully restored the whole human race to the Divine favour, as if all had obeyed or suffered in their own persons. So he preached a finished salvation, which included the final restitution of all fallen intelligences. Sin being only<sup>1</sup> a disease, could not deserve a punishment: it was in itself and in its consequences a sufficient evil; for, while it existed, darkness and unbelief accompanied it, and occasioned a privation of that happiness which the Almighty designed for all his creatures; but, in the end, all would be delivered, and the elect were only chosen to be the first fruits—the pledges and earnest of the general

<sup>1</sup> James Relly should have read an the work of a sound and powerful old treatise upon the 'Sinfulness of Sin,' intellct. If I remember rightly, it is which, notwithstanding its odd title, is by Bishop Reynolds.

harvest. Relly had for his coadjutor one William Cudworth, of whom Wesley observed, after an interview with him, "that his opinions were all his own, quite new, and his phrases as new as his opinions: that all these opinions, yea, and phrases too, he affirmed to be necessary to salvation; maintaining, that all who did not receive them worshipped another God; and that he was as incapable as a brute beast of being convinced, even in the smallest point." On another occasion he remarks that Cudworth, Relly, and their associates, abhorred him as much as they did the pope, and ten times more than they did the devil. The devil, indeed, was no object of abhorrence with them: like Uncle Toby, they were sorry for him; and, like Origen, they expected his reformation. They formed a sect which continues to exist in America, as well as in England, by the name of the Rellyan Universalists; and, it is said, that Washington's chaplain was a preacher of this denomination.

The tendency of these opinions was to an easy and quiet latitudinarianism. Antinomianism, with which they were connected, was far more mischievous, when combined with enthusiasm; and this was the evil to which Methodism always perilously inclined. There is in the antinomian scheme, and, indeed, in all predestinarian schemes, an audacity which is congenial to certain minds. They feel a pride in daring to profess doctrines which are so revolting to the common sense and feelings of mankind. Minds of a similar temper, but in a far worse state, maintain the notion of the necessity<sup>1</sup> of human actions, but reject a first cause. It is from a like effrontery of spirit that this last and worst corruption proceeds; and, as the causes are alike, so also the practical consequences of antinomianism and atheism would be the same, if men were always as bad as their opinions; for the professors of both have emancipated themselves from any other restraint than what may be imposed by the fear of human laws.

Wesley was mistaken in supposing that the doctrine that there is no sin in believers was never heard of till the time of Count Zinzendorff. It is as old in England as the Reformation,<sup>2</sup> and might undoubtedly be traced in many an early heresy. The Moravians had the rare merit of sometimes acknowledging their errors, and correcting them; on this point they modified their language till it became reasonable; but the Methodists had caught the error, and did not so easily rid themselves of it. "God thrust us out," says Wesley, speaking of himself and his

<sup>1</sup> Archbishop Sancroft says well of the fatalist: "he uses necessity as the old philosophers did an occult quality, though to a different purpose: *that* was their refuge for ignorance; *this* is his sanctuary for sin."

<sup>2</sup> Burnet speaks of certain "corrupt

Gospellers, who thought, if they magnified Christ much, and depended on his merits and intercession, they could not perish, which way soever they led their lives. And special care was taken in the Homilies to rectify this error."

brother, "utterly against our will, to raise a holy people. When Satan could no otherwise prevent this, he threw Calvinism in our way, and then Antinomianism,<sup>1</sup> which struck at the root both of inward and outward holiness." He acknowledged that they had, unawares, leaned too much toward both; and that the truth of the Gospel lies within a hair's breadth of them. "So," said he, "that it is altogether foolish and sinful, because we do not quite agree either with one or the other, to run from them as far as ever we can." The question, "Wherein may we come to the very edge of Calvinism?" was proposed in the second Conference; and the answer was, "In ascribing all good to the free-grace of God; in denying all natural free-will and all power antecedent to grace; and in excluding all merit from man, even for what he has or does by the grace of God." This was endeavouring to split the hair. "Wherein may we come to the edge of Antinomianism?" was asked likewise; and the answer was less objectionable: "In exalting the merits and love of Christ; in rejoicing evermore."

In endeavouring to approach the edge of this perilous notion, Wesley went sometimes too near. But his general opinion could not be mistaken; and when any of his followers fell into the error, he contended against it zealously. It was a greater hindrance, he said, to the word of God, than any, or all others put together: and he sometimes complains, that most of the seed which had been sown during so many years, had been rooted up and destroyed by "the wild boars, the fierce, unclean, brutish, blasphemous<sup>2</sup> Antinomians." From this reproach, indeed,

<sup>1</sup> This pernicious doctrine was well explained in the first Conference:

"Q. What is Antinomianism?"

"A. The doctrine which makes void the law through faith.

"Q. What are the main pillars thereof?"

"A. 1. That Christ abolished the moral law:

"2. That therefore Christians are not obliged to observe it:

"3. That one branch of Christian liberty is liberty from obeying the commandments of God:

"4. That it is bondage to do a thing, because it is commanded; or forbear it, because it is forbidden:

"5. That a believer is not *obliged* to use the ordinances of God, or to do good works:

"6. That a preacher ought not to exhort to good works; not unbelievers, because it is hurtful; not believers,

because it is useless."

<sup>2</sup> The annexed extract from Wesley's Journal will show that this language is not too strong: "I came to Wensbury. The Antinomian teachers had laboured hard to destroy this poor people. I talked an hour with the chief of them, Stephen Timmins. I was in doubt whether pride had not made him mad. An uncommon wildness and fierceness in his air, his words, and the whole manner of his behaviour, almost induced me to think God had, for a season, given him up into the hands of Satan. In the evening I preached at Birmingham. Here another of their pillars, J—W—, came to me, and looking over his shoulder, said, 'Don't think I want to be in your society; but if you are free to speak to me, you may.' I will set down the conversation, dreadful as it was, in the very manner wherein it passed, that every serious person may

which attaches to many of his Calvinistic opponents, he was entirely clear, and the great body of his society has continued so. But his disposition to believe in miraculous manifestations of divine favours, led him sometimes to encourage an enthusiasm which impeached his own judgment, and brought a scandal upon Methodism.

Among the converts to Methodism at this time were Mr. Berridge, vicar of Everton, in Bedfordshire, and Mr. Hickes, vicar of Wrestlingworth, in the same neighbourhood. These persons, by their preaching, produced the same contagious convulsions<sup>1</sup> in their hearers, as had formerly prevailed at Bristol; and though time had sobered Mr. Wesley's feelings, and matured his judgment, he was so far deceived that he

see the true picture of Antinomianism full grown; and may know what these men mean by their favourite phrase of being *perfect* in Christ, not in themselves. 'Do you believe you have nothing to do with the law of God?' 'I have not. I am not under the law. I live by faith.'—'Have you, as living by faith, a right to every thing in the world?' 'I have. All is mine, since Christ is mine.'—'May you then take any thing you will, any where? Suppose, out of a shop, without the consent or knowledge of the owner?' 'I may, if I want it; for it is mine; only I will not give offence.'—'Have you also a right to all the women in the world?' 'Yes, if they consent.'—'And is not that a sin?' 'Yes, to him that thinks it a sin; but not to those whose hearts are free.' The same thing that wretch, Roger Ball, affirmed in Dublin. Surely these are the first-born children of Satan!"

<sup>1</sup> "Mr. Southey gives special prominence in his work to what he calls 'the extravagancies' of Methodism. The 'outcries' and other irregularities, which occurred in consequence of the preaching of Mr. Wesley and his fellow-labourers, are carefully collected, and on every occasion presented to the reader, together with such extracts from Mr. Wesley's Journals, from letters, and other publications, as may best serve the purpose of exhibiting a frightful or ridiculous picture. The occurrences thus selected as illustrations of the enthusiasm of the founders of Methodism and

their followers, could not but arrest the attention of Mr. Southey; and it will, without hesitancy, be allowed that a biography of Mr. Wesley would have been incomplete without due notice of them. They were circumstances which Mr. Wesley himself felt no wish to suppress, and are fair subjects of remark by a writer of his life. That they are brought forward is not, therefore, matter of complaint; but the manner in which they are exhibited, and the use made of them, lie open to animadversion. Whether these alleged 'extravagancies' were wholly to be condemned, or admit of explanation and excuse, are questions I lay aside for the present. Let them be considered as ridiculous and as hypocritical as Mr. Southey pleases, this shall not now be disputed with him. The objection is, that they are not stated fairly and liberally. They are made so prominent, that the impression upon the reader, not acquainted with the entire history of Mr. Wesley, is, that, in its early stages at least, wherever he and his preachers went, scenes of confusion and disorder occurred among their hearers; and that outcries, bodily convulsions, raptures, and ecstasies uniformly marked the introduction and progress of Methodism. This error has arisen partly from the 'Life of Wesley' having been compiled only from books. When these extraordinary circumstances occurred, they were of course marked, and because they were *extraordinary*, were related at length."—Watson's 'Observations,' pp. 105, 106.—[Ed.]



recorded the things which occurred, not as psychological, but as religious cases. They were of the most frightful and extraordinary kind. An eye-witness described the church at Everton as crowded with persons from all the country round; "the windows," he says, "being filled, within and without, and even the outside of the pulpit, to the very top, so that Mr. Berridge seemed almost stifled with their breath; yet," the relator continues, "feeble and sickly as he is, he was continually strengthened, and his voice, for the most part, distinguishable in the midst of all the outcries. When the power of religion began to be spoke of, the presence of God really filled the place; and while poor sinners felt the sentence of death in their souls, what sounds of distress did I hear! The greatest number of them who cried, or fell, were men; but some women, and several children, felt the power of the same Almighty Spirit, and seemed just sinking into hell. This occasioned a mixture of various sounds; some shrieking, some roaring aloud. The most general was a loud breathing, like that of people half-strangled, and gasping for life; and, indeed, almost all the cries were like those of human creatures dying in bitter anguish. Great numbers wept without any noise; others fell down as dead; some sinking in silence, some with extreme noise and violent agitation. I stood on the pew seat, as did a young man in the opposite pew, an able-bodied, fresh, healthy countryman; but, in a moment, while he seemed to think of nothing less, down he dropt, with a violence inconceivable. The adjoining pews seemed shook with his fall. I heard afterwards the stamping of his feet, ready to break the boards, as he lay in strong convulsions at the bottom of the pew. When he fell, Mr. B——ll and I felt our souls thrilled with a momentary dread; as, when one man is killed by a cannon-ball, another often feels the wind of it. Among the children who felt the arrows of the Almighty, I saw a sturdy boy, about eight years old, who roared above his fellows, and seemed, in his agony, to struggle with the strength of a grown man. His face was red as scarlet; and almost all on whom God laid his hand, turned either very red, or almost black."

The congregation adjourned to Mr. Berridge's house, whither those who were still in the fit were carried: the maddened people were eager for more stimulants, and the insane vicar was as willing to administer more as they were to receive it. "I stayed in the next room," says the relator, "and saw a girl, whom I had observed peculiarly distressed in the church, lying on the floor as one dead, but without any ghastliness in her face. In a few minutes we were informed of a woman filled with peace and joy, who was crying out just before. She had come thirteen miles, and was the same person who dreamed Mr. Berridge would come to his village on that very day whereon he did come, though without either knowing the place or the way to it. She was convinced at that time. Just as we heard of her deliverance, the girl on the floor began to

stir. She was then set in a chair, and, after sighing a while, suddenly rose up, rejoicing in God. Her face was covered with the most beautiful smile I ever saw. She frequently fell on her knees, but was generally running to and fro, speaking these and the like words: "Oh, what can Jesus do for lost sinners! He has forgiven all my sins! I am in Heaven! I am in Heaven! Oh, how He loves me, and how I love Him!" Meantime I saw a thin pale girl, weeping with sorrow for herself, and joy for her companion. Quickly the smiles of Heaven came likewise on her, and her praises joined with those of the other. I also then laughed with extreme joy; so did Mr. B——ll, who said it was more than he could well bear; so did all who knew the Lord, and some of those who were waiting for salvation, till the cries of them who were struck with the arrows of conviction, were almost lost in the sounds of joy. Mr. Berridge about this time retired; we continued, praising God with all our might, and His work went on. I had for some time observed a young woman all in tears, but now her countenance changed: the unspeakable joy appeared in her face, which, quick as lightning, was filled with smiles, and became a crimson colour. About the same time, John Keeling, of Potton, fell into an agony; but he grew calm in about a quarter of an hour, though without a clear sense of pardon. Immediately after, a stranger, well dressed, who stood facing me, fell backward to the wall, then forward on his knees, wringing his hands, and roaring like a bull. His face at first turned quite red, then almost black. He rose and ran against the wall, till Mr. Keeling and another held him. He screamed out, 'Oh, what shall I do! what shall I do! Oh, for one drop of the blood of Christ!' As he spoke, God set his soul at liberty: he knew his sins were blotted out; and the rapture he was in seemed too great for human nature to bear. He had come forty miles to hear Mr. Berridge.

"I observed, about the time that Mr. Coe (that was his name) began to rejoice, a girl, eleven or twelve years old, exceedingly poorly dressed, who appeared to be as deeply wounded, and as desirous of salvation as any. But I lost sight of her, till I heard the joyful sound of another born in Sion, and found, upon enquiry, it was she, the poor, disconsolate, gipsy-looking child. And now did I see such a sight as I do not expect again on this side eternity. The faces of the three justified children, and, I think, of all the believers present, did really shine; and such a beauty, such a look of extreme happiness, and, at the same time, of divine love and simplicity, did I never see in human faces till now. The newly justified eagerly embraced one another, weeping on each other's necks for joy, and besought both men and women to help them in praising God." The same fits were produced by Mr. Hickes's preaching at Wrestlingworth, whither this relator proceeded; and there also the poor creatures, who were under the paroxysm, were carried into the

re-  
arsonage, where some lay as if they were dead, and others lay struggling. In both churches several pews and benches were broken by the violent struggling of the sufferers; "yet," says the narrator, "it is common for people to remain unaffected there, and afterward drop down in their way home. Some have been found lying as dead in the road; others in Mr. Berridge's garden, not being able to walk from the church to his house, though it is not two hundred yards." The person who thus minutely described the progress of this powerful contagion, observes, that few old people experienced anything of what he called the work of God, and scarce any of the rich; and, with that uncharitable spirit, which is one of the surest and worst effects of such superstition, he remarks, that three farmers, in three several villages, who set themselves to oppose it, all died within a month.

Such success made Berridge glorious in his own eyes, as well as in those of all the fanatics round about. He travelled about the country, making Everton still the centre of his excursions; and he confesses that, on one occasion, when he mounted a table upon a common near Cambridge, and saw nearly ten thousand people assembled, and many gownsmen among them, he paused after he had given out his text, thinking of "something pretty to set off with; but," says he, "the Lord so confounded me (as indeed it was meet, for I was seeking not his glory, but my own), that I was in a perfect labyrinth, and found that, if I did not begin immediately, I must go down without speaking; so I broke out with the first word that occurred, not knowing whether I should be able to add any more. Then the Lord opened my mouth, enabling me to speak near an hour, without any kind of perplexity, and so loud, that every one might hear." For a season this man produced a more violent influenza of fanaticism than had ever followed upon either Whitefield's or Wesley's preaching. The people flocked to hear him in such numbers, that his church could not contain them, and they adjourned into a field. "Some of them," says an eye-witness, "who were here pricked to the heart, were affected in an astonishing manner. The first man I saw wounded would have dropped, but others, catching him in their arms, did indeed prop him up; but were so far from keeping him still, that he caused all of them to totter and tremble. His own shaking exceeded that of a cloth in the wind. It seemed as if the Lord came upon him like a giant, taking him by the neck, and shaking all his bones in pieces. One woman tore up the ground with her hands, filling them with dust, and with the hard-trodden grass, on which I saw her lie with her hands clinched, as one dead, when the multitude dispersed: another roared and screamed in a more dreadful agony than ever I heard before. I omit the rejoicing of believers, because of their number, and the frequency thereof; though the manner was strange, some of them

being quite overpowered with divine love, and only showing enough of natural life to let us know they were overwhelmed with joy and life eternal. Some continued long as if they were dead, but with a calm sweetness in their looks. I saw one who lay two or three hours in the open air, and being then carried into the house, continued insensible another hour, as if actually dead. The first sign of life she showed was a rapture of praise, intermixed with a small joyous laughter." It may excite astonishment in other countries, and reasonable regret in this, that there should be no authority capable of restraining extravagancies and indecencies like these.

Berridge had been curate of Stapleford, near Cambridge, several years, and now, after what he called his conversion, his heart was set upon preaching a "gospel-sermon" there, which, he said, he had never done before. Some fifteen hundred persons assembled in a field to hear him. The contagion soon began to show itself among those who were pre-disposed for it: others, of a different temper, mocked and mimicked these poor creatures in their convulsions; and some persons, who were in a better state of mind than either, indignant at the extravagance and indecency of the scene, called aloud to have those wretches horsewhipped out of the field. "Well," says the fanatical writer, "may Satan be enraged at the cries of the people, and the prayers they make in the bitterness of their souls, seeing we know these are the chief times at which Satan is cast out."—"I heard a dreadful noise, on the farther side of the congregation," says this writer, "and turning thither, saw one Thomas Skinner coming forward, the most horrible human figure I ever saw. His large wig and hair were coal-black; his face distorted beyond all description. He roared incessantly, throwing and clapping his hands together with his whole force. Several were terrified, and hastened out of his way. I was glad to hear him, after a while, pray aloud. Not a few of the triflers grew serious, while his kindred and acquaintance were very unwilling to believe even their own eyes and ears. They would fain have got him away; but he fell to the earth, crying, 'My burden! my burden! I cannot bear it!' Some of his brother scoffers were calling for horsewhips, till they saw him extended on his back at full length: they then said he was dead; and indeed the only sign of life was the working of his breast, and the distortions of his face, while the veins of his neck were swelled as if ready to burst. He was, just before, the chief captain of Satan's forces: none was by nature more fitted for mockery; none could swear more heroically to whip out of the close all who were affected by the preaching."—Berridge bade the people take warning by him, while he lay roaring and tormented on the ground. "His agonies lasted some hours; then his body and soul were eased."

It is to be regretted that, of the many persons who have gone through

this disease,<sup>1</sup> no one should have recorded his own case who was capable of describing his sensations accurately, if not of analyzing them. Berridge and Hickees are said to have "awakened" about four thousand souls in the course of twelve months. Imposture in all degrees, from the first natural exaggeration to downright fraud, kept pace with enthusiasm. A child, seven years old, saw visions, and "astonished the neighbours with her innocent awful manner of relating them." A young man, whose mother affirmed that he had had fits, once a-day at least, for the last two years, began to pray in those fits; protesting afterwards, that he knew not a word of what he had spoken, but was as ignorant of the matter as if he had been dead all the while. This impostor, when he was about to exhibit, stiffened himself like a statue; "his very neck seemed made of iron." After he had finished, his body grew flexible by degrees, but seemed to be convulsed from head to foot; and when he thought proper to recover, he said, "he was quite resigned to the will of God, who gave him such strength in the inner man, that he did not find it grievous, neither could ask to be delivered from it."—"I discoursed," says the credulous relator of these things, "with Anne Thorn, who told me of much heaviness following the visions with which she had been favoured; but said she was, at intervals, visited still with so much overpowering love and joy, especially at the Lord's supper, that

<sup>1</sup> "Mr. Southey's great principle of solution, is the occurrence of 'a new disease' which disposed its subjects to religious impressions, and was withal infectious; a disease which had its commencement and its crisis, but as to its termination, whether in cure or mortality, he is silent. The commencement was 'an extravagant opinion, as to human corruption, throwing the patient into distress, and sometimes horror; the crisis was the profession of having obtained forgiveness of sins through the merits of Christ. But what followed upon this crisis? Mr. Southey is very cautious not to describe the future effects, as being probably aware, that, were he to proceed to the consequent holy lives and peaceful deaths of many of the patients, the 'new disease' would have too much the appearance of 'saving health,' to support his theory. I shall not exhaust the patience of the reader, by attempting an exposure of this folly, which only affords another instance to prove how much faith it requires to constitute an unbeliever. But the

absurdity, great as it is, is important, first, as it shows that the case had become too hard for the solvents which Mr. Southey at first applied to it—the eloquence of Mr. Whitefield, the address and landscape preaching of Mr. Wesley; and, secondly, that his researches into the history of Methodism presented to him facts so extraordinary, that he felt that no ordinary cause could satisfactorily account for them. How difficult is it for minds inflated by a conceited science to acknowledge God! Here is a case extraordinary indeed; but still extraordinary only in extent, not in principle; a case of the conversion of many thousands of persons from the 'error of their ways,' and which Mr. Southey acknowledges to have been a 'change operated in their moral habits and principles;' and yet he gravely looks his readers in the face, as though confident of receiving the full meed of praise for the philosophic discovery, and refers the whole to the occurrence of a *new bodily disease*."—Watson's 'Observations,' pp. 127, 128.—[Ed.]

she often lay in a trance for many hours. She is twenty-one years old. We were soon after called into the garden, where Patty Jenkins, one of the same age, was so overwhelmed with the love of God, that she sank down, and appeared as one in a pleasant sleep, only with her eyes open. Yet she had often just strength to utter, with a low voice, ejaculations of joy and praise; but no words coming up to what she felt, she frequently laughed while she saw His glory. This is quite unintelligible to many, for a stranger intermeddled not with our joy. So it was to Mr. M., who doubted whether God or the devil had filled her with love and praise. Oh, the depth of human wisdom! Mr. R., in the mean time, was filled with a solemn awe. I no sooner sat down by her, than the Spirit of God poured the same blessedness into my soul."

Whether this were folly or fraud, the consequences that were likely to result did not escape the apprehension of persons who, though themselves affected strongly by the disease, still retained some command of reason. They began to doubt whether such trances were not the work of Satan; with the majority, however, they passed for effects of grace. Wesley, who believed and recorded them as such, enquired of the patients, when he came to Everton, concerning their state of feeling in these trances. The persons, who appear to have been all young women and girls, agreed, "that when they *went away*, as they termed it, it was always at the time they were fullest of the love of God: that it came upon them in a moment, without any previous notice, and took away all their senses and strength: that there were some exceptions, but, generally, from that moment they were in another world, knowing nothing of what was done or said by all that were round about them." He had now an opportunity of observing a case. Some persons were singing hymns in Berridge's house, about five in the afternoon, and presently Wesley was summoned by Berridge himself, with information that one of them, a girl of fifteen, was fallen into a trance. "I went down immediately," says Mr. Wesley, "and found her sitting on a stool, and leaning against the wall, with her eyes open and fixed upward. I made a motion, as if going to strike, but they continued immoveable. Her face showed an unspeakable mixture of reverence and love, while silent tears stole down her cheek. Her lips were a little open, and sometimes moved, but not enough to cause any sound. I do not know whether I ever saw a human face look so beautiful. Sometimes it was covered with a smile, as from joy mixing with love and reverence; but the tears fell still, though not so fast. Her pulse was quite regular. In about half an hour I observed her countenance change into the form of fear, pity, and distress. Then she burst into a flood of tears, and cried out, 'Dear Lord! they *will* be damned! they *will* all be damned!' But, in about five minutes, her smiles returned, and only love and joy appeared in her face. About half an hour after six, I observed distress

take place again, and soon after she wept bitterly, and cried, 'Dear Lord, they *will* go to hell! the world *will* go to hell!' Soon after she said, 'Cry aloud! spare not!' and in a few moments her look was composed again, and spoke a mixture of reverence, joy and love. Then she said aloud, 'Give God the glory!' About seven, her senses returned. I asked, 'Where have you been?'—'I have been with my Saviour.' 'In heaven, or on earth?'—'I cannot tell; but I was in glory!' 'Why, then, did you cry?'—'Not for myself, but for the world; for I saw they were on the brink of hell.' 'Whom did you desire to give the glory to God?'—'Ministers that cry aloud to the world; else they will be proud; and then God will leave them, and they will lose their own souls.'"

With all his knowledge of the human heart (and few persons have had such opportunities of extensive and intimate observation), Wesley had not discovered, that when occasion is afforded for imposture of this kind, the propensity to it is a vice to which children and young persons are especially addicted. If there be any natural obliquity of mind, sufficient motives are found in the pride of deceiving their elders, and the pleasure which they feel in exercising the monkey-like instinct of imitation. This is abundantly proved by the recorded tales of witchcraft in this country, in New England, and in Sweden; and it is from subjects like this girl, whose acting Wesley beheld with reverential credulity, instead of reasonable suspicion, that the friars have made regular-bred saints, such as Rosa of Peru, and Catharine of Sienna. With regard to the bodily effects that ensued, whenever the spiritual influenza began, there could be no doubt of their reality; but it had so much the appearance of an influenza raging for awhile, affecting those within its sphere, and then dying away, that Wesley could not be so fully satisfied concerning the divine and supernatural exciting cause, as he had been when first the disease manifested itself at Bristol, and as he still desired to be. "I have generally observed," said he, "more or less of these outward symptoms to attend the beginning of a general work of God. So it was in New England, Scotland, Holland, Ireland, and many parts of England; but, after a time, they gradually decrease, and the work goes on more quietly and silently. Those whom it pleases God to employ in His work, ought to be quite passive in this respect: they should choose nothing, but leave entirely to Him all the circumstances of His own work."

Returning to Everton, about four months afterwards, he found "a remarkable difference as to the *manner* of the work. None now were in trances, none cried out, none fell down, or were convulsed. Only some trembled exceedingly; a low murmur was heard, and many were refreshed with the *multitude of peace*." The disease had spent itself, and the reflections which he makes upon this change

show that others had begun to suspect its real nature, and that he himself was endeavouring to quiet his own suspicions. "The danger was," says he, "to regard extraordinary circumstances too much—such as outcries, convulsions, visions, trances, as if these were essential to the inward work, so that it could not go on without them. Perhaps the danger is, to regard them too little; to condemn them altogether; to imagine they had nothing of God in them, and were a hindrance to his work; whereas the truth is, 1. God suddenly and strongly convinced many that they were lost sinners, the *natural* consequences whereof were sudden outcries, and strong bodily convulsions. 2. To strengthen and encourage them that believed; and to make his work more apparent, he favoured several of them with divine dreams; others with trances and visions. 3. In some of these instances, after a time, nature mixed with grace. 4. Satan likewise mimicked this work of God, in order to discredit the whole work; and yet it is not wise to give up *this part*, any more than to give up the whole. At first it was, doubtless, wholly from God: it is partly so at this day; and He will enable us to discern how far, in every case, the work is pure, and when it mixes or degenerates. Let us even suppose that, in some few cases, there was a mixture of dissimulation; that persons pretended to see or feel what they did not, and imitated the cries or convulsive motions of those who were really overpowered by the Spirit of God; yet even this should not make us either deny or undervalue the real work of the Spirit. The shadow is no disparagement of the substance, nor the counterfeit of the real diamond."

His tone, perhaps, was thus moderated, because, by recording former extravagances of this kind in full triumph, he had laid himself open to attacks which he had not been able to repel. Warburton<sup>1</sup> had censured these things with his strong sense and powers of indignant sarcasm; and they had been exposed still more effectually by Bishop Lavington,<sup>2</sup>

<sup>1</sup> Dr. William Warburton, author of 'The Divine Revelation.' He was Bishop of Gloucester from 1759 to 1779.—[Ed.]

<sup>2</sup> Dr. George Lavington. He held the See from 1746 to his death, in 1762. "Mr. Southey often falls when he is taught by a book, refuted long ago, to compare 'the Enthusiasm of the Methodists and Papists.' This is the usual effect of analogical reasoning, when the things compared are but half understood. The Romanists have in all ages had their devotees and ecstasies, and rapturists; as *such*, they were held up to peculiar respect and veneration: and the tempta-

tion to imitation and deception, therefore, was strong in proportion to the estimation in which such fervours were held, and the consideration to which they entitled the subjects of them. Had any considerable number of persons, making such pretensions, ever appeared among the Methodists, the parallel between us and the Catholics would not even then have been just; for visionaries have no eminence of consideration among us, nor ever had. But the number has been few, and seldom have they remained long; the rule of judgment as to our members having from the beginning been '*faith, which worketh by love.*'



of Exeter, in "A Comparison between the Enthusiasm of Methodists and of Papists." Here Wesley, who was armed and proof at other points, was vulnerable. He could advance plausible arguments, even for the least defensible of his doctrines; and for his irregularities, some that were valid and incontestable. On that score he was justified by the positive good which Methodism had done, and was doing; but here he stood convicted of a credulity discreditable to himself, and dangerous in its consequences; the whole evil of scenes so disorderly, so scandalous, and so frightful, was distinctly seen by his opponents; and perhaps they did not make a sufficient allowance for the phenomena of actual disease, and the manner in which, upon their first appearance, they were likely to affect a mind, heated as his had been at the commencement of his career. In all his other controversies, Wesley preserved that urbane and gentle tone, which arose from the genuine benignity of his disposition and manners; but he replied to Bishop Lavington with asperity; the attack had galled him; he could not but feel that his opponent stood upon the vantage ground, and, evading the main charge, he contented himself in his reply<sup>1</sup> with explaining away certain passages, which were less obnoxious than they had been made to appear, and disproving some personal charges<sup>2</sup> which the Bishop had repeated upon evidence that appeared, upon inquiry, not worthy of the credit he had given to it. But Wesley's resentments were never lasting: of this a passage in his Journal, written a few years afterwards, affords a pleasing proof. Having attended service at Exeter Cathedral, he says, "I was well pleased to partake of the Lord's supper with my old opponent, Bishop Lavington. Oh may we sit down together in the kingdom of our Father!" He understood the happiness of his temper in this respect, and says of it, "I cannot but stand amazed at the goodness of God. Others are most assaulted on the weak side of their soul; but with me it is quite otherwise. If I have any strength at all (and I

Even those whose conversion has been accompanied with circumstances somewhat extraordinary, receive no peculiar respect, and are entitled to no office, on that account. A steady, fervent, habitual, and practical piety, is now, as in the days of Mr. Wesley, the only standard by which the professions of our members are estimated."—Watson, p. 115.—[Ed.]

<sup>1</sup> His Journal shows that he undertook the task with no alacrity. "I began writing a letter to the Comparer of the Papists and Methodists. Heavy work; such as I should never choose; but sometimes it must be done. Well

might the ancient say, 'God made practical divinity necessary; the devil, controversial.' But it is necessary. We must resist the devil, or he will not flee from us."

<sup>2</sup> On this point it is proper to state, that he does justice to the Bishop in his Journal. For when he notices that, calling upon the person who was named as the accuser, she told him readily and repeatedly, that she "never saw or knew any harm by him," he adds, "yet I am not sure that she has not said just the contrary to others. If so, she, not I, must give account for it to God."

have none but what I received), it is in forgiving injuries; and on this very side am I assaulted more frequently than on any other. Yet leave me not here one hour to myself, or I shall betray myself and Thee!"

Warburton, though a more powerful opponent, assailed him with less effect. Wesley replied to him in a respectful tone, and met the attack fairly. He entered upon the question of Grace, maintained his own view of that subject, and repeated, in the most explicit terms, his full belief that the course which he and his coadjutors had taken was approved by miracles. "I have seen with my eyes," said he, "and heard with my ears, several things which, to the best of my judgment, cannot be accounted for by the ordinary course of natural causes, and which I therefore believe ought to be ascribed to the extraordinary interposition of God. If any man choose to call these miracles, I reclaim not. I have weighed the preceding and following circumstances; I have strove to account for them in a natural way; but could not, without doing violence to my reason." He instanced the case of John Haydon, and the manner in which he himself, by an effort of faith, had thrown off a fever. The truth of these facts, he said, was supported by the testimony of competent witnesses, in as high a degree as any reasonable man could desire: the witnesses were many in number, and could not be deceived themselves; for they saw with their own eyes, and heard with their own ears. He disclaimed for himself any part in these and the other cases, which might appear to redound to his praise: his will, or choice, or desire, he said, had no place in them; and this, he argued, had always been the case with true miracles; for God interposed his miraculous powers always according to his own sovereign will; not according to the will of man, neither of him by whom he wrought, nor of any other man whatsoever. So many such interpositions, he affirmed, had taken place, as would soon leave no excuse either for denying or despising them. "We desire no *favour*," said he, "but the *justice*, that diligent inquiry may be made concerning them. We are ready to name the persons on whom the power was shown, which belongeth to none but God (not one, or two, or ten or twelve only), to point out their places of abode; and we engage they shall answer every pertinent question fairly and directly; and, if required, shall give all their answers upon oath, before any who are empowered to receive them. It is our particular request, that the circumstances which went before, which accompanied, and which followed after the facts under consideration, may be thoroughly examined, and punctually noted down. Let but this be done (and is it not highly needful it should, at least by those who would form an exact judgment?), and we have no fear that any reasonable man should scruple to say, 'this hath God wrought.'"

It had never entered into Wesley's thoughts, when he thus appealed

to what were called the outward signs, as certainly miraculous, that they were the manifestations of a violent and specific disease, produced by excessive excitement of the mind, communicable by sympathy, and highly contagious. We are yet far from understanding the whole power of the mind over the body; nor, perhaps, will it ever be fully understood. It was very little regarded in Wesley's time; these phenomena, therefore, were considered by the Methodists, and by those who beheld them, as wholly miraculous; by all other persons, as mere exhibitions of imposture. Even Charles Wesley, when he discovered that much was voluntary, had no suspicion that the rest might be natural; and John, in all cases where anything supernatural was pretended, was, of all men, the most credulous. In the excesses at Everton, he had, however reluctantly, perceived something which savoured of fraud; and, a few years afterward, circumstances of much greater notoriety occurred, when, from the weakness of his mind, he encouraged at first a dangerous enthusiasm, which soon broke out into open madness.

Among his lay-preachers, there was a certain George Bell, who had formerly been a life-guardsmen. Mr. Wesley published, as plainly miraculous, an account of an instantaneous cure wrought by this man: it was a surgical case,<sup>1</sup> and must, therefore, either have been miracle or fraud. A judicious inquiry would have shown that Bell, who was not in a sane mind, had been a dupe in this business; but Wesley contented himself with the patient's own relation, accredited it without scruple, and recorded it in a tone of exultation. Bell was at that time crazy, and any doubt which he might have entertained of his own supernatural

<sup>1</sup> "Dec. 26, 1760.—I made a particular inquiry into the case of Mary Special, a young woman then in Tottenham-court-road. She said, 'Four years since, I found much pain in my breasts, and afterwards hard lumps. Four months ago my left breast broke, and kept running continually. Growing worse and worse, after some time I was recommended to St. George's Hospital. I was let blood many times, and took hemlock thrice a day; but I was no better, the pain and the lumps were the same, and both my breasts were quite hard, and black as soot; when, yesterday se'nnight, I went to Mr. Owen's, where there was a meeting for prayer. Mr. Bell saw me, and asked, Have you faith to be healed? I said, Yes. He prayed for me, and, in a moment, all my pain was gone. But the next day I felt a little pain again; I clapped

my hands on my breasts, and cried out, Lord, if thou wilt, thou canst make me whole! It was gone; and from that hour I have had no pain, no soreness, no lumps or swelling, but both my breasts were perfectly well, and I have been so ever since.' Now," says Mr. Wesley, "here are plain facts: 1. she was ill; 2. she is well; 3. she became so in a moment. Which of these can, with any modesty, be denied?" It is not a little remarkable, that, after Bell had become decidedly crazy, recovered his wits, forsaken the Methodists, and professed himself a thorough unbeliever, Mr. Wesley should still have believed this story, and have persisted in asking the same question, without suspecting any deceit in either party. The fraud lay in the woman, Bell being a thorough enthusiast at that time.

gifts, was removed by this apparent miracle, the truth of which was thus attested. Others who listened to him became as crazy as himself; and Wesley was persuaded that, "being full of love," they were actually "favoured with extraordinary revelations and manifestations from God. But by this very thing," says he, "Satan beguiled them from the simplicity that is in Christ. By insensible degrees, they were led to value these extraordinary gifts, more than the ordinary grace of God; and I could not convince them, that a grain of humble love was better than all these gifts put together."

In the height of George Bell's extravagance, he attempted to restore a blind man to sight, touched his eyes with spittle, and pronounced the word *Ephphatha*. The ecclesiastical authorities ought to have a power of sending such persons to Bedlam, for the sake of religion and of decency, and for the general good; but such madmen in England are suffered to go abroad, and bite whom they please with impunity. The failure of the blasphemous experiment neither undeceived him nor his believers; and they accounted for it by saying, that the patient had not faith to be healed. Wesley had begun to suspect the sanity of these enthusiasts, because they had taken up a notion, from a text in the Revelations, that they should live for ever. As, however, one of the most enthusiastic happened to go raving mad, and die, he thought the delusion would be checked; as if a disease of the reason could be cured by the right exercise of the diseased faculty itself! Moreover, with their enthusiasm personal feelings were mixed up, of dislike towards him and his brother, arising from an impatience of their superiority; and this feeling induced Maxfield to stand forward as the leader of the innovators, though he was not the dupe of their delusions. Mr. Wesley desired the parties to meet him, that all misunderstandings might be removed. Maxfield alone refused to come. "Is this," said Wesley, "the first step towards a separation! Alas for the man, alas for the people!" It is said that no other event ever grieved him so deeply as the conduct of Maxfield; for it at once impeached his judgment, and wounded him as an act of ingratitude. Maxfield was the first person whom he had consented to hear as a lay-preacher, and the first whom he authorized to co-operate with him in that character: and so highly did he value him, that he had obtained ordination for him from the Bishop of Londonderry.<sup>1</sup> This prelate was one of the clergy who encouraged Mr. Wesley in Ireland; and when he performed the ceremony, he said to Maxfield, "Sir, I ordain you to assist that good man, that he may not work himself to death!" But of all the lessons which he learnt from Wesley, it now appeared that that of insubordination was the one in which he was most perfect.

<sup>1</sup> Probably Dr. William Barnard, who occupied the See of Derry from 1747 to 1768.—[ED.]

The breach, however, was not immediate: some concessions were made by Maxfield; and Wesley, after a while, addressed a letter to him and his associates, especially George Bell, telling them what he disliked in their doctrines, spirit, and outward behaviour. He objected to their teaching that man might be as perfect as an angel; that he can be absolutely perfect; that he can be infallible, or above being tempted; or, that the moment he is pure in heart, he cannot fall from it. To this, however, his own language had given occasion; for the doctrine which he taught of "a free, full, and present salvation from all the guilt, all the power, and all the in-being of sin," differs but a hair's breadth from the tenet which he now justly condemned. He objected to their saying, "that one saved from sin needs nothing more than looking to Jesus—needs not to hear or think of anything else; *believe, believe*, is enough: that he needs no self-examination, no times of private prayer; needs not mind little or outward things; and that he cannot be taught by any person who is not in the same state." He disliked, he said, "something that had the appearance of enthusiasm, overvaluing feelings, and inward impressions; mistaking the mere work of imagination for the voice of the Spirit; expecting the end without the means, and undervaluing reason, knowledge, and wisdom in general." He disliked "something that had the appearance of Antinomianism; not magnifying the law and making it honourable; not enough valuing tenderness of conscience, and exact watchfulness in order thereto, and using faith rather as contra-distinguished from holiness, than as productive of it." He blamed them for slighting any, the very least rules of the Bands, or Society; for the disorder and extravagances which they introduced in their public meetings; and, above all, for the bitter and uncharitable spirit which they manifested toward all who differed from them. And he bade them read this letter of mild reproof, calmly and impartially before the Lord, in prayer; so, he said, should the evil cease, and the good remain, and they would then be more than ever united to him.

Wesley was not then aware of Maxfield's intention to set up for himself, and hardly yet suspected the insanity of Bell, his colleague. Upon hearing the latter hold forth, he believed that part of what he said was from God (so willing was Wesley to be deceived in such things!), and part from a heated imagination; and seeing, he says, nothing dangerously wrong, he did not think it necessary to hinder him. The next trial, however, convinced him that Bell must not be suffered to pray at the Foundry: "the reproach of Christ," said he, "I am willing to bear, but not the reproach of enthusiasm, if I can help it." That nothing might be done hastily, he suffered him to speak twice more; "but," says he, "it was worse and worse. He now spoke, as from God, what I knew God had not spoken; I therefore desired that he would come

thither no more." The excommunication, indeed, could no longer be delayed,<sup>1</sup> for George Bell had commenced prophet, and proclaimed everywhere that the world was to be at an end on the 28th of February following. This, however, was the signal for separation : several hundreds of the Society in London threw up their tickets, and withdrew from their connection with Wesley, saying, "Blind John is not capable of teaching us ; we will keep to Mr. Maxfield !" for Maxfield was the leader of the separatists, and Bell, notwithstanding his prophetic pretensions, appeared only as one of his followers. He, indeed, was at this time a downright honest madman. The part which Maxfield acted was more suspicious ; he neither declared a belief or disbelief in the prediction, but he took advantage of the prophet's popularity to collect a flock among his believers, and form an establishment for himself.

Often as the end of the world has been prophesied by madmen, such a prediction has never failed to excite considerable agitation. Wesley exerted himself to counteract the panic which had been raised ; and, on the day appointed, he exposed, in a sermon, the utter absurdity of the supposition that the world would be at an end that night. But he says that, notwithstanding all he could say, many were afraid to go to bed, and some wandered about the fields, being persuaded that, if the world did not end, at least London would be swallowed up by an earthquake. He had the prudence, before the day arrived, to insert an advertisement in the provincial newspapers, disclaiming all connection with the prophet or the prophecy ; a precaution which was of great service to poor George Story ; for, in the course of itinerating, he arrived at Darlington on the day appointed. The people in that neighbourhood had been sorely frightened ; but fear had given place to indignation, and in their wrath they threatened to pull down the Methodist preaching-house, and burn the first preacher who should dare to show his face among them. Little as Story was of an enthusiast, he told the mistress of the house, if she would venture the house, he would venture himself ; and, upon producing the advertisement in the Newcastle paper, and reading it to the

<sup>1</sup> Wesley was evidently conscious that he had delayed it too long, and that he had lost credit, by being, or appearing to be, for a time deceived by this madman. The apology which he makes is anything but ingenuous. "Perhaps," he says, "reason (unenlightened) makes me simple. If I knew less of human nature, I should be more apt to stumble at the weakness of it ; and if I had not, too, by nature or by grace, some clearness of apprehension. It is owing to this (under God) that I never staggered at all at the reveries of

George Bell. I saw distinctly from the beginning, and at the beginning, what was right, and what was wrong ; but I saw, withal, 'I have many things to speak, but ye cannot bear them now.' Hence many imagine I was imposed upon, and applauded themselves on their own greater perspicuity, as they do at this day. 'But if you knew it,' said his friend to Gregorio Lopez, 'why did you not tell me ?' I answer with him, 'I do not speak all I know, but what I judge needful.'"

people, they were satisfied, and made no further disturbance. George Bell recovered his senses to make a deplorable use of them: passing from one extreme to another, the ignorant enthusiast became an ignorant infidel; turned fanatic in politics as he had done in religion; and having gone through all the degrees of disaffection and disloyalty, died, at a great age, a radical reformer.

This affair, if it made Wesley more cautious for a while, did not lessen his habitual credulity. His disposition to believe whatever he was told, however improbable the fact, or insufficient the evidence, was not confined to preternatural tales. He listened to every old woman's nostrum for a disease, and collected so many of them that he thought himself qualified at last to commence practitioner in medicine. Accordingly, he announced in London his intention of giving physic to the poor, and they came for many years in great numbers, till the expense of distributing medicines to them was greater than the Society could support. At the same time, for the purpose of enabling people to cure themselves, he published his collection of receipts, under the title of "Primitive Physic; or, an easy and natural Method of curing most Diseases." In his preface he showed that the art of healing was originally founded on experiment, and so became traditional: inquiring men, in process of time, began to reason upon the facts which they knew, and formed theories of physic which, when thus made theoretical, was soon converted into a mystery and a craft. Some lovers of mankind, however, had still, from time to time, endeavoured to bring it back to its ancient footing, and make it, as it was at the beginning, a plain intelligible thing; professing to know nothing more, than that certain maladies might be removed by certain medicines; and his mean hand, he said, had made a like attempt, in which he had only consulted experience, common sense, and the common interest of mankind.

The previous directions which he gave for preventing disease were in general judicious. He advised early hours, regular exercise, plain diet, and temperance: and he pointed out, not without effect, the physical benefits which resulted from a moral and religious life. "All violent and sudden passions," he said, "dispose to, or actually throw people into acute diseases. The slow and lasting passions, such as grief, and hopeless love, bring on chronical diseases. Till the passion which caused the disease is calmed, medicine is applied in vain. The love of God, as it is the sovereign remedy of all miseries, so, in particular, it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds; and, by the unspeakable joy, and perfect calm serenity and tranquillity it gives the mind, it becomes the most powerful of all the means of health and long life." In his directions to the sick, he recommends them to "add to the rest (for it is not labour lost) that old unfashionable medicine, prayer; and to

have faith in God, who 'killeth and maketh alive, and bringeth down to the grave and bringeth up.'" The book itself must have done great mischief, and probably may still continue so to do; for it has been most<sup>1</sup> extensively circulated, and it evinces throughout a lamentable want of judgment, and a perilous rashness, advising sometimes means of ridiculous inefficacy in the most dangerous cases, and sometimes remedies so rude, that it would be marvellous if they did not destroy the patient. He believed, however, that he had cured himself of what was pronounced to be a confirmed consumption, and had every symptom of it, by his favourite prescription for pleurisy, a plaister of brimstone and white of egg, spread upon brown paper. Upon applying this, the pain in his side, he says, was removed in a few minutes, the fever in half an hour, and from that hour he began to recover strength. His death had been so fully expected, that Whitefield wrote him a farewell letter, in the most affectionate terms, and a consolatory one to his brother Charles. And he himself, not knowing, he says, how it might please God to dispose of him, and to prevent vile panegyric, wrote his own epitaph, in these words :

HERE LIETH

THE BODY OF JOHN WESLEY,

A BRAND PLUCKED OUT OF THE BURNING :

WHO DIED OF A CONSUMPTION IN THE FIFTY-FIRST YEAR

OF HIS AGE,

NOT LEAVING, AFTER HIS DEBTS ARE PAID, TEN POUNDS

BEHIND HIM ;

PRAYING

GOD BE MERCIFUL TO ME AN UNPROFITABLE SERVANT !

He ordered that this (if any) inscription should be placed on his tombstone.

<sup>1</sup> The current edition, which is now before me, is the twenty-eighth. The cold-bath is prescribed for ague, just before the cold fit; for preventing apoplexy; for weak infants, every day; and for cancer. For films in the sight, the eyes are to be touched with lunar caustic every day; or *zibethum occidentale*, dried slowly, and finely pulverized, is to be blown into them. For

*syphilis*, an ounce of quicksilver every morning; and for the twisting of the intestines, quicksilver, ounce by ounce, to the amount of one, two, or three pounds! Toasted cheese is recommended for a cut; and, for a rupture in children, "boil a spoonful of egg-shells, dried in an oven, and powdered, in a pint of milk, and feed the child constantly with bread boiled in this milk!"



## CHAPTER XXV.

## PROGRESS OF CALVINISTIC METHODISM.—DEATH OF WHITEFIELD.—

## FINAL BREACH BETWEEN WESLEY AND THE CALVINISTS.

WHITEFIELD had not continued long at enmity with Wesley. He was sensible that he had given him great and just offence by publishing the story of the lots,<sup>1</sup> and he acknowledged this, and asked his pardon. Wesley's was a heart in which resentment never could strike root: the difference between them, therefore, as far as it was personal, was made up; but, upon the doctrines in dispute, they remained as widely separate as ever, and their respective followers were less charitable than themselves.

Whitefield also had become a married man. He had determined upon this in America, and opened his intentions in a characteristic letter to the parents of the lady whom he was disposed to choose. He told them, that he found a mistress was necessary for the management of his increasing family at the Orphan-house, and it had therefore been much impressed upon his heart that he should marry, in order to have a help-meet for him in the work whereunto he was called. "This," he proceeded, "comes (like Abraham's servant to Rebekah's relations) to know whether you think your daughter, Miss E., is a proper person to engage in such an undertaking? If so, whether you will be pleased to give me leave to propose marriage unto her? You need not be afraid of sending me a refusal; for, I bless God, if I know anything of my own heart, I am free from that foolish passion which the world calls love. I write, only because I believe it is the will of God that I should alter my state; but your denial will fully convince me that your daughter is not the person appointed by God for me. But I have sometimes thought Miss E. would be my helpmate, for she has often been impressed upon my heart. After

<sup>1</sup> It may be desirable to place on record here the opinion of Wesley in his maturer years on this subject. The following is an extract from his sermon on enthusiasm:—"The same sort of enthusiasm, though in a lower degree, is frequently found in men of private character. They may likewise imagine themselves to be influenced or directed by the Spirit, when they are not. I allow, that, 'if any man have not the Spirit of Christ, he is none of His;' and that if we either think, speak, or act

aright, it is through the assistance of that blessed Spirit. But how many impute to Him, or expect things from Him, without any rational or scriptural ground! Such are they who imagine, they either do or shall receive *particular directions* from God, not merely in things of importance, but in things of no moment, in the most trifling circumstances of life. Whereas in these cases God has given us our reason for a guide; though never excluding the secret assistance of His Spirit."—[ED.]

strong crying and tears at the throne of grace for direction, and after unspeakable trouble with my own heart, I write this. Be pleased to spread the letter before the Lord; and if you think this motion to be of Him, be pleased to deliver the enclosed to your daughter. If not, say nothing; only let me know you disapprove of it, and that shall satisfy your obliged friend and servant in Christ." The letter to the lady was written in the same temper. It invited her to partake of a way of life, which nothing but devotion and enthusiasm like his could render endurable. He told her he had great reason to believe it was the Divine will that he should alter his condition, and had often thought she was the person appointed for him; but he should still wait on the Lord for direction, and heartily entreat him, that, if this motion were not of Him, it might come to nought. "I much like," said he, "the manner of Isaac's marrying with Rebekah; and think no marriage can succeed well, unless both parties concerned are like-minded with Tobias and his wife. I make no great profession to you, because I believe you think me sincere. The passionate expressions which carnal courtiers use, I think, ought to be avoided by those that would marry in the Lord. I can only promise, by the help of God, to keep my matrimonial vow, and to do what I can towards helping you forward in the great work of your salvation. If you think marriage will be any way prejudicial to your better part, be so kind as to send me a denial." The Moravian arrangement for pairing their members would have been very convenient for a person of this temper.

The reply which he received informed him, that the lady was in a seeking state only, and surely, he said, that would not do: he must have one that was full of faith and the Holy Ghost. Such an one he thought he had found in a widow at Abergavenny, by name James, who was between thirty and forty, and, by his own account, neither rich nor beautiful, but having once been gay, was now "a despised follower of the Lamb." He spoke of his marriage in language which would seem profane, unless large allowances were made for the indiscreet and offensive phraseology of those who call themselves religious professors. The success of his preaching appears at this time to have intoxicated him; he fancied that something like a gift of prophecy had been imparted to him; and, when his wife became pregnant, he announced that the child would be a boy, and become a preacher of the Gospel. It proved a boy, and the father publicly baptized him in the Tabernacle, and, in the presence of a crowded congregation, solemnly devoted him to the service of God. At the end of four months the child died, and Whitefield then acknowledged that he had been under a delusion: "Satan," he said, "had been permitted to give him some wrong impressions, whereby he had misapplied several texts of scripture." The lesson was severe, but not in vain, for it saved him from any future extravagances of that

kind. His marriage was not a happy one;<sup>1</sup> and the death of his wife is said, by one of his friends, to have "set his mind much at liberty." It is asserted that she did not behave in all respects as she ought; but it is admitted, that their disagreement was increased by some persons who made pretensions to more holiness than they possessed. Whitefield was irritable, and impatient of contradiction: and, even if his temper had been as happily constituted as Wesley's, his habits of life must have made him, like Wesley, a most uncomfortable husband.

His popularity, however, was greatly on the increase. So great, indeed, was his confidence in his powers over the rudest of mankind, that he ventured upon preaching to the rabble in Moorfields<sup>2</sup> during the Whitsuntide holidays, when, as he said, Satan's children kept up their annual rendezvous there. This was a sort of pitched battle with Satan, and Whitefield displayed some generalship upon the occasion. He took the field betimes, with a large congregation of "praying people" to attend him, and began at six in the morning, before the enemy had mustered in strength. Not above ten thousand persons were assembled waiting for the sports; and, having nothing else to do, they, for mere pastime, presently flocked round his field-pulpit. "Glad was I to find," says he, "that I had, for once, as it were, got the start of the devil." Encouraged by the success of his morning preaching, he ventured there again at noon, when, in his own words, "the fields, the whole fields, seemed, in a bad sense of the word, all white, ready, not for the Redeemer's, but Beelzebub's harvest. All his agents were in full motion; drummers, trumpeters, merryandrews, masters of puppet-shows, exhibitors of wild beasts, players, &c., &c., all busy in entertaining their respective auditories." He estimated the crowd to consist of from twenty to thirty thousand persons; and thinking that, like St. Paul, he should now, in a metaphorical sense, be called to fight with wild beasts, he took for his text, "Great is Diana of the Ephesians." "You may easily guess," says he, "that there was some noise among the craftsmen, and that I was honoured with having a few stones, dirt, rotten eggs, and pieces of dead cats thrown at me while engaged in calling them from their favourite but lying vanities. My soul was, indeed, among lions; but far the greatest part of my congregation, which was very large, seemed for a while to be turned into lambs." He then gave notice that he would preach again at six in the evening. "I came," he says, "I saw—but what?—thousands and thousands more than before, if possi-

<sup>1</sup> It was not likely to be so, as may be judged from what he says to one of his married friends: "I hope you are not *nimis uxorius*. Take heed, my dear B., take heed! 'The time is short. It remains that those who have wives, be as though they had none.' Let nothing

intercept or interrupt your communion with the bridegroom of the Church."

<sup>2</sup> At that time an open space, and not covered with a single house.—See Mr. Peter Cunningham's 'Handbook of London.'—[Ed.]

ble, still more deeply engaged in their unhappy diversions, but some thousands amongst them waiting as earnestly to hear the Gospel. This Satan could not brook. One of his choicest servants was exhibiting, trumpeting on a large stage; but as soon as the people saw me in my black robes, and my pulpit, I think all, to a man, left him and ran to me. For a while I was enabled to lift up my voice like a trumpet, and many heard the joyful sound. God's people kept praying, and the enemy's agents made a kind of roaring at some distance from our camp. At length they approached nearer, and the merryandrew (attended by others, who complained that they had taken many pounds less that day, on account of my preaching) got upon a man's shoulders, and advancing near the pulpit, attempted to slash me with a long heavy whip several times, but always, with the violence of his motion, tumbled down." Soon afterwards, they got a recruiting sergeant, with his drums, fifes, and followers, to pass through the congregation. But Whitefield, by his tactics, baffled this manœuvre: he ordered them to make way for the king's officers; the ranks opened, and when the party had marched through, closed again. When the uproar became, as it sometimes did, such as to overpower his single voice, he called the voices of all his people to his aid, and began singing; and thus, what with singing, praying, and preaching, he continued, by his own account, three hours upon the ground, till the darkness made it time to break up. So great was the impression which this wonderful man produced in this extraordinary scene, that more than a thousand notes were handed up to him, from persons who, as the phrase is, were *brought under concern* by his preaching that day, and three hundred and fifty persons joined his congregation.

On the Tuesday he removed to Marylebone fields,<sup>1</sup> a place of similar resort. Here a Quaker had prepared a very high pulpit for him, but not having fixed the supports well in the ground, the preacher found himself in some jeopardy, especially when the mob endeavoured to push the circle of his friends against it, and so to throw it down. But he had a narrower escape after he had descended; "for as I was passing," says he, "from the pulpit to the coach, I felt my wig and hat to be almost off. I turned about, and observed a sword just touching my temples. A young rake, as I afterwards found, was determined to stab me; but a gentleman, seeing the sword thrusting near me, struck it up with his cane, and so the destined victim providentially escaped." The man who made this atrocious attempt, probably in a fit of drunken fury, was seized by the people, and would have been handled as severely as he deserved, if one of Whitefield's friends had not sheltered him. The following day Whitefield returned to the attack in Moorfields; and here

<sup>1</sup> Now covered by the houses of Portland Place, and the streets west of it.—[ED.]

he gave a striking example of that ready talent which turns everything to its purpose. A merryandrew finding that no common acts of buffoonery were of any avail, got into a tree near the pulpit, and, as much, perhaps, in despite, as in insult, exposed his bare posteriors to the preacher, in the sight of all the people. The more brutal mob applauded him with loud laughter, while decent persons were abashed; and Whitefield himself was, for a moment, confounded; but instantly recovering himself, he appealed to all, since now they had such a spectacle before them, whether he had wronged human nature in saying, with Bishop Hall, that man, when left to himself, is half a fiend and half a brute; or, in calling him, with William Law, a motley mixture of the beast and devil! The appeal was not lost upon the crowd, whatever it might be upon the wretch by whom it was occasioned. A circumstance at these adventurous preachings is mentioned, which affected Whitefield himself, and must have produced considerable effect upon others. Several children, of both sexes, used to sit round him, on the pulpit, while he preached, for the purpose of handing to him the notes, which were delivered by persons upon whom his exhortations had acted as he desired. These poor children were exposed to all the missiles with which he was assailed; however much they were terrified or hurt, they never shrunk, "but, on the contrary," says he, "every time I was struck, they turned up their little weeping eyes, and seemed to wish they could receive the blows for me."

Shortly after his separation from Wesley, some Calvinistic Dissenters built a large shed for him, near the Foundry, upon a piece of ground which was lent for the purpose, till he should return to America. From the temporary nature of the structure, they called it a Tabernacle, in allusion to the moveable place of worship of the Israelites during their journey in the wilderness; and the name being in puritanical taste, became the designation of all the chapels of the Calvinistic Methodists. In this place Whitefield was assisted by Cennick, and others, who sided with him at the division: and he employed lay-preachers with less reluctance than Wesley had done, because the liking which he had acquired in America for the old puritans had, in some degree, alienated his feelings from the Church, and his predestinarian opinions brought him in contact with the Dissenters. But Whitefield had neither the ambition of founding a separate community, nor the talent for it; he would have contented himself with being the founder of the Orphan-house at Savannah, and with the effect which he produced as a roving preacher; and Calvinistic Methodism, perhaps, might never have been embodied into a separate sect, if it had not found a patroness in Selina, Countess of Huntingdon.

This "noble and elect lady," as her followers have called her, was

daughter of Washington, Earl Ferrers,<sup>1</sup> and widow of Theophilus, Earl of Huntingdon.<sup>2</sup> There was a decided insanity in her family. - Her sisters-in-law, Lady Betty and Lady Margaret Hastings,<sup>3</sup> were of a religious temper; the former had been the patroness of the first Methodists at Oxford; the latter had become a disciple and at length married Wesley's old pupil and fellow-missionary Ingham. Lady Margaret communicated her opinions to the countess; the Wesleys were called in to her, after a dangerous illness, which had been terminated by the new birth; and her husband's tutor, Bishop Benson, who was sent for afterwards, in hopes that he might restore her to a saner sense of devotion, found all his arguments ineffectual; instead of receiving instruction from him, she was disposed to be the teacher, quoted the homilies against him, insisted upon her own interpretation of the articles, and attacked him upon the awful responsibility of his station. All this is said to have irritated him; the emotion which he must needs have felt, might have been more truly, as well as more charitably, interpreted; and when he left her, he lamented that he had ever laid hands upon George Whitefield. "My lord," she replied, "mark my words! when you come upon your dying bed, that will be one of the few ordinations you will reflect upon with complacency."

During the earl's life she restrained herself, in deference to his wishes; but, becoming mistress of herself and of a liberal income at his death, she took a more decided and public part, and, had means permitted, would have done as much for Methodism as the Countess Matilda did for the Papacy. Upon Whitefield's return from America, in 1748, he was invited to her house in Chelsea as soon as he landed. And after he had officiated there twice, she wrote to him, inviting him again, that some of the nobility might hear him. "Blessed be God," he says, in his reply, "that the rich and great begin to have an hearing ear: I think it is a good sign that our Lord intends to give, to some at least, an obedient heart. How wonderfully does our Redeemer deal with souls! If they will hear the gospel only under a ceiled roof, ministers shall be sent to them there: if only in a church, or a field, they shall have it there. A word in the lesson, when I was last with your ladyship, struck me—*Paul preached privately to those that were of reputation*. This must be the way, I presume, of dealing with the nobility, who yet know not the Lord." This is characteristic; and his answer to a second note, respecting the time is still more so. "Ever since the

<sup>1</sup> Washington, 2nd Earl Ferrers. He succeeded to the title in 1717, and died in 1729. His wife was a member of the Irish family of Levinge.—[ED.]

<sup>2</sup> The 9th Earl. He enjoyed the title from 1729 to 1746. By his wife, Selina, he had a son, who succeeded

him in the title, and two daughters, of whom the elder married the 1st Marquis of Hastings.—[ED.]

<sup>3</sup> Lady Margaret Hastings married the Rev. B. Ingham; but the Christian name of the other sister apparently is not given correctly here.—[ED.]

reading your ladyship's condescending letter, my soul has been overpowered with His presence, who is all in all. When your ladyship styled me *your friend*, I was amazed at your condescension; but when I thought that Jesus was my friend, it quite overcame me, and made me to lie prostrate before Him, crying, Why me? why me? I just now rose from the ground, after praying the Lord of all lords to water your soul, honoured madam, every moment. As there seems to be a door opening for the nobility to hear the Gospel, I will defer my journey, and, God willing, preach at your ladyship's. Oh that God may be with me, and make me humble! I am ashamed to think your ladyship will admit me under your roof; much more am I amazed that the Lord Jesus will make use of such a creature as I am;—quite astonished at your ladyship's condescension, and the unmerited superabounding grace and goodness of Him who has loved me, and given Himself for me." Wesley would not have written in this strain, which, for its servile adulation, and its canting vanity, might well provoke disgust and indignation, were not the real genius and piety of the writer beyond all doubt. Such, however, as the language is, it was natural in Whitefield, and not ill suited for the person to whom it was addressed.

Lords Chesterfield and Bolingbroke were among his auditors at Chelsea: the countess had done well in inviting those persons who stood most in need of repentance. The former complimented the preacher with his usual courtliness; the latter is said to have been much moved at the discourse: he invited Whitefield to visit him, and seems to have endeavoured to pass from infidelity to Calvinism, if he could. Lady Huntingdon, flattered, perhaps, by the applause which was bestowed upon the performance, appointed Whitefield one of her chaplains. He, at this time, writing to Mr. Wesley, says, "What have you thought about an union? I am afraid an external one is impracticable. I find, by your sermons, that we differ in principles more than I thought, and I believe we are upon two different plans. My attachment to America will not permit me to abide very long in England, consequently I should but weave a Penelope's web if I formed societies; and, if I should form them, I have not proper assistants to take care of them; I intend, therefore, to go about preaching the Gospel to every creature." In saying that he had "no party to be at the head of," and that, through God's grace, he would have none, Whitefield only disclaimed the desire of placing himself in a situation which he was not competent to fill; at this very time he was sufficiently willing that a party should be formed, of which he might be the honorary head, while the management was in other hands. For he told the "Elect Lady" that a leader was wanting; and that that honour had been put on her ladyship by the great Head of the church—an honour which had been conferred on few, but which was an earnest of

what she was to receive before men and angels when time should be no more. That honour Lady Huntingdon accepted. She built chapels in various places, which were called hers, and procured Calvinistic clergymen to officiate in them. After a time, a sufficient supply of ordained ministers could not be found, and some began to draw back, when they perceived that the course of action in which they were engaged tended manifestly to schism. This, however, did not deter her ladyship from proceeding; she followed the example of Mr. Wesley, and employed laymen without scruple; and as the chapels were called Lady Huntingdon's chapels, the persons who officiated were called Lady Huntingdon's preachers. At length she set up a seminary for such preachers, at Trevecca,<sup>1</sup> in South Wales; and this was called

<sup>1</sup> The following curious account of a society instituted partly in imitation of Lady Huntingdon's College, is taken from the preface to a tract entitled 'The Pre-existence of Souls, and Universal Restitution considered as Scripture Doctrines. Extracted from the Minutes and Correspondence of Burnham Society.' Taunton, 1798. The editor was a singular person, whose name was Locke. Mr. Wesley used to preach in the Society's room in the course of his travelling; and Mr. Fletcher, John Henderson, Sir Richard Hill, and the Rev. Sir George Stonhouse were among the corresponding members.

"The small college, or rather large school, established at Trevecca, in Wales, for the maintenance and education of pious young men, of different religious sentiments, suggested the idea of constituting a religious society at Burnham, in the county of Somerset, upon a similar plan, with regard to the difference of opinion. It was intended to ensure to its members not only all the advantages enjoyed by common benefit clubs, from their weekly contributions, but to raise a fund sufficient to enable those who attended the monthly meetings to enjoy all the pleasures of one of Addison's *Social Convivial Societies*, subject, however, to a heavy fine for

drinking to excess, because the entertainment was to be conducted upon the principles of a primitive *Love-Feast*, which was to enjoy all things in common. As the first or chief business of this society was to study philosophy and polemic divinity, and debate on the difference of religious opinions, in brotherly love; so ancient and modern controversy was to be introduced, and, of course, candidates of any religious denomination admitted as members of this philosophical society. But in order that religious controversy should not operate as a check upon the general good humour of the members, all personal reflections or invectives, tart or sour expressions, harsh severe speeches, with every other impropriety of conduct, either by word, look, or gesture, contrary to patience, meekness, and humility, were punishable by fines and penalties; and for non-compliance, the delinquents were either to be sent to 'Coventry,' or excluded. The resolution entered into of living in brotherly love, in the same manner as we conceive angels would live, were they to sojourn with men, and the liberal and rational plan upon which this society was founded, gathered to it upwards of five hundred members; upon which a resolution was made, that no speaker should harangue more than

---

the founder, leaned to the Supralapsarians; the Rev. ~~Adm.~~ to the Sublapsarians; the Rev. John Fletcher, the ~~Arminian~~ Arminian tenets of John Wesley; and John was an Universalist, after Stonhouse.



Lady Huntingdon's College,<sup>1</sup> and the Calvinistic Methodists went by the name of Lady Huntingdon's Connection. The terms of admission were, that the students should be truly converted to God, and resolved to dedicate themselves to His service. During three years they were to be boarded and instructed gratuitously, at her ladyship's cost, and supplied every year with a suit of clothes : at the end of that time they were either to take orders, or enter the ministry among dissenters of any denomination.

Sincere devotees as the countess was, she retained much of the pride of birth. For this reason Whitefield, who talked of her amazing condescension in patronizing him, would have been more acceptable to her than Wesley, even if he had not obtained a preference in her esteem because of his Calvinism ; and perhaps this disposition inclined her, unconsciously, to favour a doctrine which makes a privileged order of souls. Wesley, therefore, who neither wanted, nor would have admitted, a patron or a patroness to be the temporal head of the societies which he had formed, and was as little likely to act a subordinate part under Lady Huntingdon as under Count Zinzendorff, seems never to have been cordially liked by her, and gradually grew into disfavour. The reconciliation with Whitefield was, perhaps, produced more by a regard to appearances on both sides, than by any feeling on either. Such a wound as had been made in their friendship always leaves a scar, however well it may have healed. They interchanged letters, not very frequently ; and they preached occasionally in each other's pulpits ; but

five minutes at one time, supposing any other member arose to speak. Hence arose the necessity for disputants to conclude their debates in writing, with references to authors, who had written upon the subject, in order for the society to deliver their opinions upon the question under consideration. These debates, papers, and references to books, disclosed to the members (as their minds became more and more enlightened) a variety of indirect roads and by-paths, in the exploring of which they lost themselves ; for, however firmly they were united in acts of brotherly conformity in the service of one common Lord, they gradually returned to their old customs—some to the worship of their *family gods* ; a few to the service of their *own gods* ; others paid obedience to an *unknown god* ; but most neglected the service of *every god*. This will account for the gradual desertion of members, and the apparent necessity of

permitting this once famous society to degenerate into a mere benefit club, which is now kept together by a freehold estate (of twenty pounds per annum net) purchased by the president from the surplus contributions of members." "You formed a scheme," says Toplady to Mr. Wesley, "of collecting as many perfect ones as you could to live under one roof. A number of these flowers were accordingly transplanted from some of your nursery beds to the hothouse. And an hothouse it soon proved. For, would we believe it! the sinless people quarrelled in a short time at so violent a rate, that you found yourself forced to disband the whole regiment." —'Toplady's Works,' vol. v. p. 342. Does this allude to the Burnham Society?

<sup>1</sup> This College was carried on at Trevecca for some years after Mr. Fletcher left it ; and it is now established at Cheshunt, in Hertfordshire.—[Ed.]

there was no cordial intercourse, no bawling and disapproved in Wesley that a man not conscious in himself, largely as it was his character; and Wesley, on the other hand, in intellect and knowledge, regarded, probably which was paid by Whitefield to perceive justice to each other's intentions and views. Times rose again, as from the dead, like autumn in autumn, which remind us that the season is gone by. It is pleasant to observe that he advanced toward the decline of life. When he came to America to England for the last time, Wesley in his appearance: "he seemed," says his biographer, a man, being fairly worn out in his Master's service, seen fifty years; and yet it pleases God to let him, in his sixty-third year, find no disorder, no weakness, from what I was at five-and-twenty; only a few more gray hairs."

Lady Huntingdon had collected about thirty of them of high birth, and abounding in tolerance as with zeal. Whitefield, however, in language, breathed nothing but peace. "I cannot stand before him, but hides its face." His brother and I conferred with him every day. "Men do what they please, we resolved, to go hand in hand, through honour and dishonour." He preached in the countess's chapel, which he little surprised at seeing him, and which he expected to be often invited; for he asked whether he preached there again or not. (a man whose genuine charity was now manifest) attended at the next Conference.

This union continued till Whitefield died. He died there in the following year. A cold, which had often depressed him; and one day, when his temper, he brought tears from one who had been so long his friend, he burst into tears himself, and exclaimed, "O peevish old man, and everybody will be so!" His sudden death, and that blessing was so great, the illness which proved fatal was only of a few days. It was fit of asthma: when it seized him first, he wished that he would not preach so often, but rather *wear* out than *rust* out." He died in England, and, according to his own desire,

in the Presbyterian church of that town.<sup>1</sup> Every mark of respect was shown to his remains : all the bells in the town tolled, and the ships in the harbour fired mourning guns, and hung their flags half-mast high. In Georgia, all the black cloth in the stores was bought up, and the church was hung with black : the governor and council met at the state-house in deep mourning, and went in procession to hear a funeral sermon. Funeral honours also were performed throughout the tabernacles in England. He had been asked who should preach his funeral sermon, in case of his dying abroad : whether it should be his old friend Mr. Wesley ; and had always replied, he is the man. Mr. Wesley, therefore, by desire of the executors, preached at the tabernacle in Tottenham Court Road (the high church of the sect), and in many other places did the same, wishing, he said, to show all possible respect to the memory of so great and good a man. Upon this occasion he expresses a hope in his Journal, that God had now given a blow to that bigotry which had prevailed for many years : but it broke out, ere long, with more virulence than ever.

<sup>1</sup> The device upon Whitefield's seal was a winged heart soaring above the globe, and the motto *Astra petamus*. The seal appears to have been circular, and coarsely cut. A broken impression is upon an original letter of his in my possession, for which I am obliged to Mr. Laing, the bookseller, of Edinburgh. Mr. William Mason writes from Newbury-Port, near Boston, to the 'Gospel Magazine,' and contradicts "an account which was prevalent in London a few years past, and asserted with direct *possitvity* in the 'Evangelical Magazine ;" namely, "that the body of the late Rev. Mr. George Whitefield, buried in this port, was entire and uncorrupted. From whence such a falsehood could have arisen it is impossible to decide. About five years past (he writes in 1801), a few friends were permitted to open the tomb wherein the remains of that precious servant of Christ were interred. After some difficulty in opening the coffin, we found the flesh totally consumed. The gown, cassock, and band, with which he was buried, were almost the same as if just put into the coffin. I mention this particular as a caution to editors, especially of a religious work, to avoid the marvellous, particularly when there is no foundation for their assertions."

The report, though it was as readily accredited by many persons as the invention of a saint's body would be in a Catholic country, seems not to have originated in any intention to deceive. Some person writing from America, says, "One of the preachers told me the body of Mr. Whitefield was not yet putrefied. But several other corpses are just in the same state at Newbury-Port, owing to vast quantities of nitre with which the earth there abounds." Whitefield is said to have preached eighteen thousand sermons during the thirty-four years of his ministry. The calculation was made from a memorandum-book in which he noted down the times and places of his preaching. This would be something more than ten sermons a week. Wesley tells us himself (Journal, xiii. p. 121) that he preached about eight hundred sermons in a year. In fifty-three years, reckoning from the time of his return from America, this would amount to forty-two thousand four hundred. But it must be remembered that even the *hundreds* in this sum were not written discourses. Collier says, that Dr. Litchfield, rector of All Saints, Thames Street, London, left three thousand and eighty-three sermons in his own hand.—'Eccl. Hist.' vol. ii. p. 187.

Notwithstanding Mr. Wesley's endeavours against the Antinomian errors, the stream of way. It is a course which enthusiasm naturally brings to, and which naturally produces a blind spirit of antipathy to the Romanists. To correct this perilous tendency (for, of a none of which the practical consequences are said, in the Conference of 1771, "Take heed, ye have leaned too much toward Calvinism. 1. Withness: our Lord himself taught us to use the never to be ashamed of it. 2. With regard also our Lord has expressly commanded us rally, *work for the meat that endureth to ever* received it as a maxim, that a man is to do nothing. Nothing can be more false. Whoever God, should *cease from evil, and learn to do good* should do *works meet for repentance*. And to find favour, what does he do them for? Is it not by the *merit* of works, but by works alone? we then been disputing about for these things *about words*. As to *merit* itself, of which I am afraid, we are rewarded *according to our works*. How does this differ from *for the sake of* differs this from *secundum merito operum*, as you split this hair? I doubt I cannot.—Do our sanctified *state* tend to mislead men? almost to trust in what was done in one moment; and every moment, pleasing or displeasing *works*; according to the whole of our inward behaviour."

This language, candid, frank, and reasonable, honourable to Mr. Wesley—shocked the high alarm was taken at Trevecca; and, notwithstanding the liberality which had been professed, Lady Anne, whoever did not fully disavow these minutes. The students and masters were called upon to sign in writing without reserve. The superintendent was vindicated, and approved the doctrine of Mr. Wesley considered the wording as unguarded, and not satisfied, resigned his appointment accordingly, wishing to find a minister to preside there less insufficiently willing to go certain lengths in party spirit.

Jean Guillaume de la Flechere, who thus was a man of rare talents, and rarer virtues, never produced a man of more fervent piety

no church has ever possessed a more apostolic minister. He was born at Nyon, in the Pays de Vaud, of a respectable Bernese family, descended from a noble house in Savoy. Having been educated for the ministry at Geneva, he found himself unable to subscribe to the doctrine of predestination, and resolved to seek preferment as a soldier of fortune. Accordingly he went to Lisbon, obtained a commission in the Portuguese service, and was ordered to Brazil. A lucky accident, which confined him to his bed when the ship sailed, saved him from a situation where his fine intellect would have been lost, and his philanthropic piety would have had no room to display itself. He left Portugal for the prospect of active service in the Low Countries, and that prospect also being disappointed by peace, he came over to England, improved himself in the language, and became tutor in the family of Mr. Hill, of Fern Hall, in Shropshire. The love of God and of man abounded in his heart; and finding among the Methodists that sympathy which he desired, he joined them, and for a time took to ascetic courses, of which he afterwards acknowledged the error. He lived on vegetables, and for some time on milk and water, and bread; he sat up two whole nights in every week, for the purpose of praying and reading and meditating on religious things; and, on the other nights, never allowed himself to sleep, as long as he could keep his attention to the book before him. At length, by the advice of his friends, Mr. Hill and of Mr. Wesley, whom he consulted, he took orders in the English church. The ordination took place in the Chapel Royal, St. James's, and, as soon as it was over, he went to the Methodist chapel in West Street, where he assisted in administering the Lord's supper. Wesley had never received so seasonable an assistance. "How wonderful are the ways of God!" said he, in his Journal. "When my bodily strength failed, and none in England were able and willing to assist me, He sent me help from the mountains of Switzerland, and an helpmate for me in every respect. Where could I have found such another!" It proved a more efficient and important help than Mr. Wesley could then have anticipated.

Mr. Fletcher (for so he now called himself, being completely anglicised) incurred some displeasure by the decided manner in which he connected himself with the Methodists: neither his talents nor his virtues were yet understood beyond the circle of his friends. By Mr. Hill's means, however, he was presented to the vicarage of Madeley, in Shropshire, about three years after his ordination. It is a populous village, in which there were extensive collieries and iron-works; and the character of the inhabitants was, in consequence, what, to the reproach and curse of England, it generally is, wherever mines or manufactures of any kind have brought together a crowded population. Mr. Fletcher had, at one time, officiated there as curate; he now entered

upon his duty with zeal proportioned to the service which he had pledged himself to perform, equally disregarding of appearances and of damage to his small patrimonial estate in the Pays de Minster. He drew so liberally from the same purpose, that his furniture and wardrobe were exhausted. Because some of his remoter parishioners excused themselves from attending the morning service, by pleading that they were not early enough to get their families ready, for the service, every Sunday, at five o'clock, with a bell in the most distant parts of the parish to call upon them, ever hearers could be collected in the surrounding country, or fifteen miles, thither he went to preach, though he seldom got home before one or two o'clock. The rabble of his parishioners resented the manner of his preaching, to reprove and exhort them in the midst of the meetings; for he would frequently burst in upon them, out of fear of the consequence to himself. The pulpit was his especial enemies. A mob of colliers, who were determined to pull him off his horse as he rode, baited the dogs upon him, and, in their own phrase, baited the dogs, broke loose, and dispersed them before he arrived. The opposition which his eccentricities excited, was not only, but from some of the neighbouring clergy, who were upon the people, rude and brutal as they were, and the violence which was manifested in his whole manner, and his church, which at first had been so scanty, was discouraged as well as mortified by the small number of hearers, began to overflow.

Such was the person who, without any emolument, was in the charge of superintending, in occasional visits, the seminary, and who withdrew from that charge when he was upon all persons in that seminary to disavow the Wesley's minutes, or leave the place. He had no apprehension of taking any farther part in the proceedings, afterwards the Honourable Walter Shirley, chaplains, and of the Calvinistic clergy who were under his patronage, sent forth a circular letter to the members of Wesley's next Conference was to be held at Brompton, and many other Christian ministers in that city at the same time of such principal authority, who disapproved of the obnoxious minutes, therein avowed were thought injurious to the principles of Christianity, it was farther pro-



should go in a body to the Conference and insist upon a formal recantation of the said minutes, and, in case of a refusal, sign and publish their protest against them. "Your presence, Sir," the letter proceeded, "is particularly requested; but if it should not suit your convenience to be there, it is desired that you will transmit your sentiments on the subject to such person as you think proper to produce them. It is submitted to you, whether it would not be right, in the opposition to be made to such a dreadful heresy, to recommend it to as many of your Christian friends, as well of the Dissenters as of the established Church, as you can prevail on to be there, the cause being of so public a nature." Lodgings were to be provided for the persons who attended.

The proceedings of the Conference<sup>1</sup> were not so furious as might have been expected from a declaration of war like this. The heat of the Calvinistic party seemed to have spent itself in the first explosion. Mr. Wesley was truly a man of peace; and when the Conference and the anti-council met, the result, unlike that of most other pitched disputations upon points of theology, was something like an accommodation. The meeting was managed with perfect temper on both sides, and with a conciliatory spirit on the part of Shirley himself; a man whose intentions were better than his judgment. Mr. Wesley and the Conference declared that, in framing the obnoxious minutes, no such meaning was intended as was imputed to them. "We abhor," they said, "the doctrine of justification by works, as a most perilous and abominable doctrine; and as the said minutes are not sufficiently guarded in the way they are expressed, we hereby solemnly declare, in the sight of God, that we have no trust or confidence but in the alone merits of our Lord Jesus Christ, for justification or salvation, either in life, death, or the day of judgment; and though no one is a real Christian believer (and consequently cannot be saved) who doth not good works, where there is time and opportunity, yet our works have no part in meriting or purchasing our justification, either in whole or in part." Mr. Shirley declared himself satisfied with this declaration, and

<sup>1</sup> "I was at Bristol," says Mr. Badcock, "when the Hon. Mr. Shirley, by the order of my Lady Huntingdon, called him (Mr. Wesley) to a public account for certain expressions which he had uttered in some charge to his clergy, which savoured too much of the Popish doctrine of the merit of good works. Various speculations were formed as to the manner in which Mr. Wesley would evade the charge. Few conjectured right; but all seemed to agree in one thing, and that was, that he would somehow or

other baffle his antagonist: and baffle him he did; as Mr. Shirley afterwards confessed in a very lamentable pamphlet, which he published on this redoubted controversy. In the crisis of the dispute, I heard a celebrated preacher, who was one of Whitefield's successors, express his suspicion of the event: for, says he, "I know him of old: he is an eel; take him where you will, he will slip through your fingers."—"Nichols's Anecdotes," vol. v. p. 224.

the interview was concluded with prayer and love.

These were but fallacious appearances : the mooted, and the<sup>1</sup> dispute broke out with great violence. On the part of the Arminians, it was carried on by one who was originally a baker, then one of Wesley's labours, afterwards, by means of Lady Huntingdon's influence, Thomas Olivers, who, like a sturdy and honest man, refused at the Conference to subscribe the Articles of Faith of the Church of England, as set forth by the *Fletcher*. On the part of the Calvinists, there were the brothers Richard (afterwards Sir Richard) and Augustus Montague Toplady, vicar of Ealing, Middlesex. Never were any writings more thorough in the essential acid of Calvinism, than those of the *Toplady*. It would scarcely be credible that three persons should have carried on a controversy in so vile a manner, and with so much hatred of theologians had not, unhappily, been the case. Of *Everton*,<sup>2</sup> also, who was buffoon as well as

<sup>1</sup> The sort of recantation which was made in this controversy, is the following verses by one of the hostile party :

Whereas the religion, and fate of three nations  
Depend on the importance of our conversation  
Whereas some objections are thrown in our way  
And words have been construed to mean what we say  
Be it known, from henceforth, to each friend and foe  
Whene'er we say one thing, we mean quite the reverse

<sup>2</sup> This person (who was of Clare Hall) called him *the* *Toplady*, as he used to say, his master employed him to serve not only his own parish.

If the poems in the 'Gospel Magazine,' with the exception of the *Toplady*, his, as I suppose them to be, the following scandalous ones must be ascribed to him ; for it comes evidently from his pen.

*The Serpent and the Fox ; or, an Interview between the two.*

There's a fox who resideth hard by  
The most perfect, and holy, and sly  
That e'er turn'd a coat, or could pilfer a lie  
As this reverend Reynard one day,  
Sat thinking what game next to play  
Old Nick came a seas'nable visit to pay.

O, your servant, my friend, quoth  
Tho' you carry the mark of the beast  
I never shook paws with a welcomer guest.

Many thanks, holy man, cry'd the  
'Twas because you're my very good friend  
That I dropt in, with you a few moments



side; and even Harvey's nature was so far soured by his opinions, that he wrote in an acrimonious style against Mr. Wesley, whose real piety he knew, and whom he had once regarded as his spiritual father.

JOHN.

Your kindness requited shall be;  
There's the Calvinist-Methodists, see,  
Who're eternally troublous to you and to me.

Now I'll stir up the hounds of the *whore*  
That's call'd *scarlet*, to worry them sore,  
And then roast 'em in Smithfield, like Bonner of yore.

NICK.

O, a meal of the Calvinist brood  
Will do my old stomach more good,  
Than a sheep to a wolf that is starving for food.

JOHN.

When America's conquer'd, you know,  
(Till then we must leave them to crow,)  
I'll work up our rulers to strike an home-blow.

NICK.

An excellent plan, could you do it;  
But if all the infernals too knew it,  
They'd be puzzled, like me, to tell how you'll go through it.

JOHN.

When they speak against vice in the Great,  
I'll cry out, that they aim at the *State*,  
And the Ministry, King, and the Parliament hate.

Thus I'll still act the part of a liar,  
Persecution's blest spirit inspire,  
And then "*Calmly Address*" 'em with faggot and fire.

NICK.

Ay, that's the right way, I know well:  
But how *lies* with *perfection* can dwell,  
Is a riddle, dear John, that would puzzle all hell.

JOHN.

Pish! you talk like a doating old elf;  
Can't you see how it brings in the pelf;  
And all things are lawful that serve a man's self.

As serpents, we ought to be wise:  
Is not self-preservation a prize?  
For this did not *Abram* the righteous tell lies?

NICK.

I perceive you are subtle, tho' small:  
You have reason, and Scripture, and all:  
So stuted, you never can finally fall.

[JOHN.]

The ever-memorable Toplady, as  
say, "stands paramount in the ple

From the drift of your  
I fear you maintain so  
With the crocodile crew that h

By my troth, I abhor th  
With those heroes I nev  
I should chuckle to see 'em all s

Ah, could we but set the  
From those bawlers about  
Who're such torments to you, to

As for *Whitefield*, I know  
He has sent down his thou  
And, for aught that I know, he's

I grant, my friend John, fo  
That he was not so *perfect*  
Yet (confound him!) I lost him, fo

Take comfort! he's not gon  
Or, at most, not above the j  
For none but the *perfect* escape pur

At best, he's in *limbo*, I'm su  
And must still a long purgin  
Ere, like me, he's made sinless, quite

Such purging my Johnny nee  
By your own mighty works i  
And the kingdom of glory your *merit*

Thus wrapt in your *self-righte*  
And self-raised when you thro  
You shall mount, and demand your ov

You shall not in paradise wait,  
But climb the *third* story with  
While your *Whitefields* and *Hills* are t

Old John never dreamt that he  
So Nick turn'd himself round, a  
And then shrugg'd up his shoulders, and

The priest, with a simpering face  
Shook his hair-locks, and paus'd  
Then sat down to forge lies with his usu

contemporaries," was bred at Westminster, and, according to his own account, converted at the age of sixteen, by the sermon of an ignorant lay-preacher, in a barn in Ireland. He was an injudicious man, hasty in forming conclusions, and intemperate in advancing them; but his intellect was quick and lively, and his manner of writing, though coarse, was always vigorous, and sometimes fortunate.<sup>1</sup> A little before that Conference which brought out the whole Calvinistic force against Wesley, Mr. Toplady published a treatise upon absolute Predestination, chiefly translated from the Latin of Zanchius. Mr. Wesley set forth an analysis of this treatise, for the purpose of exposing its monstrous doctrine, and concluded in these words:—"The sum of all this: one in twenty (suppose) of mankind are elected; nineteen in twenty are reprobated. The elect shall be saved, do what they will; the reprobate shall be damned, do what they can. Reader, believe this, or be damned. Witness my hand, A——T——." Toplady denied the consequences, and accused Mr. Wesley of intending to palm the paragraph on the world as his. "In almost any other case," said he, "a similar forgery would transmit the criminal to Virginia or Maryland, if not to Tyburn. The satanic guilt of the person who could excogitate and publish to the world a position like that, baffles all power of description, and is only to be exceeded (if exceedable) by the satanic shamelessness which dares to lay the black position at the door of other men."<sup>2</sup>

<sup>1</sup> "To the acrid temper, and gross productions of Toplady and others, and of the writers in the 'Gospel Magazine' (so-called), Mr. Southey has dealt but a just measure of animadversion. It is, however, highly satisfactory to observe, that this bitterness of contention has long since abated."—Watson's 'Observations,' p. 151.—[ED.]

<sup>2</sup> "Some pestilent and abominable heretics there be," says the Catholic Bishop Watson, "that, for excusing of themselves, do accuse Almighty God, and impute their mischievous deeds to God's predestination; and would persuade that

God, who is the fountain of all goodness, were the author of all mischief; not only suffering men to do evil by their own wills, but also enforcing their wills to the same evil, and working the same evil in them. I will not now spend this little time (for it was near the end of his sermon) in confuting their pestilent and devilish sayings, for it is better to *abhor them than to confute them*."—'Holsome and Catholyke Doctryne,' p. 124. 1558.

Dr. Beaumont has two good stanzas upon this subject in his 'Psyche,' which is one of the most extraordinary poems in this or in any other language.

O no! may those black mouths for ever be

Damm'd up with silence and with shame, which dare  
Father the foulest, deepest tyranny

On Love's great God; and needs will make it clear  
From His own Word! thus rendering him at once  
Both Cruelty's and Contradiction's Prince.

A prince whose mocking law forbids what yet  
Is his eternally-resolved will;

Who woos and tantalises souls to get  
Up into heaven, yet destines them to hell;

[Who

Most certainly Mr. Wesley had no i  
pass for Mr. Toplady's writing. He g  
and stripping that doctrine of all disg  
monstrosity. After vindicating himse  
to carry on the contest with his inco  
Toplady the more. "Let Mr. Wesley  
I am as ready as ever to meet him  
stone of God's word in my hand. Bu  
his cobblers keep to their stalls; le  
vessels; let his barbers confine them  
let his blacksmiths blow more suitabl  
versy: every man in his own order."  
shoemaker, he attacked him on that s  
prose and in rhyme.<sup>1</sup> But when l

---

Who calls them forth whom he  
Who damns the sinner, yet ord

In the 'Arminian Magazine,' Wesley  
has published the Examination of Tilenus  
before the Triers, in order to his intended  
settlement in the office of a public  
preacher in the Commonwealth of Eu-  
topia; written by one who was present at  
the Synod of Dort. The names of the  
Triers are very much in John Bunyan's  
style. They are—Dr. Absolute, chair-  
man, Mr. Fatality, Mr. Præterition,  
Mr. Fry-babe, Dr. Damn-man, Mr.  
Narrow Grace, Mr. Efficax, Mr. Inde-  
fectible, Dr. Confidence, Dr. Dubious, i

I've Thomas Olivers, th  
(No stall in England he  
A wight of talents univ  
Whereof I'll give a bri  
He wields, beyond mos  
His awl, his razor, and  
My beard he shaves, re  
And writes my panegy  
He, with one brandish  
Can knock down Topla  
With equal ease, when  
Can darn my stockings  
Can drive a nail, or ply  
Hem handkerchief, and  
Chop logic as an ass ch  
More skilfully than you  
And then, when he phil  
No son of Crispin half

Wesley's doctrines, it was with a bitterer te which he affixed to his writings were in the prelate: "More Work for Mr. John Wesley;" "feathered:" it seemed as if he had imbibed the rility from the truculent libellers of the puritan sympathized almost as much in opinions as in blasphemies, he said, were two species of corn Wesley had driven a larger traffic than any this country had produced. Considered as a one of the most contemptible writers that ever "abstracted from all warmth, and from all pr believe him to be the most rancorous hater of ever appeared in this island." The same degree tiality appeared when he spoke of the doctrines insisted that Socinus and Arminius were the tv of a free-willer's coat of arms; "for," said he, in "Arminianism is the head, and Socinianism the same serpent; and when the head works itself i tail after it." A tract of Wesley's, in which the sity is controverted and exposed, he calls "powder, whose chief ingredients are an equal por ism, Pelagianism, Mahometanism, Popery, Mani Antinomianism, culled, dried, and pulverized, and palpable Atheism as you can scrape together." attempted to prove, that Arminianism and Ath thing. A more unfair reasoner has seldom ente logical controversy, and yet he was not so uncha nor by any means so bad as his opinions might He much questioned whether an Arminian could course must have supposed that Wesley, as the age, bore about him the stamp of reprobation. his letters, he says, "God is witness how ear

---

Of all my ragged regiment,  
This cobbler gives me most content;  
My forgeries and faith's defender,  
My barber, champion, and shoe-men

In private, however, Toplady did justice to this antagonist. After a chance interview with him, which, for its good humour, was creditable to both parties, he says to a correspondent, "To say the truth, I am glad I saw Mr. Olivers, for he appears to be a person of stronger sense and better behaviour than I imagined. Had his understanding been cultivated by lieve he wou in life." I pamphlet, bu the argument tained his cau his treatise v tioned (on suc and praised by

consist with the Divine will, to touch the heart of that unhappy man! I hold it as much my duty to version, as to expose the futility of his railing against the Gospel." And, upon a report of Wesley's denouncing the publication of one of his bitter diatribes, "that whatever reflected with asperity upon the doctrine in this; the letters in which these redeeming words intended or expected to go abroad into the world," Tillotson has observed, that we shall have to wonder, how many come to be absent whom we had expected, how many are there whom we had not expected.

Toplady said of Mr. Fletcher's works, that "in which he had perused, the serious passages were condensed, and the lighter passages impudently condensed was" his own "front," to use one of his own expressions, so thoroughly was he drenched in the petrified spirit, that ever true Christian charity was manifested in his writings by Fletcher of Madeley. Even theological disputes, to the slightest degree, irritated his heavenly temper. In the preface to his first Check to Antinomianism, more than himself, he says, "I beg, as upon manuscript, to revise and correct it, and take off *quod durum* and *repugnant*, and *style*. I have followed my own smoking flax; put yours to mine. I am charging with scolding firebrands, arrows, and death. You will blunt some of my arrows; and take off some of the force which I design for Antinomianism."—"Fletcher," says, in one of his prefaces, "of truth, of peace, and, above all, for the sake of Christ and his church, whoever ye are that shall next enter the list, do not draw the controversy, by uncharitably attacking me, but surdly judging our spirits, instead of weighing the scriptures which we produce for reasons, and a hundred plain passages, to call in question, to lay the stress of your answer upon mistakes of the strength of the cause, and which we are ready to have shall be pointed out. I take the Searcher of hearts to unprejudiced readers to witness, that, through the controversy, far from concealing the most plausible and the strongest arguments which are or may be, for the reconciling doctrine, I have carefully searched for them to encounter them as openly as David did Goliath. I followed this method, I doubt not but the course will long ago, in the destruction of our prejudicial

our mistakes. Oh! if we preferred the unspeakable pleasure of finding out the truth, to the pitiful honour of pleasing a party, or of vindicating our own mistakes, how soon would the useful fan of scriptural, logical, and brotherly controversy purge the floor of the Church? How soon would the light of truth, and the flame of love, burn the chaff of error, and the thorns of prejudice, with fire unquenchable?"

In such a temper did this saintly man address himself to the work of controversy; and he carried it on with corresponding candour, and with distinguished ability. His manner is diffuse, and the florid parts and the unction betray their French origin; but the reasoning is acute and clear; the spirit of his writings is beautiful, and he was master of the subject in all its bearings. His great object was to conciliate the two parties, and to draw the line between the Solifidian and Pelagian errors. For this purpose he composed a treatise, which he called an "Equal Check to Pharisaism and Antinomianism; or, Scripture Scales to weigh the gold of Gospel truth, and to balance a multitude of opposite scriptures." Herein he brought together, side by side, the opposite texts, and showed how they qualified each other: the opinion which he inferred seems to correspond more nearly with that of Baxter than of any other divine. He traced, historically, the growth of both the extremes against which he contended. Luther, being an Augustinian monk, brought with him from his convent the favourite opinions of Augustine, to which he became the more attached, because<sup>1</sup> of the value which the Romanists affixed to their superstitious works, and the fooleries and abominations which had sprung from this cause. Most of the reformers, and more especially Calvin, took the same ground. The Jesuits, seeing their error, inclined the Romish church to the opposite extreme: and, after a while, Jansenius formed a Calvinistic party among the Roman Catholics, while Arminius tempered the doctrine of the reformed churches. Antinomianism was the legitimate consequence on the one part, and Mr. Fletcher thought that the English clergy were tending towards Pelagianism on the other. His great object was to trim the balance, and, above all, to promote Christian charity and Christian union. "My regard for unity," said he, "recovers my drooping spirits, and adds new strength to my wasted body (he was believed, at that time, to be in the last stage of a consumption); I stop at the brink of the grave, over which I bend, and as the blood oozing from my decayed lungs does not permit me vocally to address my contending brethren, by means of my pen I will ask them, if they can properly receive the holy *communion*, while they *wilfully* remain in *disunion* with their brethren, from whom contro-

<sup>1</sup> Thus the old author of Neonomianism unmasked places: "The Calvinian Society in Gracious Street, at the sign of the Geneva Arms, just opposite to

the sign of Cardinal Bellarmine's Head, at the foot of the bridge that crosses Reformation River, that divides between the Protestant and Popish cantons."



versy has needlessly parted them!" H  
 laud, for what appeared to be a forlorn  
 native air; but, before his departure,  
 those persons with whom he had been  
 "all doctrinal differences apart, he mi  
 having given them the least displeas  
 condescending assurance of reconciliati  
 had not generosity enough to accept th  
 edified, as well as affected, by the int  
 had had no personal acquaintance w  
 highest satisfaction," says his Biograph  
 company of one whose air and countena  
 the society of angels than the convers  
 of controversial offences, few men have  
 forgiveness.<sup>1</sup>

<sup>1</sup> "I suppose you are still upon your  
 travels. You come to the borders of a  
 great empire, and the first thing that  
 strikes you, is a man in an easy carriage  
 going with folded arms to take posses-  
 sion of an immense estate, freely given  
 him by the king of the country. As  
 he flies along, you just make out the  
 motto of the royal chariot in which he  
 dezes—'Free Reward.' Soon after, you  
 meet five of the king's carts, containing  
 twenty wretches loaded with irons;  
 and the motto of every cart is, 'Free  
 Punishment.' You inquire into the  
 meaning of this extraordinary procession,  
 and the sheriff attending the execution  
 answers: 'Know, curious stranger, that  
 our monarch is *absolute*; and to show  
 that *sovereignty* is the prerogative of  
 his imperial crown, and that he is no  
*respector of persons*, he distributes every  
 day *free rewards and free punishments*  
 to a certain number of his subjects.'  
 'What! without any regard to merit  
 or demerit, by mere caprice?' 'Not  
 altogether so; for he *itches upon the*  
*worst of men, and chief of sinners, and*  
*upon such to choose*, for the subjects of  
 his rewards. (Elisha Coles, p. 62.) 'G  
 And that his punishments may do us  
 much honour to *free sovereign wrath*,  
 as his bounty does to *free sovereign*  
*grace*, he pitches upon those that shall  
 be executed before they are born.'  
 'What! have these poor creatures in



When Mr. Fletcher offended his antagonists, it was not by any personalities, or the slightest breathing of a malicious spirit, but by the

yourself shall be apprehended against the next execution, and made a public instance of the king's free wrath; your blood runs cold; you bid the postillion turn the horses; they gallop for your life; and the moment you get out of the dreary land, you bless God for your narrow escape."—'Fletcher's Works,' vol. iii. p. 26.

"You 'decry illustrations,' and I do not wonder at it; for they carry light into Babel, where it is not desired. The father of errors begets *Darkness* and *Confusion*. From *Darkness* and *Confusion* springs *Calvinism*, who, wrapping himself up in some garments, which he has stolen from the Truth, deceives the nations, and gets himself revered in a dark temple, as if he were the pure and free Gospel.

"To bring him to a *shameful* end, we need not stab him with the dagger of '*calumny*,' or put him upon the rack of *persecution*. Let him only be dragged out of his obscurity, and brought unmasked to open light, and the silent beams of truth will pierce him through! Light alone will torture him to death, as the meridian sun does a bird of night, that cannot fly from the gentle operation of its beams.

"May the following *illustration* dart at least one luminous beam into the profound darkness in which your venerable Diana delights to dwell! And may it show the Christian world, that we do not '*slander you*,' when we assert, you inadvertently destroy God's law, and cast the Redeemer's crown to the ground: and that when you say, 'in point of justification' (and consequently of condemnation), 'we have nothing to do with the law; we are under the law as a rule of life,' but not as a rule of judgment; you might as well say, 'we are under no law, and consequently no longer accountable for our actions.'

"The king,' whom I will suppose is in love with your doctrines of *free grace* and *free wrath*, by the advice of a predestinarian council and parliament,

issues out a *Gospel*-proclamation, directed 'to all his dear subjects, and *elect* people, the *English*.' By this evangelical manifesto they are informed, 'that in consequence of the Prince of Wales's meritorious intercession, and perfect obedience to the laws of England, all the penalties annexed to the breaking of those laws are now abolished with respect to *Englishmen*: that his majesty freely pardons all his subjects, who have been, are, or shall be guilty of adultery, murder, or treason: that all their crimes 'past, present, and to come, are for ever and for ever cancelled:' that, nevertheless, his loving subjects, who remain strangers to their privileges, shall still be served with sham warrants according to law, and frightened out of their wits, till they have learned to plead, *they are Englishmen* (i. e., *elect*): and then, they shall also set at defiance all legalists; that is, all those who shall dare to deal with them according to law: and that, excepting the case of the above-mentioned *false* prosecution of his chosen people, none of them shall ever be molested for the breach of any law.

"By the same supreme authority it is likewise enacted, that all the laws shall continue in force against foreigners (i. e., reprobates), whom the king and the prince hate with everlasting hatred, and to whom they have agreed never to show mercy: that accordingly they shall be prosecuted to the utmost rigour of every statute, till they are all hanged or burned out of the way: and that, supposing no personal offence can be proved against them, it shall be lawful to hang them in chains for the crime of one of their forefathers, to set forth the king's wonderful justice, display his glorious sovereignty, and make his chosen people relish the better their sweet distinguishing privileges as *Englishmen*.

"Moreover, his majesty, who loves order and harmony, charges his loving subjects to consider still the statutes of England, which are in force against



they said: "He was like a monkey, an eel, or a squirrel, perpetually twisting and twining all manner of ways. There was little probity, or common honesty, discoverable in that man—that Arminian priest: he was incapable of appreciating real merit; and his blasphemous productions were horror to the soul, and torture to the ear. And for his doctrine—the cursed doctrine of freewill—it was the most God-dishonouring and soul-distressing doctrine of the day; it was one of the prominent features of the Beast; it was the enemy of God, and the offspring of the wicked one; the insolent brat of hell. Arminianism was the spiritual pestilence which had given the Protestant churches the plague: like a mortal scorpion, it carries a sting in its tail, that affects with stupefaction, insensibility, and death, all whom it strikes."<sup>1</sup>

<sup>1</sup> "Scarce had our first parents made their appearance, when Satan, the first *Arminian*, began to preach the pernicious doctrine of freewill to them; which so pleased the old gentleman and his lady, that they (like thousands of their foolish offspring in this our day) adhered to the deceitful news, embraced it cordially, disobeyed the command of their Maker; and by so doing, launched their whole posterity into a cloud of miseries and ills. But some, perhaps, will be ready to say that Arminianism, though an error, cannot be the root of all other errors; to which I answer, that if it first originated in Satan, then I ask, from whence springs any error or evil in the world? Surely Satan must be the first moving cause of all evils that ever did, do now, or ever will make their appearance in this world: consequently, he was the first propagator of that cursed doctrine above mentioned. Hence Arminianism begat Popery, and Popery begat Methodism, and Methodism begat Moderate Calvinism, and Moderate Calvinism begat Baxterianism, and Baxterianism begat Unitarianism, and Unitarianism begat Arianism, and Arianism begat Universalism, and Universalism begat Deism, and Deism begat Atheism; and living and dying in the embracement of every of the above *evils* or *isms*, where Christ is, they never can come. Thus I consider that Arminianism is the original of all the pernicious doctrines that are propagated in the world, and Destructionism will close the whole of them."—*Gospel Magazine*, 1807,

p. 16. "Of the two," says Huntington the S. S., "I would rather be a Deist than an Arminian; for an established Deist sears his own conscience, so that he goes to hell in the easy chair of insensibility; but the Arminian, who wages war with open eyes against the sovereignty of God, fights most of his battles in the very fears and horrors of hell."—*Huntington's Works*, vol. i. p. 363. "The sons of bondage," says a red-hot Antinomian, who signs himself Rufus, "like Satan and his compeers, are unsatisfied with slavery themselves, unless they can entice others into the same dilemma. They are for ever forging their accursed fetters for the sons of God in the hot flames of Sinai's fiery vengeance; and in the hypocritical age of the nineteenth century, pour forth whole troops of workmongers, commonly known by the name of *Moderate Calvinists*, who, under an incredible profession of sanctity, lie in wait to deceive; and by their much fair speeches entrap the unwary pilgrims into the domains of Doubting Castle, binding them within those solitary ruins to the legal drudgery of embracing the moral or preceptive law, as the rule of their lives." Upon the subject of election, there is a tremendous rant by a writer who calls himself Ebenezer. "Before sin can destroy any one of God's elect, it must change the word of truth into a lie; strip Jesus Christ of all His merit; render His blood inefficacious; pollute His righteousness; contaminate His nature; conquer His omnipotence:

The unforgivable offence, which drew up this sort of obloquy, with which volumes sermon upon Free Grace, that had been the of Whitefield. It is one of the most able and courses; a triumphant specimen of empassion whatever name you please," said he, attacking "Election, Præterition, Predestination, or the same thing. The sense is plainly this: by a changeable, irresistible decree of God, one part saved, and the rest infallibly damned; it is that the former should be damned, or that any of them. He proceeded to show, that it made all preaching elect, and useless to the reprobate; and, that the doctrine of God, because it makes void his works, produce spiritual pride in some, absolute despair in our zeal for good works: that it made religion useless; and that it was full of blasphemy. He said he, "as I should dread to mention, but the gracious God, and the cause of truth, will not suffer the cause of God," he pursues, "and from the glory of His great name, I will mention the blasphemies contained in this horrible doctrine. Every one of you that hears, as ye will answer to charge me, as some have done, with blasphemy, the blasphemy of others. And the more ye say that do thus blaspheme, see that ye 'confirm the more, and that your heart's desire, and O 'Father, forgive them, for they know not what they do.'"

"This premised, let it be observed, that the Blessed Lord, 'Jesus Christ, the righteous, the Father, full of grace and truth,' as a hypocrite, a man void of common sincerity. For it is everywhere speaks as if He were willing that He should therefore, to say He was not willing that all should represent Him as a mere hypocrite and deny, that the gracious words which came

cast Him from His throne; and sink Him in the abyss of perdition—it must turn the love of God into hatred; nullify the council of the Most High; destroy the everlasting covenant; and make void the oath of Jehovah; nay, it must raise discord amongst the divine attributes; make Father, Son, and Spirit, unfaithful to each other, and set them at variance; change the sceptre of the Father, and dethrone the Son; and so utterly destroy the existence of the Father, Son, and Spirit, that we should be dismayed and confounded." p. 287.

of invitations to all sinners; to say, then, He did not *intend* to save all sinners, is to represent Him as a gross deceiver of the people. You cannot deny that he says, 'Come unto me, all ye that are weary and heavy laden!' If, then, you say He calls those that cannot come, those whom He knows to be unable to come, those whom He can make able to come but will not, how is it possible to describe greater insincerity? You represent Him as mocking His helpless creatures, by offering what He never intends to give. You describe Him as saying one thing and meaning another; as pretending the love which He had not. Him, in whose mouth was no guile, you make full of deceit, void of common sincerity: then, especially when drawing nigh the city He wept over it, and said, 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, and ye would not!' (*ἠθέλησα καὶ οὐκ ἠθέλησατε*). Now, if you say *they would*, but *He would not*, you represent Him (which who could hear!) as weeping crocodile tears over the prey which he had doomed to destruction!

"Such blasphemy this, as, one would think, might make the ears of a Christian to tingle! But there is yet more behind; for, just as it honours the Son, so doth this doctrine honour the Father. It destroys all His attributes at once: it overturns both His justice, mercy, and truth. Yes, it represents the Most Holy God as worse than the devil; as more false, more cruel, and more unjust. More false, because the devil, liar as he is, hath never said he willeth all mankind to be saved: more unjust, because the devil cannot, if he would, be guilty of such injustice as you ascribe to God, when you say, that God condemned millions of souls to everlasting fire, prepared for the devil and his angels, for continuing in sin, which, for want of that grace *He will not* give them, they cannot avoid: and more cruel, because that unhappy spirit 'seeketh rest, and findeth none,' so that his own restless misery is a kind of temptation to him to tempt others. But God 'resteth in His high and holy place;' so that to suppose Him out of His mere motion, of His pure will and pleasure, happy as He is, to doom His creatures, whether they will or not, to endless misery, is to impute such cruelty to Him, as we cannot impute even to the great enemy of God and man. It is to represent the Most High God (he that hath ears to hear, let him hear!) as more cruel, false, and unjust than the devil!

"This is the blasphemy clearly contained in the *horrible decree* of Predestination. And here I fix my foot. On this I join issue with every assertor of it. You represent God as worse than the devil; more false, more cruel, more unjust. But you say, you will prove it by Scripture. Hold! What will you prove by Scripture? that God is worse than the devil? It cannot be. Whatever that Scripture proves,

it never proves this : whatever be its t  
Do you ask what is its true meaning t  
have gained nothing ; for there are n  
whereof neither you nor I shall know  
victory. But this I know, better it  
all, than to say it had such a sense :  
ever it mean beside, that the God o  
what it will, it cannot mean, that th  
just. No Scripture can mean that G  
is not over all His works : that is, wha  
can prove predestination.

“This is the blasphemy for which I  
tion ; a doctrine, upon the supposition  
suppose it for a moment, call it ele  
please (for all comes to the same thing  
the devil, ‘Thou fool, why dost thou r  
in wait for souls is as needless and use  
thou not, that God hath taken thy wor  
doth it more effectually ? Thou, with  
canst only so assault that we may res  
destroy both body and soul in hell !  
unchangeable decree to leave thousand  
to continue in sin, till they drop in  
temptest ; He forceth us to be damned  
Thou fool ! why goest thou about a  
mayest devour ? Hearest thou not th  
destroyer of souls, the murderer of me  
to pass through the fire, and that fire  
ruptible body being consumed, its torn  
thou art told, by His eternal decree, fi  
evil, causes not only children of a spa  
pass through the fire of hell ; that fire  
and the body which is cast thereinto, b  
mortal, will be ever consuming and nev  
their torment, because it is God’s g  
ever.’

“Oh, how would the enemy of Go  
things were so ! How would he cry  
would he lift up his voice, and say,  
from the face of this God, or ye shal  
will ye flee ! Into heaven ? He is  
there also. Ye cannot flee from an  
And whether ye flee or stay, I call h  
his footstool, to witness against you

eternally! Sing, O hell, and rejoice, ye that are under the earth! for God, even the mighty God, hath spoken, and devoted to death thousands of souls, from the rising of the sun unto the going down thereof. Here, O death, is thy sting! They shall not, cannot escape, for the mouth of the Lord hath spoken it. Here, O grave, is thy victory! Nations yet unborn, or ever they have done good or evil, are doomed never to see the light of life, but thou shalt gnaw upon them for ever and ever. Let all those morning stars sing together, who fell with Lucifer, son of the morning! Let all the sons of hell shout for joy; for the decree is past, and who shall annul it?

"Yes! the decree is past; and so it was before the foundation of the world. But what decree? Even this: 'I will set before the sons of men life and death, blessing and cursing;' and 'the soul that chooseth life shall live, as the soul that chooseth death shall die.' This decree, whereby whom God 'did foreknow, he did predestinate,' was indeed from everlasting: this, whereby all who suffer Christ to make them alive, are 'elect according to the foreknowledge of God,' now standeth fast, even as the moon, and the faithful witness in heaven; and when heaven and earth shall pass away, yet this shall not pass away, for it is as unchangeable and eternal as the being of God that gave it. This decree yields the strongest encouragement to abound in all good works and in all holiness; and it is a well-spring of joy, of happiness also, to our great and endless comfort. This is worthy of God. It is every way consistent with the perfection of His nature. It gives us the noblest view both of His justice, mercy, and truth. To this agrees the whole scope of the Christian Revelation, as well as all the parts thereof. To this Moses and all the prophets bear witness; and our blessed Lord and all his apostles. Thus Moses, in the name of his Lord, 'I call heaven and earth to record against you this day, that I have set before you life and death, blessing and cursing, therefore, choose life, that thou and thy seed may live.' Thus Ezekiel (to cite one prophet for all), 'The soul that sinneth, it shall die; the son shall not bear (eternally) the iniquity of the father. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.' Thus our blessed Lord, 'If any man thirst, let him come to me and drink!' Thus His great apostle St. Paul, 'God commandeth all men, everywhere, to repent.' *All men, everywhere*; every man, in every place, without any exception, either of place or person. Thus St. James, 'If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him.' Thus St. Peter, 'The Lord is not willing that any should perish, but that all should come to repentance.' And thus St. John, 'if any man sin, we have an advocate with the Father; and he is the propitiation for our sins; and not for ours only, but for the sins of the whole world.'



"O hear ye this, ye that forget God! ye upon Him. 'Have I any pleasure at all in saith the Lord God. Repent and turn from iniquity shall not be your ruin. Cast away gressions, whereby ye have transgressed; for of Israel? For I have no pleasure in the do the Lord God. Wherefore, turn yourselves saith the Lord God, I have no pleasure. Turn ye, turn ye from your evil ways; for Israel?'"

A history of Wesley's life would be in this memorable passage—the most remarkable in all his works. It exasperated, beyond measure, his own conceit, had taken out their patent themselves, in Mr. Toplady's language (himself "kings travelling *incog.*, disguised like popes above." Even temperate Calvinists were shocked by Mr. Wesley's "horrid appeal to all the devils of an infernal tone to the controversy." It is, indeed, of eloquence, and shows with what indignation for God, and in his love for his fellow-creatures, injurious to both. In an evil hour did he devise for itself the perilous question of fate, a happy one, was it introduced into Christianity, our church perceived the danger on both sides of the golden mean. "All men," said they, chiefly preachers, that in this high matter so attempt and moderate themselves, that the grace of God, that they take away thereby one side, so extol freewill that injury be done to the other in the directions for preachers, which were set by James I., it was enjoined, "that no preacher should assume the degree of a bishop, or dean at the least, nor presume to preach, in any popular auditory, of confirmation, election, reprobation, or of the universality or irresistibility of God's grace; but leave such matters to be handled by learned men, and that moderate use and application, rather than by way of polemic for the schools than for simple auditories." Against this prohibition, whereby, they said, the golden fruit, which God appointed for the tree of life, point, even the popes themselves, in the present age, not able to impose silence.

Wesley had once a whimsical proof of the



high-flying Calvinists regarded him. One afternoon, on the road from Newport Pagnel to Northampton, "I overtook," says he, "a serious man, with whom I immediately fell into conversation. He presently gave me to know what his opinions were; therefore I said nothing to contradict them. But that did not content him; he was quite uneasy to know whether I held the doctrine of the decrees as he did: but I told him, over and over, we had better keep to practical things, less we should be angry at one another. And so we did for two miles, till he caught me unawares, and dragged me into the dispute before I knew where I was. He then grew warmer and warmer, told me I was rotten at heart, and supposed I was one of John Wesley's followers. I told him 'no, I am John Wesley himself!' Upon which,

*Improvisum aspris veluti qui sentibus anguem  
Pressit,*

he would gladly have run away outright; but being the better mounted of the two, I kept close to his side, and endeavoured to show him his heart, till we came into the street of Northampton."

## CHAPTER XXVI.

WESLEY'S CLERICAL COADJUTORS.—MR. GRIMSHAW.—DR. COKE.—THE  
GREEK BISHOP.—WESLEY'S CREDULITY.

A FEW years before this final and irreparable breach with the Calvinists, Wesley had attempted to form an open and active union between all such clergymen as have more recently arrogated to themselves the appellation of 'Evangelical,' or Gospel ministers. With this hope he sent round a circular letter, to some fifty ministers of the Church of England, wherein he proposed that—leaving free the disputable points of predestination on one side, and perfection on the other; laying no stress upon expressions, and binding themselves to no peculiar discipline, but some remaining quite regular, others quite irregular; and others, again, partly the one and partly the other—they should think and speak kindly of each other, form, as it were, a defensive league, and each help the other on in his work, and enlarge his influence by all rightful means. If anything more were meant by this than that each should occasionally accommodate the others with his pulpit, and that they should countenance his itinerant lay-preachers, the meaning is not obvious. On this occasion also Mr. Wesley looked for an omen, and relates, with evident complacency, at the end of the letter, that one of his friends having objected to him the impossibility of effecting such an union, he went up

stairs, and, after a little prayer, opened *Korin.* *Expecta Dominum; viriliter age; noli de corpore et animam expone constanter pro gloria.*

The greater part of the methodizing clergy was on don's party in the dispute. Among those who were Wesley, Vincent Perronet, the vicar of St. Andrew, either by birth or extraction a Swiss, and who would have been beatified or canonized for his piety, would be called his *rapt*, as well as for the piety of William Grimshaw, who held the perpetuity of the wildest parts of the West Riding of Yorkshire as an associate. In his unconverted state, this piety, and, had he given utterance at that time to his wild imaginations, which he afterwards revealed, he would deservedly have been sent to Bedlam. His conversion was not till he had been ten years in holy orders, and he supposed to be a miraculous impression of the Holy Spirit may possibly have been an electrical<sup>1</sup> or a magnetic course of his ministry he was favoured with a conversion. It is to say, he mistook<sup>2</sup> delirium for reality. His zealous parish priest; and his oddities, which were those of Mad Grimshaw, did not prevent him from having a set of parishioners, who are said to have been in a barren country which they inhabited, and who were more of religion than their cattle.

The parish contained four hamlets, in each he was to rule to preach three times a month, partly for the infirm, but chiefly for those who scarcely attended because of the distance. As he found that his preaching to him, he extended his preaching into his neighbourhood, troubling himself to ask the consent of the people, he liked it or not. In this way he established a circuit, which he went round every fortnight:

<sup>1</sup> Mr. Joseph Williams, of Kidderminster, relates the fact from Grimshaw's own testimony. "At last the time of his deliverance came. At the house of one of his friends he lays his hand on a book, and opens it with his face towards a pewter shelf. Instantly his face is saluted with an uncommon flash of heat. He turns to the title-page, and finds it to be Dr. Owen on Justification. Immediately he is surprised with such another flash. He borrows the book, studies it, and justifies himself by heart. He prays with the deacon. The deacon apoplexied. Mr. M. to Mr. M. more notice is not given. vol. 1.

preached from four-and-twenty to thirty times in the week; and in the other about half as often, wherefore he called this his idle week. While he was at home, he had a morning meeting for prayer and exhortation at his own house, at five o'clock in the summer, and at six in winter. At church he would stop in the midst of the prayers, if he saw any person inattentive, and rebuke the offender; and, while the psalms were singing before sermon, he would go out to see if any persons were idling in the churchyard, or in the street, or in the alehouses, and drive as many as he could find into the church before him. These were not the only means which he used for bringing his parishioners into order. Having taken up the dismal and puritanical notion, that it is sinful to walk in the fields for recreation on Sunday, he would set out himself, in order to reprove such persons as he detected in the fact. This odd humour led him also, like the Caliph Haroun Alraschid, in the Arabian Tales, to go out in disguise, and see in what manner his instructions were observed, and how far the people were, in reality, what they made themselves appear to him. Thus he went to the door of a great professor of charity, and begged a night's lodging, in the character of a poor man, and was turned away with abuse. And he teased a purblind woman, by touching her repeatedly with a stick, like a mischievous boy, till, taking him for one, and finding threats insufficient, she gave her tongue the reins, and began to swear. Neither of these were fair trials: but discretion was no part of his character. Such, however, was the effect which he produced by his zeal, his vigilance, and his real worth, that a man who, being on his way for a midwife one Sunday, wanted his horse shod in the village, could not prevail upon the blacksmith to do the job, till they had gone together to Mr. Grimshaw, and he had granted permission, being satisfied of the necessity of the case. And it was believed, long after his death, that he had put a stop to the races at Haworth by his prayers, because, when he had often and vainly attempted to dissuade the people from subscribing and promoting these meetings, for the benefit of the publicans, he prayed at length that the Lord would be pleased to put a stop to the evil proceedings in His own way, a heavy rain during the whole three days spoiled the sport, and, after that time, the mischievous custom was not revived.

Grimshaw entered entirely into Mr. Wesley's views, acted as assistant in the circuit wherein he resided, and attended the Conference every third year, when it was held at Leeds. When Whitefield or Wesley came to visit him, a scaffold was erected for them in the churchyard, the church not being large enough to hold the concourse that assembled. Prayers, therefore, were read in the church, the preaching was in the open air, and the sacrament was afterwards administered to successive congregations, one church-full after another. Whitefield happened, in one of his sermons, to speak as if he believed his hearers had profited

much by the exertions of the faithful among them : but Grimshaw stood up saying, with a loud voice, " Oh ; sir pray you, do not flatter them : I fear to hell with their eyes open." His house was their home ; he always gave notice at church when the flock might not be scattered after his less zealous minister should succeed him ; he always gave notice at church when the flock might not be scattered after his house at his own expense, and settled not only received the preachers as his house would hold ; giving up his to them, in the hay-loft. No office on such occasions—no mark of respect of the Gospel. He was once found once he embraced a preacher after he bless thee, Ben, this is worth a hundred down before another, saying, he was not. The only son of this singular man was a drunkard, " notwithstanding religious education," says his father's brother by some of the holiest men in the land system under which he had suffered which he had seen at home, may easily be fellow, however, had a sense of his own and when he was riding home, in a sometimes say to his horse, the one was upon his circuits, " Once thou carried a devil." Disease and strong pain, the course of life, brought him to repentance of his last words were, " what will my I am got to heaven !"

Of the few clergymen who entered heartily co-operated with him, Mr. Grimshaw Mr. Fletcher the most remarkable for who entered most entirely into the affair Coke. This person, who held so distinct

" He too," says Mr. Wesley, " is in a few years, the family is extinct. I preached with one now gone into eternity ! So, in a few years, the family is extinct. I preached with one

Let sickness blast and death de  
If heaven will recompense o  
Perish the grass, and fade the  
Since firm the word of God

Methodists, and by whose unwearied zeal, and indefatigable exertions, that spirit, which Mr. Wesley had kindled in England, was extended to the remotest parts of the world, was born at Brecknock, in the year 1747, the only child of respectable and wealthy parents. The father died during his childhood, and the youth, in his seventeenth year, was entered as a gentleman commoner at Jesus College, Oxford. He escaped from the university with fewer vices than in those days were generally contracted there; but he brought away a taint of that philosophical infidelity which was then beginning to infect half-learned men. The works of Bishop Sherlock reclaimed him: he entered into holy orders, and being in expectation of some considerable preferment, took out his degree of doctor of laws. The disappointment which he experienced from certain persons in power, to whom he had looked as patrons, was of little consequence to him, being possessed of a fair patrimony. He accepted the curacy of South Petherton, in Somersetshire, and entered upon the duties of his office with more than ordinary zeal. His preaching soon filled the church; more room was wanting for the congregation; and, as the vestry would not be persuaded to erect a gallery, he built one at his own expense. This, and the style of his discourses, raised a suspicion that he was inclined to Methodism. The growing inclination was strengthened by conversation with Maxfield, who happened then to be residing in the neighbourhood, and confirmed by the perusal of Alleine's 'Alarm to the Unconverted.'<sup>1</sup> He now preached extemporaneously, established evening lectures, and introduced hymns into the church; but, by thus going on faster than the parishioners were prepared to follow, he excited a strong spirit of opposition; complaints against him were preferred to the bishop and to the rector: the former merely admonished him; by the latter he was dismissed in a manner which seems to have been studiously disrespectful, before the people publicly, on the Sunday: and his enemies had the indecency to chime him out of the church. These insults roused his Welsh blood, and he determined, with more spirit than prudence, to take his stand near the church on the two following Sundays, and preach to the people when they came out, for the purpose of vindicating himself, gratifying his adherents, and exhorting his opponents to repentance. These, who were probably the more numerous, were so provoked at this, that they collected stones, for the purpose of pelting him, on his second exhibition; and the doctor would hardly have escaped, without

<sup>1</sup> "A book, which multitudes will have cause for ever to be thankful for," says Calamy. "No book in the English tongue (the Bible excepted) can equal it for the number that hath been dispersed; for there have been 20,000 of them printed and sold under the title of

the 'Call; or, Alarm to the Unconverted,' in 8vo. or 12mo.; and 50,000 of the same book have been sold under the title of the 'Sure Guide to Heaven,' 30,000 of which were at one impression." — 'Account of the Ejected Ministers,' vol. ii. 577.

some serious injury, if a young man knew and respected, had not place. He now took the earliest opportunity. The latter soon came into Somers the meeting in his Journal: "I late a gentleman commoner of twenty miles on purpose to meet him; and an union then began with

This was in the year 1776. Dr. of the Methodist society, and was all Mr. Wesley's fellow-labourers. the Connection, the second place in other of its active members was in society; and all that he had, his to every minute that could be employed to its interests. He was now cordiate representative; and, instead of preachers, in a circuit, he travelled as a spectator, wherever his presence was particularly, he visited the societies. an annual visitation was always acquainted with Dr. Coke, Mr. Flaxman, a person to act as his coadjutor, and as could be deputed to any such office, the invidious distinction, and from found his place, and knew where to go for others, and most happily for himself.

The want of clerical assistance notwithstanding his attachment, he desired not only to continue in union with the people from forming a schism, the year more apparent, from various causes, but others arose inevitably from A hostile feeling toward the Church united themselves to the Methodist movement, but they leavened the society. Methodism began to assume consistency when the Non-jurors were on the proportion of that party would raise the Sectarians or the Establishment with them an unfavourable disposition.

<sup>1</sup> Mr. Watson remarks, apparently with truth, that Mr. Southey overrated the influence which the Non-jurors even

main cause is obviously to be found in the growing influence of the lay-preachers, their jealousy of the few clergymen who acted with them, their natural desire of placing themselves upon a level with the ministers of other denominations, and the disrespect with which the Establishment began to be regarded by most of those persons who preferred the preaching at the chapel to that in the church. And though Wesley often and earnestly warned them against this, neither his language nor his conduct were at all times consistent. In controversy, and in self-defence, he was sometimes led to speak of the unworthy ministers of the Establishment in terms of indignation, not considering that his remarks would be generally applied by many of his followers.

The growing desire of the itinerants to raise themselves in rank, and of the societies to have the sacrament administered by their own preachers, induced Wesley, who, in the continual bustle of his life, sometimes acted without due consideration, to take the strange means of obtaining orders for some of his lay-assistants from a Greek, who called himself Erasmus, and appeared in London with the title of Bishop of Arcadia. This measure was, in every point of view, injudicious. Charles Wesley was decidedly hostile to it, and would never allow the preachers who had been thus ordained to assist him at the communion-table. Staniforth was one; and he found it so invidious among his colleagues, that he never thought proper to exercise the ministerial functions. On the other hand, some, both of the local and itinerant preachers, coveted the distinction, and prevailed upon the obliging bishop to lay his hands upon them, without Mr. Wesley's consent. Displeased at this disregard of his authority, he acted with his wonted decision, and at once excluded from the Connection those who would not forego the powers with which they supposed themselves to be invested. It was doubtful whether this Erasmus<sup>1</sup> was what he pretended to be; and the

his friends, and those who did join him were not enough in number, or strong enough in talent, to make any permanent impression on the Wesleyan body.—[Ed.]

<sup>1</sup> Toplady saw a certificate given by this vagrant, as he calls him, to the persons whom he pretended to ordain. It confirmed him in his opinion, that the man was an impostor, because it was written not in the modern Greek, but in the ancient, and of a very mean sort. This is the translation: "Our measure from the grace, gift, and power of the all-holy and life-giving Spirit, given by our Saviour Jesus Christ to His divine and holy apostles, to ordain

sub-deacons and deacons, and also to advance to the dignity of a priest! Of this grace, which hath descended to our humility, I have ordained sub-deacon and deacon, at Snow-fields Chapel, on the 19th day of November, 1764, and at West Street Chapel, on the 24th of the same month, priest, the Rev. Mr. W. C., according to the rules of the holy apostles and of our faith. Moreover, I have given to him power to minister and teach, in all the world, the gospel of Jesus Christ, no one forbidding him in the church of God. Wherefore, for that very purpose, I have made this present letter of recommendation from our humility, and have



whole transaction gave Wesley's enemies an opportunity of using him, which they did not fail to use. They violated the oath of supremacy, by thus interfering with the exercise of ecclesiastical jurisdiction, and they alleged that he had even pressed the Greek clergy to do so, also, that he might then ordain what ministers he pleased, said to have refused, because, according to the canon, more than one bishop must be present to consecrate a new one. Charles Wesley was even accused of having offered the Greek forty guineas for the consecration money. This is palpably false; nothing Charles Wesley would have made such an offer. Arcadia in London should have refused him, beyond all doubt, purely calumnious, and which the 'Gospel Magazine' breathed in its pages seems reason to believe that Wesley was wrong upon this occasion.

Both brothers retained the fancy of baptism, which had outgrown many other eccentricities; and this mode in condescension to the whims of the people, to attach any importance to it, and must be an inconvenience of the practice. One of the most notable brought against him, was that of Lydia Sheppard, in a bathing tub, in a field, and holding her so long under water, that she pronounced the words of administration, when she was taken out. The story was probably not the best in the world, which brought him into contact with persons of the lowest life, and in all the intermediate stages between the people, indeed, found their way to him, to court, though with less mischievousness, in a spirit of pure kindness, to enlighten the ignorant.

Two ignorant dreamers, while the king was in the country, called upon him at the Four Mile Cross, and God to inform him, that very shortly they added, that they would stay in the country, he turned them out. Wesley knew these: he assured them that he would

given it to the ordained Mr. W. C. for his certificate and security.

"Given and written at London, in Britain, Nov. 24, 1764.

"ERASMUS, Bishop of Arcadia."



into the Society room, and left them to themselves. "It was tolerably cold," he says, "and they had neither meat nor drink." There, however, they sate from morning till evening, then quietly walked off, and troubled him with their company no more.

A woman came to him one day, with a message from the Lord, she said, to tell him he was laying up treasures on earth, taking his ease, and minding only eating and drinking. "I told her," says he, "God knew me better; and if he had sent her, it would have been with a more proper message." The idle notion, that he was enriching himself, prevailed among persons who might easily have known better. He received a letter from the Board of Excise, telling him the commissioners could not doubt but that he had plate, for which he had neglected to make an entry, and requiring him immediately to make a proper return. His answer was, "Sir, I have two silver tea-spoons at London, and two at Bristol: this is all the plate which I have at present; and I shall not buy any more, while so many round me want bread."

In the beginning of his career, Wesley perceived that there was more danger of the growth of infidelity than of superstition; and this opinion was confirmed by his after-experience. He discovered, in the beautiful vale of Lorton, that deism had found its way into the heart of the Cumbrian mountains; and near Manchester he found, what he had never heard of in England, a whole clan of infidel peasants, who had been scoffed and argued out of their belief, by the vulgar ribaldry and impudent ignorance of an alehouse-keeper. Of the persons whom he met with in this unhappy state of mind, some were contented to live without God in the world, and be as the beasts that perish, as if they had succeeded in annihilating their diviner part. But others confessed the misery of wandering in doubt and darkness. One who, having been a zealous Romanist, had cast off Popery and Christianity together, said to him, "I know there is a God, and I believe him to be the soul of all, the *anima mundi*; if He be not rather, as I sometimes think, the *Tò Πάν*, the whole *compages* of body and spirit everywhere diffused. But farther than this I know not; all is dark; my thought is lost. Whence I came, I know not; nor what, nor why, I am; nor whither I am going. But this I know, I am unhappy; I am weary of life; I wish it were at an end."

For men in this pitiable state Wesley was an excellent physician, and he had not unfrequently the satisfaction of knowing that his advice was not given in vain. He himself had gone through this stage of doubt in early life, and has described the perplexity of his mind with great force and feeling. "After carefully heaping up," he says, "the strongest arguments which I could find, either in ancient or modern authors, for the very being of a God, and (which is nearly connected with it) the existence of an invisible world, I have wandered up and down musing

with myself, what if all these things  
and heaven, this universal frame, be  
if that melancholy supposition of the

Ὅτι περ φύλλων γεν

What if the generation of men be es-  
leaves, if the earth drop its success-  
its leaves? What if that saying  
*mortem nihil est, et ipsa mors nihil*  
is after death. How am I sure that  
not 'followed cunningly-devised  
thought till there was no spirit  
strangling rather than life."<sup>1</sup>

On the other hand there could not  
persons with a certain tendency to d-  
have delighted to believe extraordin-  
doubted, and to have encouraged sa-  
to have repressed. Thus, speaking  
him her gift of extempore prayer  
heard before; it was perfectly an or-  
up of disjointed fragments, and yet  
went through my heart, and I bel-  
For many months I have found not  
be here." And again, after a second  
case, "Is not this an instance of  
foolish things of the world to confou-  
not only a weak natural understand-  
bordering upon madness. And here  
and her expressions odd and indiges-  
more of the real power of God atte-  
the sensible discourses of even good  
understanding." The wonder wrought  
upon the state of mind in the recipient

Here he was the dupe of his own

<sup>1</sup> Wesley introduced a remarkable  
passage of this kind in one of his ser-  
mons. "The devil," said he, "once  
infused into my mind a temptation that,  
perhaps, I did not believe what I was  
preaching. 'Well, then,' said I, 'I will  
preach it till I do.' But, the devil  
suggested, 'what if it should not be  
true?' 'Still,' I replied, 'I will preach  
it, because, whether true or not, it  
must be pleasing to God, by preparing  
men better for another world.' 'But

mood, might as well have been excited by the music of an organ, or the warbling of a sky-lark. But he was sometimes imposed upon by relations which were worthy to have figured in the *Acta Sanctorum*. One of his preachers pretended to go through the whole service of the meeting in his sleep, exhorting, singing, and preaching, and even discoursing with a clergyman, who came in and reasoned with him during his exhibition, and affecting, in the morning, to know nothing of what he had done during the night. And Wesley could believe this, and ask seriously by what principle of philosophy it was to be explained! He believed also that a young woman, having received a strong impulse to call sinners to repentance, was inwardly told, that if she would not do it willingly, she should do it whether she would or not: that from that time she became subject to fits, in which she always imagined herself to be preaching; and that having cried out at last, Lord, I will obey Thee, I will call sinners to repentance, and having begun to preach in consequence, the fits left her. In the history of this remarkable man, nothing is more remarkable than his voracious credulity. He accredited and repeated stories of apparitions, and witchcraft, and possession, so silly, as well as monstrous, that they might have nauseated the coarsest appetite for wonder; this, too, when the belief on his part was purely gratuitous, and no motive can be assigned for it, except the pleasure of believing. The state of mind is more intelligible, which made him ascribe a supernatural importance to the incidents that befell him, whether merely accidental, or produced by any effort of his own. Strong fancy, and strong prepossession, may explain this, without ascribing too much to the sense of his own importance. If he escaped from storms at sea, it appeared to him that the tempest abated, and the waves fell, because his prayers were heard. If he was endangered in travelling, he was persuaded that angels, both evil and good, had a large share in the transaction. "The old murderer," he says, "is restrained from hurting me, but he has power over my horses." A panic seized the people, in a crowded meeting, while he was preaching upon the slave trade: it could not be accounted for, he thought, without supposing some preternatural influence: "Satan fought, lest his kingdom should be delivered up." If, in riding over the mountains in Westmoreland, he sees rain behind him and before, and yet escapes between the showers, the natural circumstance appears to him to be an especial interference in his favour. Preaching in the open air, he is chilled, and the sun suddenly comes forth to warm him: the heat becomes too powerful, and forthwith a cloud is interposed. So, too, at Durham, when the sun shone with such force upon his head, that he was scarcely able to speak, "I paused a little," he says, "and desired God would provide me a covering, if it was for His glory. In a moment it was done; a cloud covered the sun, which troubled me no more. Ought voluntary humi-

lity to conceal this palpable proof, that God staid another time the sun, while he was officiating; but it was no inconvenience; nor were his eyes had been under the earth. Labouring under illness about to administer the sacrament, the thought entered his mind, "why should he not apply to God at the end of an illness?" He did so, and found that an effort of faith he could rid himself of the trouble once, when his horse fell lame, and there was no application was found effectual. "Some," he says, "take this a most notable instance of enthusiasm: but it is a plain fact."

This was Wesley's peculiar weakness, and his Time and experience taught him to correct some of his errors, to moderate others, but this was rooted in his nature. In 1780, he began to publish the *Arminian Magazine*, the purpose of maintaining and defending those doctrines with such abominable scurrility by the *Calvary Journal*, and of supplying his followers, who were reading much, with an entertaining and useful paper. His poses were well answered; but having this he indulged his indiscriminate credulity, and in his and without reflection, any marvellous tale that

<sup>1</sup> In the preface to the first volume, he says, "Amidst the multitude of magazines which now swarm in the world, there was one, a few years ago, termed 'The Christian Magazine,' which was of great use to mankind, and did honour to the publishers; but it was soon discontinued, to the regret of many serious and sensible persons. In the room of it started up a miscreated phantom, called 'The Spiritual Magazine;' and, not long after it, its twin sister, oddly called 'The Gospel Magazine.' Both of these are intended to show, that God is not loving to every man; that His mercy is not over all His works; and, consequently, that Christ did not die for us all, but for one in ten, for the elect only. This comfortable doctrine, the sum of which, proposed in plain English, is, God, before the foundation

of the world, decreed, that some should do what the rest should not do; that some should be spread the utmost pious of it proceeded in the cause. The to good-natured men, than to them they set up any deviation have defended arguments in language were the first were published time every down to the sions of schism

## CHAPTER XXVII.

## METHODISM IN AMERICA.—WESLEY'S POLITICAL CONDUCT.

A LITTLE modification might have rendered Methodism a most useful auxiliary to the English Church. But if some such auxiliary power was needed in this country, much more was it necessary in British America, where the scattered state of the population was as little favourable to the interests of religion as of government.

In the New-England states, the Puritans had established a dismal tyranny of the priesthood; time and circumstances had mitigated it; and ecclesiastical discipline, in those provinces, seems nearly to have reached its desirable mean about the middle of the eighteenth century: the elders no longer exercised an impertinent and vexatious control over their countrymen; they retained, however, a wholesome influence; the means of religious instruction were carefully provided, and the people were well trained up in regular and pious habits. Too little attention had been paid to this point in the other states; indeed it may be said, that the mother-country, in this respect, had grossly<sup>1</sup> neglected one of its first and most important duties toward its colonies. There were many parts in the southern states, of which the frightful picture given of them by Secker, when bishop of Oxford, was not overcharged. "The first European inhabitants," said that prelate, "too many of them, carried but little sense of Christianity abroad with them. A great part of the rest suffered it to wear out gradually, and their children grew, of course, to have yet less than they, till, in some countries, there were scarce any footsteps of it left beyond the mere name. No teacher was known, no religious assembly was held; the sacrament of baptism<sup>meri-</sup> not administered for near twenty years together, nor that of the Supper for near sixty, amongst many thousands of people, who<sup>power</sup> deny the obligation of these duties, but lived, nevertheless, in chain neglect of them." To remedy this, the Society for the Propag<sup>preme</sup>m, for

<sup>1</sup> Franklin gives a curious anecdote upon this subject in one of his letters. "The reverend commissary Blair, who projected the college in the province of Virginia, and was in England to solicit benefactions and a charter, relates that the queen (Mary), in the king's absence, having ordered the Attorney-General (Seymour) to draw up the charter which was to be given, with 2000*l.* in money, he opposed the grant, saying, that the nation was engaged in an expensive war,

that the money was wanted <sup>on</sup>, he purposes, and he did not see occasion for a college in Virginia. He represented to him, that its endry, was to educate and qualify y<sup>at</sup> the to be ministers of the Gos<sup>u</sup> sub-wanted there; and begged Mr<sup>o</sup> made would consider, that the peop<sup>Pray</sup>, ginia had souls to be saved as y<sup>do</sup> the people of England. 'Souls!' said 'damn your souls! make tobacco' <sup>It</sup> Correspondence, vol. i. p. 158.

the Gospel sent out missionaries for their exertions, for want of proper employment most of the few labourers were where they were least wanted, and than interfere with what was the

Whitefield had contented himself with which he produced. The person who in America was an Irishman, by no local preacher in his own country collected a few hearers, first in his increased, in a large room, which to Webb happened at this time to be lost an eye in the battle of Quebec that event, by Mr. Wesley's preaching talents as a preacher at Bath, itinerant from arriving, whom the Webb hearing of Embury's beginning where he then held the appointment uniform, attracted auditors by the made proselytes by his zeal. A room 1768, and they resolved to build a

Wesley's attention had already with a Swedish chaplain, who had and who entreated that he would be sending what multitudes in that shepherd. Soon afterwards Captain Mr. Wesley, informing him that asking that he would, at the end to come over, and prosecute the work soon did the same time there came a serious down, saying, "Mr. Wesley room of his is to the lost sheep of tam, or, a? They have strayed from and, not oddly they are running wild after the Both off bowls, and are jumping and God is over and under the green His me ill none of the preachers come and, or is John Pawson? Where is die for them they not come?" elect on the sunon would not go; because, English duty to leave his parents,

a. He followed his heart in the s in his proper sphere; the fire of steady vital heat, and there were

Boardman and Joseph Pillmoor volunteered at the next Conference for the service; and as the New York Methodists had contracted a debt by their building, the Connection sent them fifty pounds by these preachers, as a token of brotherly love. They landed at Philadelphia, where Captain Webb had already formed a society of about an hundred members. Pillmoor proceeded to Maryland and Virginia, Boardman to New York: both sent home flattering accounts of their success, and of the prospect before them; so that Wesley himself began to think of following them: "but," said he, "the way is not plain; I wait till Providence shall speak more clearly on one side or the other." In 1771 he says, "My call to America is not yet clear. I have no business there, as long as they can do without me: at present I am a debtor to the people of England and Ireland, and especially to them that believe. That year, therefore, he sent over Richard Wright and Francis Asbury, the latter of whom proved not inferior to himself in zeal, activity, and perseverance. Asbury perceived that his ministry was more needed in the villages and scattered plantations than in large towns, and he therefore devoted himself to country-service. In 1773, Thomas Rankin and George Shadford were sent to assist their brethren: by this time they had raised a few recruits among the Americans, and, holding a Conference at Philadelphia, it appeared by their muster-rolls, that there were about a thousand members in the different societies.

These preachers produced a considerable effect; and Methodism would have increased even more rapidly than in England, if its progress had not been interrupted by the rebellion. At the commencement of the disputes which led to that unhappy and ill-managed contest, Mr. Wesley was disposed to doubt whether the measures of government were defensible: but when the conduct of the revolutionists became more violent, and their intentions were unmasked, he saw good cause for altering his opinion, and published "A Calm Address to the Americans," examining the question, whether the English parliament had power to tax the colonies. In this little pamphlet he pursued the same chain of reasoning as Dr. Johnson had done, and maintained, that the supreme power in England had a legal right of laying any tax upon them, for any end beneficial to the whole empire.<sup>1</sup> The right of taxation, he

<sup>1</sup> Upon this subject Mr. Wesley has preserved a fine anecdote. "Beware," he says, "of forming a hasty judgment concerning the fortune of others. There may be secrets in the situation of a person, which few but God are acquainted with. Some years since, I told a gentleman, Sir, I am afraid you are covetous. He asked me, What is the reason of your fears? I answered,

A year ago, when I made a collection for the expense of repairing the Foundry, you subscribed five guineas. At the subscription made this year you subscribed only half a guinea. He made no reply; but after a time asked, Pray, Sir, answer me a question. Why do you live upon potatoes (I did so between three and four years)? I replied, It has much conduced to my health. He



argued, rested upon the same general popular argument, that every freeman he was governed, was a mere father who were concerned in making laws and delegation; those who were not freemen those who were, when their votes were in the minority were governed, not otherwise sent. So much with regard to the laws of our own times; and how could it be otherwise than those which were made before the Revolution? The laws of this country were purely passive, and not active, in the condition of civil life. They were the laws of their forefathers, but they were not the laws of their descendants, they were the descendants of men who had resigned them by emigration. The laws of our ancestors left them; not a vote was given by the fathers, but the happiness of being governed by obeying them. During the last century, when they were not able to resist, they were governed by that means, wholly delivered from the burden, reimbursed for some part of the burden by a small tax, and this reasonable burden was reduced in a flame. How was it possible that it should produce such an effect?

"I will tell you," said Wastell, "I am unbiassed. I have nothing to say against nothing, either by the government or by the people; never shall; and I have no prejudice."

answered, I believe it has. But did I not do it likewise to save money. I save money. I did, for what I save from my pocket, I give to the poor. I save meat, will feed another that else would have none. But, Sir, said he, if that be your motive, you may save more. I know a man that goes to the market at the beginning of every week. There he buys a pennyworth of parsnips, which he boils in a large quantity of water. The parsnips serve him for food, and the water for drink the ensuing week, so his meat and drink together cost him only a penny a week. This he constantly did, though he had two hundred pounds a year, to pay the debts which he had contracted before he knew God! And this was he, who I had set down for a covetous man.



you as my brethren and countrymen. My opinion is this: we have a few men in England who are determined enemies to monarchy. Whether they hate his present Majesty on any other ground than because he is a king, I know not; but they cordially hate his office, and have for some years been undermining it with all diligence, in hopes of erecting their grand idol, their dear commonwealth, upon its ruins. I believe they have let very few into their design (although many forward it, without knowing anything of the matter); but they are steadily pursuing it, as by various other means, so, in particular, by inflammatory papers, which are industriously and continually dispersed throughout the towns and country. By this method they have already wrought thousands of the people even to the pitch of madness. By the same, only varied according to your circumstances, they have likewise inflamed America. I make no doubt but these very men are the original cause of the present breach between England and her colonies. And they are still pouring oil into the flame, studiously incensing each against the other, and opposing, under a variety of pretences, all measures of accommodation. So that although the Americans, in general, love the English, and the English, in general, love the Americans, (all, I mean, that are not yet cheated and exasperated by these artful men,) yet the rupture is growing wider every day, and none can tell where it can end. These good men hope it will end in the total defection of North America from England. If this were effected, they trust the English in general would be so irreconcilably disgusted, that they should be able, with or without foreign assistance, entirely to overturn the government."

Mr. Wesley afterwards perceived, that the class of persons, whom he had here supposed to be the prime movers of this unhappy contest, were only aiders and abettors, and that the crisis had come on from natural causes. "I allow," said he, "that the Americans were strongly exhorted, by letters from England, 'never to yield, or lay down their arms, till they had their own terms, which the government would be *constrained* to give them in a short time.' But those measures were concerted long before this,—long before either the Tea Act, or the Stamp Act, existed, only they were not digested into form. Forty years ago, when my brother was in Boston, it was the general language there, 'we must shake off the yoke; we never shall be a free people till we shake off the English yoke;' and the late acts of parliament were not the *cause* of what they have since done, but barely the occasion 'they laid hold on.' That the American revolution must, in great part, be traced to the Puritanical origin of the New England states is indeed certain; but colonies are naturally republican, and when they are far distant, and upon a large scale, they tend necessarily, as well as naturally, to separation. Colonies will be formed with a view to this, when colonial policy shall be better understood. It will be acknowledged, that, when

protection is no longer needed that, when a people can maintain their pupilage.

This address excited no little partisans of the Americans; and Mr. Caleb Evans, a Baptist minister in his own community, with an inclination for controversy, left on this occasion, seconded his friend. "My reverence for God's word, my king, and regard for my friend, my consciousness of the sweet liberty of this little tribute of my pen, fully, as few men in the kingdom which is most eligible, a monarch, a pered monarchy of England. I of two of the mildest republics, a number of years, the subject of this session of parliament, 'its consequences, is to be the in the world.'"

Mr. Fletcher was no common devout ardour were not more violence which appeared when and the pure candour, and religious opponents felt and acknowledged distinctly in what the principle what they were likely to encounter. Baxter, " (the chief act of government at all, and affirmed no governors, all government truly said, " Dr. Price's political out of their thrones, and all subject question upon religious grounds civil, as he had formerly done a transition from one to the other he that reverences the law of God commands of the king, so he that Lord will hardly think himself He traced the pestilent errors v

<sup>1</sup> "All our danger at present," he, "is from King Mob; and" (pursuing Mr. Wesley's view of the subject)

vail, after having for more than a century been subdued, to those seeds which had sprung up with the Lollards, and brought forth their full harvest at Munster. He pressed upon his opponents, as a Christian, those texts of Scripture which enjoin the duty of submission to established authorities; and, as a Calvinist, the articles of Calvin's confession of faith, wherein that duty is expressly recognised. "We believe that God will have the world to be governed by laws and civil powers, that the lawless inclinations of men may be curbed; and therefore he has established kingdoms and republics, and other sorts of governments (some hereditary, and some otherwise), together with whatsoever belongs to judicature; and He will be acknowledged the author of government. We ought, then, not only to bear, for his sake, that rulers should have dominion over us, but it is also our bounden duty to honour them, and to esteem them worthy of all reverence, considering them as God's lieutenants and officers, which He has commissioned to execute a lawful and holy commission. We maintain, therefore, that we are bound to obey their laws and statutes, to pay tribute, taxes, and other duties, and to bear the yoke of subjection freely and with good-will; and, therefore, we detest the men who reject superiorities, introduce community and confusion of property, and overthrow the order of justice. Sir," he continued, applying the *argumentum ad hominem* to his opponent, "you are a Calvinist; you follow the French reformer when he teaches the absolute reprobation, and unavoidable damnation of myriads of poor creatures yet unborn. Oh, forsake him not when he follows Christ, and teaches that God (not the people) is to be acknowledged the author of power and government, and that we are bound to bear cheerfully, for his sake, the yoke of scriptural subjection to our governors! Be entreated, sir, to rectify your false notions of liberty. The liberty of Christians and Britons does not consist in bearing no yoke, but in bearing a yoke made easy by a gracious Saviour and a gracious sovereign. A John of Leyden may promise to make us first lawless, then legislators and kings; and, by his delusive promises, he may raise us to—a fool's paradise, if

happy under the protection of the Toleration Act, grow restless, begin openly to countenance their dissatisfied brethren in America, and make it a point of conscience to foment divisions in the kingdom. Whether they do it merely from a brotherly regard to the colonists, who chiefly worship God according to the Dissenting plan, or whether they hope that a revolution on the Continent would be naturally productive of a revolution in England; that a revolution in the State here would draw after it a revolution in the Church; and that if

the Church of England were once shaken, the dissenting churches among us might raise themselves upon her ruins;—whether, I say, there is something of this under the cry of slavery and robbery which you set up, is a question" (addressing himself to Mr. Caleb Evans) "which, I said, in the preceding editions, you could determine far better than I: but now I recall it, because, though I may consider that part of the controversy in that unfavourable light, as a politician, yet, as a Christian, I ought to think and hope the best."

not to—the gallows. But a  
our restless Antinomian spirit  
*For my yoke is easy, and my*  
the church but under Christ  
the easy yoke of our rightfu

The political part which V  
enemies as his decided op  
some of his adherents and  
justified him through thick  
gone out of the line of his  
political disputes, and taken  
had written upon such subje  
not to get preferment for my  
any man living, high or low  
that love you for political se  
they who hate you, hate yo  
clear and strong sense of dut  
his merits, that he was one o  
foresee the consequences of  
beginning to convulse the w  
to unhinge all government, s  
In his 'Observations on Lib  
pamphlet of the Doctor's, wh  
contradicted, upon his own s  
tion, that the population of  
mented upon the encouragen

<sup>1</sup> "I *knew* the contrary," said  
"having an opportunity of see  
times more of England every y  
most men in the nation. All ou  
facturing towns, as Birmingham  
field, Manchester, Liverpool,  
daily. So do very many vill  
over the kingdom, even in the mo  
of Derbyshire; and, in the me  
exceeding few, either towns or  
decrease." "Dr. Price," says C  
in his 'Friend,' "almost succe  
persuading the English nation—  
a curious fact, that the fancy  
calamitous situation is a sort of n  
sauce, without which our real pr  
would become insipid to us—Dr  
I say, alarmed the country wi  
tended proofs that the island  
a rapid state of depopulation  
England at the Revolution ha

in that pamphlet, and upon the accusations which were there advanced, that the British government had secured to the Canadians the enjoyment of their own laws and their own religion, for the purpose of bringing up from thence an army of French Papists—for Dr. Price had not been ashamed to bring this charge against his country! In opposition to the Doctor's position, that liberty is more or less complete, according as the people have more or less share in the government, he contended, and appealed to history for the fact, that the greater share the people have in the government, the less liberty, either civil or religious, does the nation in general enjoy. "Accordingly," said he, "there is most liberty of all, civil and religious, under a limited monarchy, there is usually less under an aristocracy, and least of all under a democracy. The plain melancholy truth," said he, "is this; there is a general infatuation, which spreads, like an overflowing stream, from one end of the land to the other. The people of England have, for some years past, been continually fed with poison: dose after dose has been administered to them, for fear the first, or second, or tenth, should not suffice, of a poison whose natural effect is to drive men out of their senses. Is the Centaur not fabulous? neither is Circe's cup. Papers and pamphlets representing one of the best of princes as if he had been one of the worst, and all aiming at the same point, to make the king appear odious as well as contemptible in the eyes of his subjects, are conveyed, week after week, through all London and all the nation. Can any man wonder at the effect? What can be expected but that they who drink in these papers and letters, with all greediness, will be thoroughly embittered and inflamed thereby; will first despise and then abhor the king? What can be expected but that, by the repeated doses of this poison, they will be perfectly intoxicated, and only wait for a convenient season to tear in pieces the royal monster, as they think him, and all his adherents! Can anything be done to open the eyes, to restore the senses of an infatuated nation? Not unless the still renewed, still operating cause of that infatuation can be removed. But how is it possible to be removed, unless by restraining the licentiousness of the press?" "I am in great earnest," he says, in another place: "so I have need to be; for I am pleading the cause of my king and country, yea, of every country under heaven where there is any regular government. I am pleading against those principles that naturally tend to anarchy and confusion, that directly tend to unhinge all government, and overturn it from the foundation."

Forty thousand copies of the 'Calm Address' were printed in three weeks; it was written before the war had actually begun, and excited so much anger among the English friends of the American cause, that, as he said, they would willingly have burnt him and it together. But though Wesley maintained that, when the principles of order and

legitimate government were seen by every Christian minister to exert the times, he saw how imprudent America to engage in political matters; to be peace-makers; to be loving and to no party. In spite of all solid not one word against one or the other all you can to help and soften a jar.' In the same spirit Charles Sumner, in the public affairs, I wish you to be neither side, and yet of both: of both. Private Christians are excused, in civil troubles. We love all, and impartial love. Faults there may be, but nor I can remedy; therefore let us stand unto prayer, and so stand still. It is scarcely possible for the preachers to be possible that they could refrain from one subject by which all minds are they constantly were, by sympathy the temper of the Americans, the distribution of all the copies of the 'Liberator' in New York, and destroyed them, for the preachers would be exposed. The trines should get abroad. But it should not be kept secret; the Methodist suspicion, and the personal safety were endangered. Tarring and feathering they were exposed in those days. The missionaries were at length glad to remain: he was less obnoxious. He had chosen the less frequented paths of exertions, he had been less conspicuous and to danger. Yet even he for view, and conceal himself in the shadows of this confinement, he obtained Pennsylvania, which enabled him to

Methodism, meantime, had been of whom Freeborn Garretson, a madman, were two of the most withstanding all difficulties, and than it had ever undergone in forty preachers, and about 7000 Society, however, as the war co

up, by a curious species of intolerance, which could not have been foreseen. The prevailing religion in the southern states had been that of the Church of England; but the clergy were driven away during the troubles, the whole of the Church property was confiscated; and, when affairs were settled, none of it was restored, and no attempt made, either by the general or provincial governments, to substitute any kind of religious instruction, in place of the Establishment which had been destroyed! The Methodists had hitherto been members of the English Church, but, upon the compulsory emigration of the clergy, they found themselves deprived of the sacraments, and could obtain no baptism for their children; for neither the Presbyterians, the Independents, or Baptists, would administer these ordinances to them, unless they would renounce their connection with Mr. Wesley, and join with their respective sects.

Before the dispute between the mother country and the colonies assumed a serious character, and before any apprehension of separation was entertained on the one side, or any intention to that effect was avowed on the other, the heads of the Church in England had represented to government, how greatly it would conduce to the interest of religion in America, if a bishop were appointed there. This judicious representation was unsuccessful; for the ministers, who were but too bold in trying experiments of another kind with the colonists, thought it better to let religious affairs remain as they were, than to introduce any innovation. If this had been done half a century earlier, as soon as the population of the country required it, it would have been highly beneficial to America; part of the hierarchy would have submitted to, or taken part in the revolution, and thus a religious establishment might have been preserved in those parts of the United States, where the want of religious instruction is severely felt.<sup>1</sup> The ill consequences of an omission, which, whether morally or politically considered, is equally to be condemned, were now experienced. Two American youths, after the peace, came to England, for the purpose of obtaining episcopal ordination: but the Archbishop of Canterbury<sup>2</sup> was of opinion that no English bishop could ordain them, unless they took the oath of allegiance, which it was impossible for them to do. They then applied for advice and assistance to Dr. Franklin, who was at that time in France. Upon consulting a French clergyman, he found that they

<sup>1</sup> I have somewhere seen it stated, that, in the large town of Richmond, there was no place of worship, till the theatre took fire, and some fourscore persons perished in the flames. Then the people took fright, and built a church upon the ruins. A lady who published an account, in verse, of her

residence in the southern states, describes, with much feeling, her emotion at hearing a church-clock when she returned to her own country: "A sound," she says, "I had not heard for years."

<sup>2</sup> Probably Dr. Cornwallis. He held the Metropolitan See for some years previous to 1783.—[ED.]



could not be ordained in France, Archbishop of Paris ; and the nu him that the Romish bishop in A unless they turned Roman Cath they received from a man like F was, that the Episcopalian cler hyterians ; or, if they would not a bishop for themselves.

This latter course some of t adopted. Finding themselves dep of baptism, they applied to Asbu to adopt some means of providin not how to act, and advised th prepare the way for what they should follow this advice. Break thereby with Mr. Wesley, they e ordain others by imposition of much influence, that, at a subse declared to be unscriptural. Th was made ; and, as soon as a con he sent a representation of the c convinced, by the perusal of L Church, that bishops and presby times easily convinced of what believe. Regarding the apostol when this application from Ame he could do would be to secure t States.

This step, however, was not ta that it required some justification appears that some of his friends requesting them to ordain prea aware of the legal impediment to application to the Bishop of Lon that, if the bishops would cons slow, and this matter admitted them now," he continued, "the how grievously would this entan are now totally disentangled, hierarchy, we dare not entangle other. They are now at full libe the Primitive Church ; and we ju in that liberty wherewith God Having, therefore, determined ho



mination to Dr. Coke, and proposed, in his character of presbyter, which, he said, was the same as bishop, to invest him with the same presbytero-episcopal powers, that, in that character, he might proceed to America, and superintend the societies in the United States. The doubts which Dr. Coke entertained as to the validity of Mr. Wesley's authority were removed by the same treatise which had convinced Mr. Wesley; and it seems not to have occurred, to either the one or the other, that, if presbyter and bishop were the same order, the proposed consecration was useless; for, Dr. Coke having been regularly ordained, was as good a bishop as Mr. Wesley himself.

Having, however, taken his part, he stated the reasons upon which he had acted with his wonted perspicuity. "By a very uncommon train of Providences," he said, "many of the provinces of North America are totally disjoined from the mother-country, and erected into independent states. The English government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the Congress, partly by the provincial assemblies; but no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation, some thousands of the inhabitants of these states desire my advice." Then asserting his opinion, that bishops and presbyters were the same order, and, consequently, had the same right to ordain, he said that, for many years, he had been importuned, from time to time, to exercise this right, by ordaining part of the travelling preachers, and that he had still refused, for peace-sake, and because he was determined, as little as possible, to violate the established order of the national church to which he belonged. "But the case," he pursued, "is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, neither any parish ministers; so that, for some hundreds of miles together, there is none either to baptize, or to administer the Lord's Supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending labourers into the harvest." Accordingly, he summoned Dr. Coke to Bristol, and Mr. Creighton with him, a clergyman who had become a regular member of the Methodist Connection. With their assistance he ordained Richard Whatcoat and Thomas Vasey, presbyters for America; and afterwards he ordained Dr. Coke superintendent. Some reason might have been expected why he thought this second ordination necessary, superintendent being but another word for bishop; and why he thus practically contradicted the very principle upon which he professed to act. Not stopping to discuss such niceties, he gave the Doctor letters of ordination, under his hand and seal, in these words: "To all to whom these presents shall come, John Wesley, late Fellow of Lincoln

College, in Oxford, Pr  
ing: Whereas many  
America, who desire  
doctrine and disciplin  
for want of ministers  
Lord's Supper, accord  
there does not app  
ministers,—Know al  
providentially called  
work of the ministr  
of Almighty God, an  
set apart, as a Super  
prayer (being assist  
Doctor of Civil Law,  
whom I judge to be  
recommend him, to  
over the flock of Chr  
hand and seal, this  
one thousand seven

Wesley had long  
acting toward the C  
had no intention of  
in his progress toward  
discipline at nought,  
tion. Nor did he e  
with complacency, ev  
of his conduct, and  
On this occasion his  
authority, he took  
Methodists into a c  
Nevertheless, this wa  
and rooted feelings;  
inconsistencies in whi  
he now took, and th  
may be presumed tha  
for consecration is we  
his enemies had add  
opinion respecting the  
contradicted by his o  
opinion upon the apos  
its convenience to his

<sup>1</sup> The part taken by  
occasion is not one whi  
cures to defend, or, indee

is not possible to prove the apostolical succession; but, short of that absolute proof, which, in this case, cannot be obtained, and therefore ought not to be demanded, there is every reason for believing it. No person who fairly considers the question can doubt this, whatever value he may attach to it. But Wesley knew its value. He was neither so deficient in feeling, or in sagacity, as not to know that the sentiment which connects us with other ages, and by which we are carried back, is scarcely less useful in its influences than the hopes by which we are carried forward. He would rather have been a link of the golden chain, than the ring from whence a new one of inferior metal was to proceed.

Charles Wesley disapproved his brother's conduct on this occasion, as an unwarrantable assumption of authority, and as inconsistent with his professed adherence to the Church of England. His approbation could never be indifferent to John, whose fortunes he had, during so many years, faithfully shared, for honour and for dishonour, for better, for worse. But Dr. Coke had now succeeded to the place in Methodism from which Charles had retired, and in him Mr. Wesley found that willing and implicit obedience, which is the first qualification that the founders of a sect, an order, or a religion, require from their immediate disciples. The new superintendent, with his companions, sailed from Bristol for New York. Among the books which he read on the voyage, was the Life of St. Francis Xavier. Through all the exaggerations and fables with which that life is larded, Coke perceived the spirit of the man, and exclaimed with kindred feeling, "Oh for a soul like his! But, glory be to God, there is nothing impossible with Him. I seem to want the wings of an eagle, and the voice of a trumpet, that I may proclaim the Gospel through the east and the west, and the north and the south."

Asbury was not at New York when they arrived. Dr. Coke explained the plan which had been arranged in England, to the travelling preachers who were stationed in that city, and had the satisfaction of hearing, not only that such a plan would be highly approved by all the preachers, but of being desired to make it public at once, "because Mr. Wesley had determined the point, and therefore it was not to be investigated, but complied with." This, however, was not done, because it would have been disrespectful to Mr. Asbury, with whom he was instructed to consult, and act in concert. On his way southward to meet him, Dr. Coke found that Methodism was in good odour in America. He was introduced to the governor of Pennsylvania; and, at an inn in the state of Delaware, the landlady, though not a Methodist herself, entertained him and his companion sumptuously, and would not receive their money; esteeming it an honour to have harboured such guests. When he had finished preaching, one day,

at a chapel in this state, gregation, a plain robust man, who, after having kissed him, pronouncing him to be a good man. This person, as he read, Coke was prepared to confirm this opinion. "he has so much wisdom, love, and, under all his command and authority."

Asbury, expecting to collect as many preachers to convoke a Conference on the eve, and Freeborn Garretts from north to south," and left. This was in not be idle in the mean a thousand miles, born assistant, his black, H he is one of the best power attends his pre the humblest creature sixty assembled at the church-government, America, which Mr. The name of Superior were the same order had served the purpose constituted in America consist of three orders to be ordained by travelling preachers in siding elders were they were to be absence, and to administer the orders were to be elected by a bishop and might not be cho degree. A bishop consecrated by t be extinct, the business of the preachers, administering travel through

poral and spiritual, of the societies. Besides the General Conference, in which the supreme authority was lodged, and which had power of suspending, judging, and expelling the bishops, as well as electing them, there were to be six yearly Conferences: the extent of the country rendered this necessary. The circuits, during the time of the Conference, were to be supplied by local preachers engaged for the purpose, and paid in the same proportion and manner as the travelling preachers for whom they acted. A local preacher was not eligible to the office of deacon till after four years' probation; nor might he preach till he had obtained a certificate of approbation from his quarterly meeting. The discipline differed little from that of the English Methodists; the ritual more. In condescension to the puritanic notions which might be expected among the old Americans, the sacrament might be administered to communicants sitting or standing, if they objected to kneel; and baptism might be performed either by sprinkling, affusion, or immersion, at the option of the parents; or, in adult cases, of the person.

At this Conference, in pursuance of Mr. Wesley's instructions, and by virtue of the authority derived from him, Dr. Coke consecrated Mr. Asbury bishop of the Methodist Episcopal Church in America. In the name of that church, an address to General Washington was drawn up, congratulating him on his appointment to the office of president, and professing the loyalty of the members, and their readiness, on all lawful occasions, to support the government then established. This was signed by Coke and Asbury, as heads of the Connection: the former, upon this occasion, in his capacity of American bishop, performing an act inconsistent with his allegiance as a British subject. He, who was always more ready to act than to think, did not, perhaps, at the time, perceive the dilemma in which he was placed; nor, if he had, would he have acted otherwise; for whenever a national and a sectarian duty come in competition with each other, the national one is that which goes to the wall. It exposed him to some severe animadversion in England, and to a semblance of displeasure from Mr. Wesley, which was merely intended to save appearances. General Washington returned a written reply, addressed to the Bishops of the Methodist Episcopal Church in the United States. "It should be his endeavour," he said, "to manifest the purity of his inclinations for promoting the happiness of mankind, as well as the sincerity of his desires to contribute whatever might be in his power towards the civil and religious liberties of the American people. It always afforded him satisfaction, when he found a concurrence and practice between all conscientious men, in acknowledgments of homage to the Great Governor of the Universe, and in professions of support to a just civil government. He would always strive to prove a faithful and impartial patron of genuine vital religion; and he assured them, in particular, that he took in the kindest part their promise of



founders. An able president was found, a good master, and, in the course of a few years, the institution acquired so much repute, that young men from the southern states came there to finish their education; and the founders were apprised that the legislature was willing to grant them an Act of Incorporation, and enable them to confer degrees. The reputation of this college gratified the American Methodists, and disposed them to found others. The people in Kentucky requested to have one in their country, and offered to give three or four thousand acres of good land for its support. The reply to this application was, that Conference would undertake to complete one within ten years, if the people would provide five thousand acres of fertile ground, and settle it on trustees under its direction. In Georgia, a few leading persons engaged to give two thousand acres; and one congregation subscribed twelve thousand five hundred pounds' weight of tobacco towards the building. Institutions of this kind are endowed at so small a cost in new countries, that, with a little foresight on the part of government, provision might easily be made for the wants, and palliatives prepared for the evils of advanced society.

Had the institution in Georgia been effected, it was to have been called Wesley College, in reference to Mr. Wesley's early labours in that country. At this time he was so popular in America, that some hundreds of children were baptized by his name. This was in great measure owing to the choice which he made of Dr. Coke, whose liberal manners and rank of life obtained him access among the higher classes upon equal terms, and flattered those in a lower station with whom he made himself familiar. The good opinion, however, which his representative had obtained among all ranks, was lessened, and, for a time, well nigh destroyed, by the indiscretion with which he exerted himself in behalf of a good cause.

Wesley had borne an early testimony against the system of negro a second attempt, and seventeen of his friends, in the Baltimore Society, immediately subscribed among themselves more than one thousand pounds toward the establishment of another college. A large building in the city of Baltimore, which had been intended for balls and assemblies, was purchased, with all the premises belonging to it, for five thousand three hundred pounds. The Society subscribed seven hundred of this, and collected six hundred more from house to house; the seventeen original subscribers made themselves responsible for the rest. There was room for a church upon the ground, and a church accordingly was built. This college was even more successful than Cokesbury while it lasted; but it came to the same fate in 1797. Some boys made a bonfire in an adjoining house, and college, church, and several dwellings and warehouses were consumed. By the two fires the Methodists sustained a loss of ten thousand pounds. Dr. Coke then agreed with Asbury, who, after the first catastrophe, was convinced "that it was not the will of God for them to undertake such expensive buildings, nor to attempt such popular establishments." As these events did not occur till after the death of Mr. Wesley, they are noticed here, rather than in the text.

slavery : on this point his conduct is curious. Whitefield's, who exerted himself in<sup>1</sup> obtaining a charter granted to the colony in Georgia, Dr. Coke, feeling like Mr. Wesley, took ardour, preached upon it with great vehemence, and sent a petition to Congress for the emancipation of the negroes. Dr. Coke and Asbury went to General Washington to urge him to sign it. Washington received them, but he declined signing the petition, that being a matter on which he held ; but he assured them that he would sign that, if the Assembly should take their petition. Dr. Coke would signify his sentiments by a letter. Dr. Coke himself, that they required the members to be free ; and several persons were found who were of a sense of duty. One planter in Virginia was Kennon, and it deserves to be here mentioned that instances were rare ; and Dr. Coke, who was in his character, proceeded in such an manner that he soon provoked a violent opposition, and was in personal danger. One of his sermons was so much of his hearers so much, that they withdrew from him ; and a lady negro-owner promised to give " that little Doctor " a hundred pounds. His congregation protected him, and the

<sup>1</sup> " As for the lawfulness of keeping slaves," he says, " I have no doubt, since I hear of some that were bought with Abraham's money, and some that were born in his house. And I cannot help thinking that some of those servants mentioned by the Apostles in their epistles, were, or had been slaves. It is plain that the Gibeonites were doomed to perpetual slavery ; and, though liberty is a sweet thing to such as are born free, yet, to those who never knew the sweets of it, slavery perhaps may not be so irksome. However this be, it is plain to a demonstration, that hot countries cannot be cultivated without negroes." So miserably could Whitefield reason ! He flattered, however, his better feelings, by supposing that the slaves who should be brought into Georgia would be placed in the way of conversion.

<sup>2</sup> exerted  
lodged  
a man  
his  
van  
there  
And  
of t  
ther  
Mr.  
(I t  
his  
" I  
fun  
good  
of s  
amo  
wou  
sides  
take



emancipation of twenty-four slaves. In one county the slave-owners presented a bill against him, which was found by the grand jury, and no less than ninety persons set out in pursuit of him; but he was got beyond their reach. A more ferocious enemy followed him, with an intention of shooting him: this the man himself confessed, when, some time afterwards, he became a member of the Methodist Society. On his second visit to America, Coke was convinced that he had acted indiscreetly, and he consented to let the question of emancipation rest, rather than stir up an opposition which so greatly impeded the progress of Methodism.

If a course of itinerancy in England led the errant preacher into picturesque scenes and wild situations, much more might this be expected in America. Coke was delighted with the romantic way of life in which he found himself engaged—preaching in the midst of ancient forests, “with scores, and sometimes hundreds of horses tied to the trees.” “Sometimes,” he says, “a most noble vista of half a mile or a mile in length would open between the lofty pines; sometimes the tender fawns and hinds would suddenly appear, and, on seeing or hearing us, would glance through the woods, or vanish away.” The spring scenery of these woods filled him with delight. “The oaks,” says he, “have spread out their leaves, and the dogwood, whose bark is medicinal, and whose innumerable white flowers form one of the finest ornaments of the forests, is in full blossom. The *deep* green of the pines, the bright *transparent* green of the oaks, and the fine white of the dogwood flowers, with other trees and shrubs, form such a complication of beauties as is indescribable to those who have only lived in countries that are almost entirely cultivated.” “It is one of my most delicate entertainments to embrace every opportunity of ingulphing myself (if I may so express it) in the woods: I seem then to be detached from everything but the quiet vegetable creation and my God.” A person always went before him to *make his publications*; by which strange phrase is implied a notice to all the country round, in what place and at what times, the itinerant was to be expected. Their mark for finding the way in these wide wildernesses was the *split bush*. When a new circuit in the woods was formed, at every turning of the road or path the preacher split two or three bushes beside the right way, as a direction<sup>1</sup> for those who came after him. They had no cause to repent of their labour in travelling; for numerous hearers were collected, insomuch that Dr. Coke was astonished at the pains which the people took to hear the Gospel. Idleness and curiosity brought many, and many came for the pleasure of being in a crowd; but numbers were undoubtedly drawn together by that desire of religious instruction which is the noblest

<sup>1</sup> “In one of the circuits the wicked discovered the secret, and split bushes in wrong places, on purpose to deceive the preachers.”

characteristic of man, and for which errors, the American government has filled with surprise," he says, "in me as I am favoured with in the midst from whence they come!" It appears which afterwards produced the fanatical meetings, began to manifest itself Methodism, and that it was encouraged have been repressed. "At Annapolis prayer, the congregation began to in an astonishing manner. At first I found business; but soon the tears began to flow, and found a more comforting or strengthening. Praising aloud is a common thing there. What shall we say? Souls are awakened, and the work is surely a genuine work of God upon earth. Whether there be any who ardently wish that there was such a revival in England." At Baltimore, after the evening congregation began to pray and praise at two o'clock in the morning. Out of the people, two or three hundred were engaged in prayer, God, praying for the conviction and conversion of those around them with the utmost fervour. They were engaged in wrestling prayer, for sanctification. The first noise of the revival was seen what was going on. One of our friends related the conversion of seven poor penitents in fifteen minutes. Such was the zeal of the people who attended the preaching at five the next morning, late hour at which they parted." The work was renewed, and the maddened convulsions continued as long and as loud as before. Baltimore, though that city had been considered "critical" upon the continent. "Many of the people were the softest, most connected, and most devoted entered with all their hearts into the work. The wonderful has been the change—our great judgements—that has been wrought on multitudes at those wonderful seasons."

Plainly as it had been shown among the emotions of this kind were like a fire once kindled, spent, the disposition, whenever it was kindled, rather than checked; so strong is

But if Dr. Coke, with the advantages of education, rank in life, and of the lessons which he derived from Mr. Wesley, when age and long experience had cooled him, could be so led away by sympathy as to give his sanction to these proceedings, it might be expected that preachers, who had grown up in a state of semi-civilization, and were in the first effervescence of their devotional feelings, would go beyond all bounds in their zeal. They used their utmost endeavours (as had been advised in the third Conference) "to throw men into convictions, into strong sorrow, and fear, to make them inconsolable, refusing to be comforted;" believing that the stronger was the conviction, the speedier was the deliverance. "The darkest time in the night," said one, "is just before the dawning of the day; so it is with a soul groaning for redemption." They used, therefore, to address the unawakened in the most alarming strain, teaching them that "God out of Christ is a consuming fire!" and to address the most enthusiastic language to those who were in what they called a seeking state, in order to keep them "on the full stretch for sanctification." Benjamin Abbott not only threw his hearers into fits, but often fainted himself through the vehemence of his own prayers and preachments. He relates such exploits with great satisfaction—how one person could neither eat nor drink for three days after one of his drastic sermons; and how another was, for the same length of time, totally deprived of the use of her limbs. A youth who was standing on the hearth beside a blazing fire, in the room where Abbott was holding forth, overcome by the contagious emotion which was excited, tottered and fell into the flames. He was instantly rescued, "providentially," says the preacher, "or he would have been beyond the reach of mercy: his body would have been burned to death, and what would have become of his soul!" When they preached within the house, and with closed doors, the contaminated air may have contributed to these deleterious effects; for he himself notices one instance, where, from the exceeding closeness of the room, and the number of persons crowded together there, the candles gradually went out. But the maddening spirit of the man excited his hearers almost to frenzy.

One day this itinerant went to a funeral, where many hundreds were collected. "The minister," he says, "being of the Church form, went through the ceremonies, and then preached a short, easy, smooth, soft sermon, which amounted to almost nothing. By this time a gust was rising, and the firmament was covered with blackness. Two clouds appeared to come from different quarters, and to meet over the house, which caused the people to crowd into the house, up stairs and down, to screen themselves from the storm. When the minister had done, he asked me if I would say something to the people. I arose, and with some difficulty got on one of the benches, the house was so greatly crowded; and almost as soon as I began, the Lord out of heaven began

also. The tremendous claps of thunder heard, and the streams of lightning flashed in an awful manner. It shook the very foundations of the earth with the violence thereof. I lost sight of the awful coming of Christ in all His splendour, as He came to judge the world and to take vengeance on the wicked. I cried I, that He will descend in the next hour. I screamed, screeched, and fell, all through the storm. Thunder, and rain continued for about three hours in an awful manner ever known in that country. I continued to set before them the coming of Christ, with warning and inviting sinners to flee to Him. Fourteen years afterwards, when he rode to America, twelve living witnesses who told him of this sermon.

One day, when Abbott was exhorting a young Quakeress who was "screaming and screaming of heart," her father, hearing her outcries, gave her a mild reproof to this director of conscience. "The Lord is not in the earthquake, nor in the storm, nor in the small voice. The passionate enthusiast asks, what the earthquake means? It is the voice of God from Mount Sinai; it is the divine law. The whirlwind is the power of conviction, like the power of the Holy Spirit, tearing away every false hope, and stripping the soul of its Christ, or else I die!" On another occasion, a young man was present at a meeting, and retained his senses while others were fainting and falling round him. This was a proof of insensibility to the state of the soul. He fell full in the face, and began to pray for himself and all his hearers to do the same. The young man retired; but as she made her way slowly home, she cried to God," says the fiery fanatic, "to purify His Spirit through the streets; to purify the kitchen, and in the garden; to pursue her day and night, and to show her the state of the soul at rest day nor night, until she found her Redeemer." He relates this himself, and as she made this appeal she soon afterwards joined the church of the will of her parents.

"Oh," said Wesley, in one of his sermons, "the wisdom and knowledge of God! causing the sun to shine to pave the way for the revival of the soul of God! The total indifference of the

whether there be any religion or none, leaves room for the propagation of true scriptural religion, without the least let or hindrance." He overlooked another consequence, which the extravagance of his own preachers might have taught him. Wherever the prime duty of providing religious instruction for the people is neglected, the greater part become altogether careless of their eternal interests, and the rest are ready to imbibе the rankest fanaticism, or embrace any superstition that may be promulgated among them. A field is open for impostors as well as fanatics; some are duped and plundered, and others are driven mad. Benjamin Abbott seems to have been a sincere and well-meaning enthusiast, upon the very verge of madness himself. From the preaching of such men an increase of insanity might well be expected; and accordingly it is asserted, that a fourth part of the cases of this malady in Philadelphia arise from enthusiastic devotion, and that this and the abuse of ardent spirits are principal causes of the same disease in Virginia. But the fermentation of Methodism will cease in America, as it has ceased in England; and even during its effervescence, the good which it produces is greater than the evil. For though there must be many such fierce fanatics as Abbott, there will be others of a gentler nature: as the general state of the country may improve, the preachers will partake of the improvement; and, meantime, they contribute to that improvement in no slight degree, by correcting the brutal vices, and keeping up a sense of religion in regions where it might otherwise be extinct. At their first general conference, the American preachers made a rule respecting spirituous liquors, the common use of which has greatly tended to brutalize the people in that country. They decreed, that if any thing disorderly happened under the roof of a member, who either sold ardent spirits, or gave them to his guests, "the preacher who had the oversight of the circuit should proceed against him, as in the case of other immoralities," and he should be censured, suspended, or excluded, according to the circumstances. The zeal with which they made war against the pomps and vanities of society was less usefully directed. "Such days and nights as those were!" says one of the early preachers. "The fine, the gay, threw off their ruffles, their rings, their ear-rings, their powder, their feathers. Opposition, indeed, there was; for the devil would not be still. My life was threatened; but my friends were abundantly more in number than my enemies." In attacking these things, the preacher acted in entire conformity with the spirit of Wesley's institutions: but in America, Wesley would perhaps have modified the rigour of his own rules; for even Franklin, who long maintained opinions as rigorous upon this point as Wesley himself, at length discovered that vanities like these have their use, in giving a spur to industry, and accelerating the progress of civilization.

There were parts of the country where the people must have remained

altogether without the ordinances of Methodists. Dr. Coke observes, that he baptized more children and adults than in his whole life if stationed in an English parish. He had scarcely ever heard preaching of any kind when he entered that country in one of his circuits. One day, he asked him, in a Methodistical manner, and the man answered, that he did not know. He repeated the question, supposing that it was a new one, and the reply then was, that he knew nothing. The Methodists had built chapels for themselves in the most curious situations, either because there were no houses to which they had access. The churches in the land, were locked upon Dr. Coke, though he had been there for some years, and though it had been said that he had and pigs, and cattle. At another place, he found a condition, that, at the people's desire, he should not preach there. At Raleigh, the seat of government, he obtained the use of the House of Commons, and attended, and the speaker's seat served him for a pulpit. He lent him the theatre. "Pit, boxes, and galleries, with people according to their ranks in the theatre, and preached to them, though at first it was a little awkward."

Itinerants in America were liable to many hardships unknown in England. There were no rivers to ford; the risk of going astray in the wilderness, plague of ticks in the forests, which Dr. Coke was almost laid up by their bites. He was also to the inconveniences of sometimes sleeping three in a bed, and sometimes bivouacking. Some preachers were less sensible than those in England. A great proportion of the itinerants were single men, and of families. "It is most lamentable, that our able married preachers (or rather, those who have become located merely for want of single men) are conscious it is not the fault of the

<sup>1</sup> Brother Ignatius Pigman was lost for sixteen days in the woods on the way to Kentucky. This inhuman name reminds me of a controversialist, who advanced the notion of the pre-existence of the human soul of Christ, and fiercely supported his notion, which he called Pre-existarianism, in the last series of

preachers, who, through a false and most unfortunate delicacy, have not pressed the important subject as they ought, upon the consciences of the people. I am truly astonished that the work has risen to its present height on this continent, when so much of the spirit of prophesy, of the gifts of preaching, yea, of the most precious gifts which God bestows on mortals, should thus miserably be thrown away. I could, methinks, enter into my closet, and weep tears of blood upon the occasion." At another time he says, "The location of so many scores of our most able and experienced preachers tears my very heart in pieces. Methinks, almost the whole continent would have fallen before the power of God, had it not been for this enormous evil." Dr. Coke himself had the true spirit of an errant preacher, and therefore did not consider how natural it is, that men should desire to settle quietly in domestic life, and how just and reasonable it is that they should be enabled and encouraged to do so after a certain length of service. Mr. Wesley's original intention was, that the Methodist preachers should be auxiliaries to the Church of England, as the friars and the Jesuits are to the Church of Rome. In America, where there is no Church, it would be consistent with this intention, that the Methodists should have an order of settled pastors in place of the clergy.

But though the American itinerants withdrew from their labours earlier than their brethren in the mother-country, new adventurers were continually offering themselves to supply their place, and the increase of Methodism was far more rapid than in England. In the year 1786, two-and-twenty chapels were built in a single circuit within the State of South Carolina, and the society in that same year had added to its numbers in the United States, more than 6600 members. In 1789, when the census of the Methodists in Great Britain amounted to 70,305, that in America was 43,265. In less than twenty years afterwards, they doubled their numbers at home; but the Americans had then become the more numerous body, and their comparative increase was much greater than this statement would imply, because it was made upon a much smaller population.

---

## CHAPTER XXVIII.

### METHODISM IN THE WEST INDIES.

In the year 1758, Wesley baptized some negroes at Wandsworth, who were in the service of Nathaniel Gilbert, Speaker of the House of Assembly in Antigua. Mr. Gilbert was a man of ardent piety, and being desirous of promoting religion in a part of the world where slavery

had produced the greatest possible degree of distress. I invited Mr. Fletcher to return with him, and he consulted Charles Wesley. "I have weighed the matter on one hand, I feel that I have neither the talents, to expose myself to the temptations of the West Indies; and, on the other, I do not think the time is not yet come. I was converted myself, before I leave my converts. Pray let me know what you think of this. I wish to put the sea between us, the common opinion is, I might possibly prevail on myself to go, but I will deference I pay to your judicious advice." Mr. Fletcher remained in England, where he was more to Methodism by his writings, than he could have been in his company. Mr. Gilbert returned to Antigua with him. Being, however, as devout by principle, he prayed and preached to persons as would assemble to hear him, by the facility of which he found him- self to be the means with which these beginnings were attended to the negroes. This conduct drew upon him the charge, according as it was imputed to folly, or to a desire of reward; the poor negroes listened willingly, and he lived to form some two hundred a society, according to Mr. Wesley's rules.

After Mr. Gilbert's death the black preachers, who prayed to them when they were among them the forms of the society as they were of devotion. In the year 1778, a ship from Antigua, who was in the king's service, removed to English Harbour in Antigua, and, having taken the negroes, he survived his removal to one of those islands. He had been for some years a preacher, and upon his arrival, he took upon

<sup>1</sup> A son of Mr. Gilbert published, in the year 1796, 'The Hurricane: a Theosophical and Western Eclogue,' and shortly afterwards placarded the walls in London with the largest bills that had at that time been seen, announcing 'The Law of Fire.' I knew him well, and look back with a melancholy pleasure to the hours which I have passed in his society, when his mind was in ruins. His madness was of the most



his occupation would allow, the management of the society. His Sundays he devoted entirely to them; and on the other days of the week, after his day's work was done, he rode about to the different plantations, to instruct and exhort the slaves, when they also were at rest from their labour. Some of them would come three or four miles to hear him. He found it hard to flesh and blood, he said, to work all day, and then ride ten miles at night to preach; but the motive supported him, and he was probably the happiest man upon the island. He married, and thereby established himself there. The contributions of his hearers, though he was the only white man in the society, enabled him to build a chapel. He wrote to Mr. Wesley from time to time, requested his directions, and expressed a hope that some one would come to his assistance. "The old standers," said he, "desire me to inform you that you have many children in Antigua, whom you never saw."

Baxter was, after a while, assisted by an Englishwoman, who, having an annuity charged upon an estate in the island, had found it necessary to reside there. She opened her house for prayers every day, and set apart one evening every week for reading the Scriptures to all who would hear. These meetings were much frequented; "for the English," says this lady, "can scarcely conceive the hunger and thirst expressed by a poor negro, when he has learned that the soul is immortal, and is under the operation of awakening influences." Further assistance arrived in a manner remarkable enough to deserve relation. An old man and his wife at Waterford, being past their labour, were supported by two of their sons. They were Methodists; the children had been religiously brought up, and in their old age the parents found the benefit of having trained them in the way they should go. At the close of the American war, America was represented to the two sons as a land flowing with milk and honey, and they were advised to emigrate. Go they would not, without the consent of their parents; and the old people entreated them to wait a little, till they should be in the grave: the youths, however, unwilling to wait, and incapable of forsaking their parents, proposed that they should go together, and succeeded in persuading them. Having no means of paying for their passage, the poor lads indentured themselves to the captain of a ship, who was collecting white slaves for the Virginia market; and as the old people could be of no use as bond-servants, the boys were bound for a double term on their account. How the parents, incapable as they were of supporting themselves, were to be supported in a strange land, when their children were in bondage, was a question which never occurred to any one of the family. A married son and his wife came on board to take leave, and they were persuaded by their relations and by the crimping skipper to join the party upon the same terms. No sooner had they sailed than

they were made to  
 had made themselves  
 slavemonger who had  
 miserable voyage, the  
 Antigua like a flood  
 hearing that there  
 preaching-house, and  
 freemasonry would  
 who ransomed the  
 the three sons: the  
 with the routine of  
 1786 the persons  
 thousand, chiefly ne-

In that year Dr.  
 The season was stormy  
 have a great deal of  
 that the continuance  
 preaching of the Gospel  
 the force of the tempest  
 for the preservation of  
 skipper paraded the ship  
 so as to be distinctly  
 "Jonah on board!"  
 madness, he burst into  
 tossed them into the sea  
 man of diminutive stature  
 on board that ship.  
 length the vessel, and  
 It was on Christmas day  
 met him on the way.  
 was as joyful as if  
 for him, and admiring  
 appearance of the countenance  
 ever seen. The negro  
 handkerchiefs, and  
 clean, appeared the

Dr. Coke's arrival at  
 little island. He  
 numbers to hear him  
 their savings had been  
 effect of Methodism  
 no longer necessary  
 during the holidays  
 were made better so

## *Methodists.*

religious duties. Methodism, Dr. Coke was informed, that in Antigua, it should be for "five hundred thousand a year to my usefulness in the Church were hospitably entertained and than subjects ; and the company which was given to Prince William.

Here Dr. Coke held what he called for the preachers came from St. Vincent were given them to the islands of God," said Coke ; "I have no reliance on the clear providences of the missionaries at present from this country. I embarked with him from England and one should remain in Antigua ; and he should be held under government, and which he might devote his whole strength to the service of his fellow-creatures. His wife, delicately brought up, readily consented to submit to her part of the discomforts of an itinerant life ; for even among the Methodists as an essential part of the Methodist system. Warrenner in Antigua, Coke departed with his brothers, to reconnoitre the neighbourhood. He was entertained at Dominica, at St. Vincent, and though the commanding officer would not allow him to reside in the barracks at St. Vincent's, where he soon had formed a society, Dr. Coke was encouraged that he said the will of God was for a missionary there, was as clear as the sunbeam. Mr. Clarke accordingly was stationed at St. Kitt's.

When they arrived at St. Eustatius, a man named Harry, who had been a member of the Methodist Church in America, had taken to exhorting in that manner by the governor, because the slaves were in a state of "many fell down as if they were dead, and in a stupor during several hours." Sixteen persons perished in one night. This was a case in which the measure was perfectly justifiable and right. The day after the companions landed, and waited upon the governor, who soon found that the degree of freedom granted under the British government, is not to

any other European  
 sion of faith and cr  
 be private in their  
 religion should be t  
 confession, and Dr.  
 evident that the go  
 English mission ur  
 ingly desirous of  
 could towards form  
 them in the forms  
 stores and other rel  
 his voyage to Ame

So fair a beginni  
 regular a part of b  
 Indies, as for any  
 raised. In the au  
 properly be called t  
 western world, tak  
 Columbian Islands.  
 Hankey, which has  
 the yellow fever fro  
 were not the grow  
 now, and the missio  
 of the crew, that v  
 the men were in te  
 hearty cheers as th  
 landed at Bridgeto  
 upon an island wh  
 supposed that they  
 however, some sol  
 Ireland, where Mr.  
 was presently reco  
 ceremony; and it a  
 had kept up the for  
 ing the people, in a  
 for that purpose. I  
 received an invitati  
 one of his hearers  
 baptized by the Do  
 into his house; the  
 merchants and plan  
 left upon the island  
 able a train as coul  
 other two missionar

Baxter. One of the preacher; and Baxter abode among the Carib to convert them.

Continuing his circuit finding all prosperous at Here he found that the the Doctor's departure from prohibition according to indeed from preaching to them. For this offence he then banished from the island that if any white person were not of his family, he the first offence, a hundred he should be whipped, his the island. A free man of for the first offence, and for and a slave was to be flogged "This, I think," says Dr. Coke mankind, of a persecution of persecutions among the heathen that the Christians brought in Catholics were under the pretences into the Church; but this the great key to every blessing the rigour with which it was the poor people on this island of sympathy, that Dr. Coke found there classed as Methodists, and them. He remained there only he had hired to carry him and his received much damage by striking to return; and Coke, who interpretation of Providence, whereby his testimony for Christ, immediately Whatever danger might be incurred by this proceeding; whereas his friends the laws if he had preached in their he boldly performed service, and gave again on the morrow. But Dutch government suffer their authority to be set at naught ensuing morning the Doctor received requiring him, and two of his companions

to engage that they would not, public night, preach either to whites or blacks, on pain of prosecution, arbitrary punishment withdrew to consult," says he; "and a favoured by Providence with an open door missionaries as we could spare, and that work even in this island by means of a Divine Providence may in future redress of the governor, or by the interference of in some other way, we gave for answer, ment; and, having nothing more at tyranny, oppression, and wrong, we return for a British constitution and a British g

There was in Dr. Coke's company a th whom the governor had not heard of, cluded in the mandate. He thought leaving this missionary upon the island. such an experiment might have cost the and if the governor had been as eager him to be, Brazier would certainly not h The truth seems to be, that the govern iustance been necessary. Harry's preac ought not to be tolerated, because it thre Coke, on his first landing, had distinctly such excesses, things might possibly ha he had learned to regard them as the out of inward grace; and the governor, seei acknowledged by him as a fellow-labour panions as troublesome fanatics, and tr when he discovered that Brazier had bee behaved with more temper than might ordering him to leave the island. A ma thing of the religious part of the old banished missionary to the little island Eustatius, containing about three thous third were whites. There was a resp people had been seventeen years witho Brazier with the greatest joy, and govern him to take up his abode among them, parsonage, and a sufficient maintenanc delighted with the kindness and simp formed them what the economy of the M explained to them what he called the "g of changing their ministers." They

ever,  
to  
the  
gove  
their

T

thus  
Tort  
pron  
to J  
orde  
at I  
him,  
cong  
ente  
any  
take  
He  
in fi  
and

T

resor  
nece  
unle  
coul  
the  
emp  
Kin  
wer  
pers  
from  
dete  
enor  
acce  
the  
A  
hold  
this

1

he o  
an  
mor  
of a  
Cob  
mon

Though the curate at Bridgetown, M all the islands who countenanced th at receiving from them the assista governor was not unfavourable to th favourable appearances, the preacher name of Hallelujahs had been fixe undergone that sort of opposition v persecution. Persecution, in the t since that time suffered in some of the missionary seems to have been he appealed for redress. At St. Vi Caribs had altogether failed. This Martinico. The French missionaries the heavy accusation of sacrificing political views of their country. affords scandalous proofs; and on th same manner. They persuaded the one of their trading visits, that the king of England had sent to expl had finished their errand, they woul to conquer the country. The Caribs till they were deceived by this vill so sullenly towards him, that he tho wife out of their power. When Mr savages, to whose instruction she h bitterly, and prayed that they migh reject it as they had done this. But island the preachers were well receiv were remarkably indifferent to relig ingly desirous of it; and even the favour to the missionaries, and sent t The prospect was still more favou recently been presented to the living the governor, General Matthews, req there, saying it was his wish that th and there would be work enough for of the island too.

The Methodists were increasing appeared of that enthusiasm of which clear itself, sanctioned as it has be some adults, one of them was so ov into a swoon, and Dr. Coke, instead impressing upon his disciples the c spoke of it as a memorable thing, an



that, as she lay entranced with an enraptured countenance, all she said for some time was, Heaven! Heaven! Come! Come! It requires more charity and more discrimination than the majority of men possess, not to suspect either the sincerity or the sanity of persons who aim at producing effects like this by their ministry, or exult in them when they are produced. Not deterred by his former ill-success at Eustatius, Coke, with the perseverance that characterised him in all his undertakings, made a third visit there, and waited upon the new governor, who had recently arrived from Holland. The Dutchman, he says, received him with very great rudeness indeed; but he ought to have considered it as an act of courtesy that he was not immediately sent off the island. The Methodists there were in the habit of regularly holding their class-meetings; and notwithstanding the edict, there were no fewer than eight *exhorters* among them. One of these persons called upon the Doctor, requested him to correspond with them, and promised, in the name of his fellows, punctually to obey all the directions which should be given them concerning the management of the society. He told him also that many of the free blacks of both sexes intended going to St. Kitt's to receive the sacrament at Christmas from one of the missionaries. Here Dr. Coke met with another instance, which, if he had been capable of learning that lesson, might have taught him how dangerous it is to excite an enthusiastic spirit of religion. The person who, on his former visits, had entertained him with true hospitality, was in the very depth of despair. "The only reason he gave for his deplorable situation was, that the Lord had very powerfully called him, time after time, to preach, and he had as often resisted the call, till at last he entirely lost a sense of the favour of God. He seemed to have no hope left. We endeavoured," the Doctor adds, "to raise his drooping head, but all in vain." If this case were known to the persons in office, as in all likelihood it must have been, it would satisfy them that they had done wisely in proscribing a system which produced effects like this. The person in question conceived himself to be in a state of reprobation because he had not broken the laws of the place wherein he lived.

By this time the alloy of Methodism had shown itself in the islands. Dr. Coke commanded respect there by his manners, his education, and his station in life. The missionaries who followed him had none of these advantages; their poverty and their peculiarities provoked contempt in those who had no respect for their zeal, and who perceived all that was offensive in their conduct, and all that was indiscreet, but were insensible of the good which these instruments were producing. Indispensable as religion is to the well-being of every society, its salutary influences are more especially required in countries where the system of slavery is established. If the planters understood their own interest, they would see that the missionaries might be made their best friends:

that by their means the evils of slavery in proportion as the slave was made to his lot and contented. But one is, that it demoralises the masters and Men whose lives are evil willingly and, with the greater part of mankind, volition far more than is generally succeed in this, they naturally hate their habitual vices. Among the the Methodists unpopular in all or first place must be assigned to that wherever slavery exists : something to the preachers ; something to the ob and to a just dislike of what was off not a little to the meritorious zeal England in favour of the abolition question was first agitated with such such fierce repugnance on the other.

While Dr. Coke was in Antigua, his chapel by some drunken persons to murder him. His wife and t earnest ; the cry which they raised the whole town was presently in a the magistrates that the offenders sh if he would lodge an information best to acknowledge a grateful sens the prosecution. Shortly afterwar broken open by night, not by robbe drunken persons, who did what mis the Bible, suspended it from the gal the magistrates to offer a large rew This growing ill was more openly sionary had been appointed, and a preacher's life had been frequently rabble ; and a person who was con thodists narrowly escaped being ston disguise himself in regimentals. A chapel ; and when some of the rio quitted, Coke says, against the clear reports were raised against Hammet he, they said, had been tried in Eng the country in order to escape from

Such was the temper of the Jam another missionary in his company

beginning of 1791. A recommendatory letter to a gentleman in the neighbourhood procured them an excellent dinner, but no help in their main design; and they walked the streets, "peeping and inquiring for a place wherein to preach, in vain;" to preach out of doors in that climate while the sun is up, is almost impracticable; and at evening, the only time when the slaves can attend, the heavy dews render it imprudent and dangerous. Dining, however, at an ordinary the next day, and stating his sorrow that he was prevented from preaching for want of a place, one of the company advised him to apply for a large room, which had originally been the church, served now for assemblies, and was frequently used as a theatre. Here he preached every evening during a short stay, and though a few bucks clapped and encored him, he was on the whole well satisfied with the attention of the congregation,<sup>1</sup> and the respect with which he was treated. But at Spanish Town and at Kingston he was grossly insulted by a set of profligate young men: their conduct roused in him an emotion which he had never felt in the same degree before, and which, he says, he believed was a spark of the proper spirit of martyrdom; and, addressing himself to these rioters in terms of just reproof, he told them that he was willing, yea, desirous to suffer martyrdom, if the kingdom of Christ might be promoted thereby. The effect which he says that this produced, was undoubtedly assisted by his station in life, which enabled him to appear upon equal terms with the proudest of his assailants. On another occasion, when he had ended his sermon, he told these persons that he and his brethren were determined to proceed, and to apply to the legal authorities for justice, if such insults and outrages were continued; and if justice was not to be found in Jamaica, they were sure, he said, of obtaining it at home.

The affairs of Methodism in the West Indies were in this state at the time of Mr. Wesley's death. Fourteen preachers were stationed there, of whom two came from the American branch. The number of persons enrolled in the connection then amounted to about six thousand, of whom two-thirds were negroes, and the number of white persons did not exceed two hundred. A more determined spirit of opposition was arising than they had ever experienced in Europe, but they were sure of protection from the home-government, and knew that by perseverance they should make their cause good.

<sup>1</sup> "On the Sunday morning," says Dr. Coke (*Journal*, p. 180), "we went to church; but a little rain falling, the congregation consisted only of half a dozen or thereabouts at the exact time of beginning; on which the minister walked out: if he had condescended to have waited ten minutes longer, we should have been, I believe, about twenty.

The Sunday before, also, there had been no service. In some of the parishes of this island there is no church, nor any divine service performed, except the burial of the dead, and christenings and weddings in private houses, though the livings are very lucrative. But I will write no more on this subject, lest I should grow indignant."

## CHAPTER

## SETTLEMENT OF THE CONFERENCE

## METH

THE year 1784 has been called the dism, because Wesley then first arrived, and because in that year the legal provision was effected, whereby provision was made after his death, as long as it should

The Methodist chapels, with the had all been conveyed to trustees to be appointed from time to time by the survivors; by the survivor, and after the conference of the people called Methodists. A legal opinion was taken, whether the trustees were of opinion that it would not, and that body, Mr. Wesley was unanimous in opinion that it should give a legal specification of the trustees left entirely to his discretion. The trustees said, "Without some authentic deed from the moment I died," says he, "the Conference of the proprietors of land on which the chapels were built might have seized them for the trustees had been none to hinder them; for the Conference was only a mere empty name."

His first thought was to name some trustees. In consideration he appointed one hundred trustees. For more safety in a greater number of trustees were as many as could meet without leaving any circuit deprived of preachers when assembled. The hundred persons then named, "expounders of God's holy Word, united in the said John Wesley," were designated according to the true intent and meaning of that term was used; and provision was made for the succession and identity of this body, the Methodist Connection was to be vested in them. They were to assemble yearly at London, at which they might think proper to appoint trustees to fill up all vacancies occasioned by the death of any trustee. The act was to be valid unless forty members

body had not been reduced below that number by death, or other means. The duration of the assembly should not be less than five days, nor more than three weeks, but any time between those limits at their discretion. They were to elect a president and secretary from their own number, and the president should have a double vote. Any member attending himself without leave from two successive conferences, and not appearing on the first day of the third, forfeited his seat by that act. They had power to admit preachers and expounders upon probation, to receive them into full connection, and to expel any person for any other cause; but no person might be elected a member of their society, till he had been twelve months in full connection as a preacher. They might not appoint any one to preach in any of their chapels who was not a member of the Connection, nor might they appoint any preacher for more than three years to one place, except ordained ministers of the Church of England. They might delegate any member or members of their own body to act with full power in Ireland, or any other parts out of the kingdom of Great Britain. Whenever the Conference should be reduced below the number of forty members, and should continue so reduced for three years, or whenever it should neglect to meet for three successive years, in either of such cases the Conference should be extinguished; and the chapels and other premises should vest in the trustees for the time being, in trust that they should appoint persons to preach therein. The deed concluded with a provision that nothing which it contained should be construed so as to extinguish, lessen, or abridge the life estate of John and Charles Wesley in any of the chapels and premises.

At the time when this settlement was made, there were one hundred and ninety-one preachers in full connection; they who were omitted in the list of the Hundred were offended as well as disappointed; and they imputed their exclusion to Dr. Coke, whom many of them regarded with jealousy because of the place which he deservedly held in Mr. Wesley's opinion, and the conspicuous rank which he filled in the society. He was grievously wronged by this suspicion; for he had declared, and there can be no possible grounds for doubting his veracity, that his opinion at the time was, that every preacher in full connection should be a member of the Conference. Wesley acted upon his own judgment; and the reasons which he assigned for determining the number were satisfactory. Five of the excluded preachers, who thought themselves most aggrieved, sent circular letters to those who were in the same case with themselves, inviting them to canvass the business in the ensuing Conference, and, in fact, to form a regular opposition to Mr. Wesley. They had reason to expect that they should be powerfully supported; but when the assembly met, Wesley explained his motives in a manner that carried conviction with it, reproved the persons who

had issued the circular letters with g  
those who agreed with him in opin  
whole Conference rose, with the excep  
Fletcher interfered in their behalf, and  
to acknowledge that they had sinned;  
to their own account, was given th  
measures for putting them on a foot  
mean that they would be appointed  
vacancies occurred; and it appears  
they had not patience to wait for th  
withdrew from the Connection, compl  
their indisputable rights, and appeal  
had no existence. On the contrary, W  
care to assert, as well as to exercise, h  
he had raised, and the preachers, wh  
not his equals; still less as person  
him.

Wesley prided himself upon the ec  
management of it. It was the peculi  
given him. He possessed that talent  
degree. The constitution of Methodi  
had arisen out of accidents and circum  
himself of these with great skill, an  
views and purposes as they arose :  
played in the formation of Methodism  
differs from those monastic patriarch  
viously be compared. St. Benedic  
statutes, modifying them, and adap  
country. St. Francis seems to have  
ambitious disciples; and Loyola was  
structure which he founded. But th  
ley's own work. The task of directin  
at first appear. His rank, his attain  
tion, secured for him so decided a sup  
community could, with the slightest  
in the latter years of his life, that sup  
by his venerable age, and the respect  
among strangers. Those who were w  
as preachers, or of observing his rule  
were easily dismissed. This is the  
enjoy. They get rid of troublesome sp  
society is ready to receive the outcasts

The quarterly renewal of the band  
means of ejecting unworthy and dis

admission, therefore, might well be made on means of cutting short all discordance were. Upon this facility of admission Wesley prided himself; he says, "is quite peculiar to the Methodists, which any person may be admitted into the society, without imposing, in order to their admission, any opinion on them, whether they hold particular or general redemption, absolute or conditional; let them be Churchmen or Dissenters, Presbyterians or Independents, is no obstacle. Let them choose one mode of worship, and there is no bar to their admission. The Presbyterian still; the Independent or Anabaptist use his own way, and may the Quaker, and none will contend with him, but let him stand and let him think. One condition, and one only, is to be imposed, to save their souls. Where this is, it is enough. They lay stress upon nothing else. They ask one another, as my heart? If it be, give me thy hand. Is there in Great Britain or Ireland that is so remote from the influence of a Catholic spirit? so ready to admit all such distinctions? Where, then, is there such another in the habitable world? I know none. Let any man do as he can. Till then, let no one talk of the bigotry of the Methodists, or the propriety of thus admitting persons of opposite opinions, without bearing with the opposition which they might raise at the Conference. Mr. Wesley listened patiently to the objections, and concluded it by saying, "I have no more right to insist on my holding a different opinion from me, than I have to insist on my wearing a wig, because he wears a wig and I wear my own hair; let him take his wig off, and begins to shake the powder about my eyes, I will not say it is my duty to get quit of him as soon as possible."

Wesley, indeed, well understood the importance of the connection; and even before he had taken those measures which prepared the way for a separation from the Church, in his regulations, at making the Methodists a peculiar society, he required them, like the Quakers, to intermarry only with themselves. This point was determined in the first Conference, such a regulation having been experienced. "Many of our members it was said, 'have lately married with unbelievers, and were wholly unawakened; and this has been attended with bad consequences. Few of these have gained the unbelievers. Generally, they have themselves either had a hearing, or are entirely fallen back into the world.'" In order to prevent such marriages, it was decreed that every preacher should exercise the greatest caution, "Be ye not unequally yoked with unbelievers; if he acted contrary to it should be expelled the society;

should be exhorted consulting the most designed for the purpose savours strong kind tends to excite

This was not the He has himself said Christian practice plainness of speech guage, and their su was too well educated recommend his followers dress which could attract other people. "To is not the part of a hat of such dimensions that are absolutely conform to the custom them in the neatness implied two things in your circumstances God; that it be graceful fashion."—"Shall all those who desire or precious stones; soever. *I advise velvet, no silks, no ever so much in fashion which is of a glaring showy; nothing to attract the eyes of rings, earrings, neck which, by little and deep. Neither do stockings, glittering in their sleeves, any It is true, these are ing; therefore give another word."*

It was one of the ruffles, were not to ference to be enforced were not to be given exempt case was to



one suffer than many," was injunction was afterward cable, as interfering in a n He admitted, therefore, th parents or husbands (as we on gold or costly apparel ; a rience shows, that the banefu is not our choice, but our cros and quiet spirit, with lowli Women, therefore, who were husbands or parents," to do i not, were held blameless, prov ments, and entreaties to be ex were constrained, and no farth ant spirit of a reformer is betra ducing discord into private fam Wesley had taken up in the da that curling the hair, and we apparel, were expressly forbidden there is no harm in these things, stealing or adultery ; a mode no effect so surely as that of a wrong.

In spite, however, of his exhort could afford it, "the very people th side of it," were as fashionably ad "This," said Wesley, "is a melanch I know not how to help it. I call b that it is not my fault. The trump for near fifty years last past. O God, and a faithful testimony ! In print, i I have not shunned to declare the wh clear of the blood of those that will r heads. I conjure you all who have an I go hence, that I have not laboured, e near half a century. Let me see, before full as plain dressed as a Quaker congreg with yourselves : let your dress be *cheap* do but trifle with God, and me, and you be no costly silks among you, how grave be no Quaker linen, proverbially so called Brussels lace ; no elephantine hats or bo

<sup>1</sup> He alludes, of course, to 1 St

modesty. Be all of a piece, dressed professing godliness; professing to do every single view of pleasing God."

Whitefield, in the early part of his this kind; and, for about a year, he required him to go nasty." But Wesley in his person, and enforced upon his neatness. Toward the end of his life that he had not made the Methodist peculiar costume. "I might have been see it would have been far better) as the Moravian brethren: I might have which we know is both scriptural and you are to dress as we do; but you must. But, alas! the time is now past." Early in his career, he might have said but if, like George Fox, he had taken of grave persons, in the middle rank a fashion more graceless than that Quakers are not desirous of increasing they were, they would find an inconvenience of making the entrance easy and in scarcely knows when he has passed away. It has the farther inconvenience that the desire of getting rid of so many for young members to withdraw from Wesley might have avoided, by choosing convenient: but the former would have and he himself, who compassed sea and soon have been impatient of such an followers, his exhortations upon this subject but, in the middle and lower classes insisted, the women took to a mode of Quakers, but almost as plain, and distinguished.<sup>1</sup> With the men he was

<sup>1</sup> In one of his Magazines, Wesley published an extract from a tract called the 'Refined Courtier'; and the following passage was loudly complained of, as inconsistent with the opinions upon this subject which he had repeatedly professed: "Let every one, when he appears in public, be decently clothed, according to his age, and the custom of the place where he lives: he that does

the Conference of 1782, if it were well for the preachers to powder their hair, and to wear artificial curls? and the answer merely said, that "to abstain from both is the more excellent way." A direct prohibition was not thought advisable, because it would not have been willingly obeyed.

Cards, dancing, and the theatres were, of course, forbidden to his disciples. Not contented with such reasons as are valid or plausible for the prohibition, they have collected superstitious anecdotes upon these subjects; and, in a spirit as presumptuous as it is uncharitable, have recorded tales of sudden death, as instances of God's judgment upon card-players and dancing-masters! Innocent was a word which Wesley would never suffer to be applied to any kind of pastime; for he had set his face against all diversions of any kind, and would not even allow the children at school to play. "Those things we have falsely called *innocent*," says one of his correspondents, "are the right eye to be plucked out. If you were besieging strong enemies, and had no hope of conquering but by starving them, would it be *innocent* now and then to throw them a little bread?" Wesley was in nothing more erroneous than in judging of others by himself, and requiring from them a constant attention to spiritual things, and that unremitting stretch of the faculty, which, to him, was become habitual. If he never flagged, it was because he was blessed, above all men, with a continual elasticity of spirits; because the strong motive of ambition was always acting upon him; because perpetual change of place kept his mind and body for ever <sup>dis-</sup> <sup>travelling</sup> the alert; and because, wherever he went, his presence excited among strangers, and made a festival among his friends. Daily scene and of society, with a life of activity and exertion, kept clarity as well as health. But it was unreasonable to expect followers should have the same happy temperament.

W<sup>esley</sup> Hacket's happy motto was, "Serve God, and be cheerful."—"us," was one of Wesley's favourite injunctions. "Be serious;" said in the first Conference. "Let your motto be, 'Holiness to God.' Avoid all lightness, as you would avoid hell-fire; and lying, as you would cursing and swearing. Touch no woman: be as loving as you will, but the custom of the country is nothing to us."<sup>1</sup> When the two brothers, John and Charles, were in the first stage of their enthusiasm, they used to spend part of the Sabbath in walking, <sup>and</sup>

he may get rid of the accusation with a jest, exhorts all lords of the bed-chamber, and maids of honour, to follow the advice. "The whole," says he, "may bear a sound construction, nor does it contradict anything which I have said or written."

<sup>1</sup> This passage will not be found in

the minutes of the Conference. <sup>highly</sup> given by Mr. Myles, in his 'Chronological History of the Methodists' (p. 32<sup>nd</sup>, 3rd edition), as a minute relative to practice. This authority will not be questioned, Mr. Myles being a travelling preacher himself, and a distinguished member of the Conference.

the fields, and singing psalms. One S to set the slave, a sense of the ridicul and he burst into a loud laughter. " was distracted, and began to be very as loud as he. Nor could we possibly tear ourselves in pieces, but were for another line." Hysterical laughter, tagious as the act of yawning, when Wesley believed to be the work of the in which the parallel holds good Methodists and of the Papists.<sup>1</sup>

He advised his preachers not to con an hour at a time; in general to f before they began; to plan it beforehand and to watch and pray during the monastic legislator also, but to a mo exhorted them to watch against what mortify which, he and his companion broke off<sup>2</sup> writing in the middle of a

<sup>1</sup> There is a grand diatribe of St. Pachomius against laughing. The beatified Jordan, second general of the Dominicans, treated an hysterical affection of this kind with a degree of prudence and practical wisdom not often to be found in the life of a Romish saint. "*Cum idem magister duceret secum multos novitios, quos receperat in quodam loco, ubi non erat conventus; accidit quod in quodam hospitio cum Completorium cum eis et aliis suis diceret, unus cepit ridere; et alii hoc videntes similiter fortiter incoeperunt ridere. Quidam autem de sociis magistri incepit eos per signa compescere; at illi magis ac magis ridebant. Tunc dimisso Compictorio, et dicto benedicite, incepit magister dicere illi socio suo, Frater, quis fecit vos magistrum novitiorum strorum? Quid pertinet ad vos eos pubere? Et conversus ad novitios the 'carissimi, ridete fortiter, et non inmittatis propter fratrem istum: ego do vobis licentiam. Et vere debetis gaudere et ridere, quia existitis de carcere diaboli, et fracta sunt dura vinculi illius, quibus multis annis tenuit vos ligatos. Ridete ergo, carissimi, ridete. At illi in his verbis consolati sunt in*

word, especially the moment they heard the chapel bell ring. "If nature," said he, "rebelled, we remembered the word of the heathen—*ejicienda est hæc mollities animi*." Could his rules have been enforced like those of his kindred spirits in the days of papal dominion, he also would have had his followers regular as clock-work, and as obedient, as uniform, and as artificial as they could have been made by the institutions of the Chinese empire, or the monastery of La Trappe. This was not possible, because obedience was a matter of choice: his disciples conformed no farther than they thought good; dismissal was the only punishment which he could inflict, and it was always in their power to withdraw from the Connection. Even his establishment at Kingswood failed of the effect which he had expected from it, though authority was not wanting there, because the system was too rigorous and too monastic for the age and country. The plan of making it a general school for the society was relinquished; but it was continued for the sons of the preachers, and became one of those objects for which the Conference regularly provided at their annual meeting. In the year 1766 he delivered over the management of it to stewards on whom he could depend: "So I have cast," said he, "a heavy load off my shoulders; blessed be God for able and faithful men who will do His work without any temporal reward." The superintendence he still retained; and it was a frequent cause of vexation to him. Maids, masters, and boys, were refractory, sometimes the one, sometimes the other, sometimes all together, so that he talked of letting the burthen drop. On one occasion, he says, "Having told my whole mind to the masters and servants, I spoke to the children in a far stronger manner than ever I did before. I will kill or cure. I *will* have one or the other—a Christian school, or none at all." But the necessity of such an asylum induced him to persevere in it; and it was evidently, with all the gross errors of its plan, and all the trouble and chagrin which it occasioned, a favourite institution with the founder. "Trevecca," said he, "is much more to Lady Huntingdon than Kingswood is to me. I mixes with everything. It is *my* college, *my* masters, *my* students. I do not speak so of this school. It is not *mine*, but the Lord's." Looking upon himself, however, as the vicegerent, the complacency with which he regarded the design made amends to him for the frequent disappointment of his hopes. "Every man of sense," he said, "who read the rules, might conclude that a school so conducted by <sup>and</sup> <sup>high</sup> piety and understanding would exceed any other school or academy in Great Britain or Ireland." And his amazing credulity whenever a <sup>word</sup> of grace was announced among the boys, was proof against repeated experience, as well as common sense. The boys were taken to see a corpse one day, and, while the impression was fresh upon them, they were lectured upon the occasion, and made to join in a hymn upon

death. Some of them being very many of those who were resolved to serve God accordingly, fifteen of them went, and continued wrestling with God, with strenuous time. Wesley happened to be upon the kept up day after day, by what he saw many gave in their names to him to serve God. It was a wonder that the behaviour and conduct of their instructors. These were to rest till they had obtained a clear conscience. This advice they gave them severally. Some of the poor children actually agreed to do so. He revealed himself to them, and they became as if ensued was worthy of Bedlam, and sent the inmates to a place there. One of them was risen from bed, and were hard at prayer almost naked, went and prayed and returned them to bed. It was impossible that they were in delirium; they rose again, and went to bed. Ordered to bed, again stole out, one after another, at midnight, they were all at prayer again, and were upon their knees with the children and maids and boys went on raving and raving till, one after another, they every one obtained justification! "In the evening all the children not having been used to so long a fast, lasted from Tuesday till Saturday!), and so hoarse, that they were scarce able to speak that they were "strong in the Spirit, and in believing." Most of them were a new man next day, for the first time: and Wesley, in his account, with all its details, in his journal, at the time, affirms that God had seen the children! "Thirteen," he says, "for five of them were some of the smallest children, five years old!" Twelve months afterwards, in his Journal: "I spent an hour among the children! How long shall we be in this way? What is become of the work wrought in them last September? It is all away! There is scarce any trace of it left again; and in due time we shall reap, for he was incapable of deriving instruction from them."

Neither did Wesley ever discover that

inflammatory state of devotional feeling. His system, on the contrary, enjoined a perpetual course of stimulants, and lest the watch-nights and the love-feasts, with the ordinary means of class-meetings and band-meetings, should be insufficient, he borrowed from the Puritans one of the most perilous practices that ever was devised by enthusiasm; the entering into a covenant, in which the devotee promises and vows to the "most dreadful God,"—(beginning the address with that dreadful appellation!)—to become His covenant servant; and, giving up himself, body and soul, to His service, to observe all His laws, and obey Him before all others, "and this to the death!"<sup>1</sup> Mr. Wesley may perhaps have been prejudiced in favour of this practice, because he found it recommended by the Nonconformist, Richard Allein, whose works had been published by his maternal grandfather, Dr. Annesley; so that he had probably been taught to respect the author in his youth. In the year 1755, he first recommended this covenant; and, after explaining the subject to his London congregation during several successive days, he assembled as many as were willing to enter into the engagement, at the French church in Spitalfields, and read to them the tremendous formula, to which eighteen hundred persons signified their assent by standing up. "Such a night," he says, "I scarce ever saw before: surely the fruit of it shall remain for ever!" From that time it has been the practice among the Methodists, to renew the covenant annually, generally on the first night of the new year, or of the Sunday following. They are exhorted to make it not only in heart, but in word; not only in word, but in writing; and to spread the writing with all possible reverence before the Lord, as if they would present it to Him as their act and deed, and then to set their hands to it. It is said, that some persons, from a fanatical and frightful notion of making the covenant<sup>2</sup> perfect on their part, have signed it with their own blood!

<sup>1</sup> It is strange that with all his attachment to the Church of England, Wesley should have forgotten that probably all these persons had already entered into a most solemn "covenant" with God at their baptism.—[ED.]

<sup>2</sup> If proof were wanting to confirm the opinion which I have advanced of the perilous tendency of this fanatical practice, William Huntington, S.S., a personage sufficiently notorious in his day, would be an unexceptionable evidence. He thus relates his own case, in his 'Kingdom of Heaven taken by Prayer.'

"Having got a little book that a person had lent me, which recommended vows to be made to God, I accordingly

stripped myself naked, to make a vow to the Almighty, if he would enable me to cast myself upon Him. Thus I bound my soul with numerous ties, and wept over every part of the written covenant which this book contained. These I read naked on my knees, and vowed to perform all the conditions that were therein proposed. Having made this covenant, I went to bed, wept, and prayed the greatest part of that night; and arose in the morning pregnant with all the wretched resolutions of fallen nature. I now manfully engaged the world, the flesh, and the devil in my own strength; and I had bound myself up with so many promised conditions, that, if I failed in one point, I was gone



A practice like this, highly reprobated, might be comparatively harmless, in a Methodistic economy, as well as in a common one; but the distinction between venial and deadly sins were not observed, and the sins themselves, were not considered sinful. In a monastic order, however austere, and where there exists an authority which can punish any disobedience; moreover, all temptations are, as much as possible, excluded, and the discipline is regularly and constantly enforced. In a Methodistic covenant, have no keeper except a state of diseased irritability, often lapsing into offences, but sure to exaggerate to avenge even imaginary guilt with such an engagement is but too likely to fail, nor can its consequences be doubtful. The nerves enough to succeed in stifling temptation, keeping it down; and they would think it because they had taken upon themselves that others would lose their senses.

Methodism has sometimes been tempted to frequently change the type of the discipline, and sometimes it has obtained credit by curing

for ever, according to the tenor of my own covenant, provided that God should deal with me according to my sins, and reward me according to mine iniquity.

"But, before the week was out, I broke through all these engagements, and fell deeper into the bowels of despair than ever I had been before. And now, seemingly, all was gone; I gave up prayer, and secretly wished to be in hell, that I might know the worst of it, and be delivered from the fear of worse to come. I was now again tempted to believe that there is no God, and wished to close in with the temptation, and be an established or confirmed atheist; for I knew, if there was a God, that I must be damned; therefore I laboured to resist the temptation, and fix it firm in my heart. But, alas! said I, how can I? If I credit this, I must disbelieve my own existence, and dispute myself out of common sense and feeling, for I am in hell already. There is no feeling in hell but what I have an



its remedial powers are not always able to restore the patient, and overstrained feelings have ended in confirmed insanity or in death. When Wesley instructed his preachers that they should throw men into strong terror and fear, and strive to make them inconsolable, he did not consider that all constitutions were not strong enough to stand this moral salivation. The language of his own sermons was sometimes well calculated to produce this effect. "Mine and your desert," said he to his hearers, "is hell: and it is mere mercy, free undeserved mercy, that *we* are not now in unquenchable fire."—"The natural man," said he, "lies in the valley of the shadow of death. Having no inlets for the knowledge of spiritual things, all the avenues of his soul being shut up, he is in gross stupid ignorance of whatever he is most concerned to know. He sees not that he stands on the edge of the pit; therefore he fears it not: he has not understanding enough to fear. He satisfies himself by saying, God is merciful; confounding and swallowing up at once, in that unwieldy idea of mercy, all his holiness and essential hatred of sin—all his justice, wisdom, and truth. God touches him, and now first he discovers his real state. Horrid light breaks in upon his soul—such light as may be conceived to gleam from the bottomless pit, from the lowest deep, from a lake of fire burning with brimstone." The effect of such sulphurous language may be easily conceived, especially when it was enforced by his manner of addressing himself personally to every individual who chose to apply it to himself: "Art *thou* thoroughly convinced that thou deservest everlasting damnation? Would God do *thee* any wrong if he commanded the earth to open and swallow thee up?—if thou wert now to go down into the pit—into the fire that never shall be quenched?"

The manner in which he insisted upon the necessity of the new birth was especially dangerous: without this he affirmed that there could be no salvation. "To say that ye cannot be born again," said he, "that there is no new birth but in baptism, is to seal you all under damnation—to consign you to hell, without help, without hope. Thousands do really believe that they have found a *broad way which leadeth not to destruction*, 'What danger (say they) can a woman be in that is so harmless and so virtuous? What fear is there that so honest a man, one of so strict morality, should miss of heaven; especially if, over and above all this, they constantly attend on the church and sacrament?' One of these will ask with all assurance, 'What! shall I not do as well as my neighbours?' Yes; as well as your unholy neighbours; as well as <sup>as</sup> <sup>as</sup> neighbours that die in their sins; for you will all drop into the <sup>pit</sup> together, into the nethermost hell. You will all lie together in the lake of fire, 'the lake of fire burning with brimstone.' Then at length you will see (but God grant you may see it before!) the necessity of holiness in order to glory, and, consequently, of the new birth; since none can

be holy, except he be born again." all who preached any doctrine short of ableness," he asked; "on my side, or again, and so become an heir of salvation; and, if so, he must inevitably his way to salvation, and send him to who do not teach men to walk in the easy, careless, harmless, useless creature for righteousness' sake, to imagine he false prophets in the highest sense of to God and man; these are no other eldest sons of Apollyon the destroyer ordinary cut-throats, for they murder continually peopling the realms of night poor souls whom they have destroyed to meet them at their coming."

The effect of these violent discourses in language concerning good works, in hurried, in opposition even to his own tested point. "If you had done no but had abstained from all wilful sin, it possibly could to all men, and constant God, all this will not keep you from And he attempted to prove, by a system of justification are good, because they are commanded them to be done.<sup>1</sup> "Will man atone for any the least of his sins they ever so many or holy, they indeed they are all unholy and sinful them needs a fresh atonement." "If from this very hour till death thou comest obedience, even this would not atone and the future obedience of all the men heaven, would never make satisfaction single sin." Wesley has censured the unwieldy idea of God's mercy; is tenable? If such notions were well "a good conscience consist?" or why

ing Article XIII. of the Church of England, entitled, 'Of Works before Justification.'—[Ed.]

<sup>2</sup> Upon this subject the 'Methodist Magazine' affords a good illustration. A poor Cornishman, John Nile by name, had been what is called under

commanded, when we pray, to say, "forgive us our trespasses, as we forgive them that trespass against us?"

These were not Wesley's deliberate opinions. He really held a saner doctrine;<sup>1</sup> and the avowal of that doctrine was what drew upon him such loads of slanderous abuse from the Ultra-Calvinists. Yet he was led to these inconsistencies by the course of his preaching, and the desire of emptying men of their righteousness, as he called it. And if he were thus indiscreet, what was to be expected from his lay preachers, especially from those who were at the same time in the heat of their enthusiasm, and the plenitude of their ignorance? The overstrained feelings which were thus excited, and the rigid doctrine which was preached, tended to produce two opposite extremes of evil. Many would become what, in puritanical language, is called backsliders, and still more would settle into all the hypocritical formalities of Puritanism. "Despise not

house with the sack which he had nearly filled. He made him empty the sack, to see if any of his seed turnips were there, and finding two or three large ones which he had intended to reserve for that purpose, he laid them aside, bade the man put the rest into the sack again, helped him to lay it on his back, and told him to take them home, and if at any time he was in distress, to come and ask, and he should have; but he exhorted him to steal no more. Then shaking him by the hand, he said, I forgive you, and may God for Christ's sake do the same. What effect this had upon the thief is not stated; but John Nile was that night "filled with a clear evidence of pardoning love," with an assurance, "that having forgiven his brother his trespasses, his heavenly Father also had forgiven him." Did the feeling proceed from his faith, or his good works?

"The Scriptures," says Priestley, "uniformly instruct us to judge of ourselves and others, not by uncertain and undescribable feelings, but by evident actions. As our Saviour says, '*by their fruits shall ye know men.*' For where a man's conduct is not only occasionally, but uniformly right, the principle upon which he acts must be good. Indeed the only reason why we value good principles, is on account of their uniform operation in producing good conduct. This is the *end*, and the principle is only the means."—Preface to Original Letters

by Wesley and his Friends.

<sup>1</sup> It was asked in the second Conference: Q. 9. "How can we maintain that all works done before we have a sense of the pardoning love of God, are sin; and as such, an abomination to him? A. The works of him who has heard the Gospel, and does not believe, are not done as God hath willed and commanded them to be done. And yet we know not how to say, that they are an abomination to the Lord, in him who feareth God, and from that principle does the best he can. Q. 10. Seeing there is so much difficulty in this subject, can we deal too tenderly with them that oppose us? A. We cannot." Dr. Hales, Rector of Killeshandra, in Ireland, happened to tell Mr. Wesley, that when Bishop Chevenix (of Waterford), in his old age, was congratulated on recovering from a fever, the bishop replied, "I believe I am not long for this world. I have lost all relish for what formerly gave me pleasure; even my books no longer entertain me. There is nothing sticks by me but the recollection of what little good I may have done." One of Mr. Wesley's preachers, who was present, exclaimed at this, "Oh the villain, boasting of his good works!" Dr. Hales vindicated the good old bishop, and Mr. Wesley silenced the preacher by saying, "Yes, Dr. Hales is right: there is indeed great comfort in the calm remembrance of a life well spent."

a profession of holiness, says Osborn, because it may be true : but have a care how you trust it, for fear it should be false !”

The tendency to produce mock humility and spiritual pride is one of the evil effects of Methodism. It is chargeable also with leading to bigotry, illiberal manners, confined knowledge, and uncharitable superstition. In its insolent language, all unawakened persons, that is to say, all except themselves, or such graduated professors in other evangelical sects as they are pleased to admit *ad eundem*, are contemptuously styled unbelievers. Wesley could not communicate to his followers his own catholic charity ; indeed, the doctrine which he held forth was not always consistent with his own better feelings. Still less was he able to impart that winning deportment, which arose in him from the benignity of his disposition, and which no Jesuit ever possessed in so consummate a degree by art, as he by nature. The circle to which he would have confined their reading was narrow enough ; his own works, and his own series of abridgements, would have constituted the main part of a Methodist's library. But in this respect the zeal of the pupils exceeded that of the master, and Wesley actually gave offence by printing Prior's 'Henry and Emma' in his Magazine. So many remonstrances were made to him upon this occasion, that he found it necessary, in a subsequent number, to vindicate himself, by urging that there was nothing in the poem contrary to religion, nothing which could offend the chastest ear ; that many truly religious men and women had read it and profited thereby ; that it was one of the finest poems in the language, both for expression and sentiment ; and that whoever could read it without tears must have a stupid, unfeeling heart. "However," he concluded, "I do not know that anything of the same kind will appear in any of the following Magazines."

In proportion as Methodism obtained ground among the educated classes, its direct effects were evil. It narrowed their views and feelings ; burdened them with forms ; restricted them from recreations which keep the mind in health ; discouraged, if it did not absolutely prohibit, accomplishments that give a grace to life ; separated them from general society ; substituted a sectarian in the place of a catholic spirit ; and, by alienating them from the national church, weakened the strongest cement of social order, and loosened the ties whereby men are bound to their native land. It carried disunion and discord into private life, breaking up families and friendships. The sooner you weaned your affections from those who, not being awakened, were of course in the way to perdition—the sooner the sheep withdrew from the goats, the better. Upon this head the monks have not been more remorseless than the Methodists.<sup>1</sup> Wesley has said in one of his sermons that, how frequently

<sup>1</sup> What an old writer says of the wealth, is perfectly applicable to this worst part of Methodism, "They take

parents should converse with their children when they are grown up, is to be determined by Christian prudence. "This also," says he, "will determine how long it is expedient for children, if it be at their own choice, to remain with their parents. In general, if they do not fear God, you should leave them as soon as is convenient. But, wherever you are, take care (if it be in your power) that they do not want the necessities or conveniences of life. As for all other relations, even brothers or sisters, if they are of the world, you are under no obligation to be intimate with them: you may be civil and friendly at a distance." What infinite domestic unhappiness must this abominable spirit have occasioned!<sup>1</sup>

all other Christians to be heathens. These are those great pretenders to the Spirit, into whose party does the vilest person living no sooner ascribe himself, but he is *ipso facto* dubbed a saint, hallowed and dear to God. These are the confidants who can design the minute, the place, and the means of their conversion: a schism full of spiritual dishonesty, and high imposture, if such there be on earth."—A Character of England. Scott's 'Somerset's' vol. vii. p. 180.

"Our author," says Mr. Watson in his 'Observations,' pp. 207-212, "charges Methodism with leading to 'illiberal manners, and confined knowledge;' and the pregnant proof which he deigns to give is, that Mr. Wesley 'actually gave offence by printing Prior's 'Henry and Emma' in his Magazine.' Mr. Wesley was an extravagant admirer of the poetry of Prior, but he certainly never assumed to give the law to taste among his people; and if they differed from him as to the excellence and tendency of this poem, they might surely be allowed to do so without incurring Mr. Southey's censures, when Dr. Johnson himself, whose knowledge was not therefore suspected to be 'confined,' has called the poem 'a dull and tedious dialogue which excites neither esteem for the man, nor tenderness for the woman.' After all, the objection was not to the reading of this nor any other of Prior's poems, nor of elegant and imaginative poetry in general; but to its insertion in a periodical work professedly religious; and I suppose that

no religious magazine of the present day would think a similar poem sufficiently accordant with its plan for insertion, whatever poetic excellence it might boast. The illiberal passage which follows in the next page merits also a slight notice: 'In proportion as Methodism obtained ground among the educated classes, its direct effects were evil.' Where is the proof? 'It narrowed their views and feelings.' In what way is not stated, and no answer can therefore be given. 'It burdened them with forms.' This is also mere assumption; for the religious forms of Methodism were never very numerous, certainly not more so than those of the Church. 'It restricted them from recreations which keep the mind in health.' It is difficult to ascertain what recreations are here meant which Mr. S. thinks so necessary to mental health. Perhaps the theatre, perhaps the excitement of gambling. If so, Methodism certainly prohibited them to its followers; but it was not peculiar in this. The most serious members of other bodies think with us, that they are fatal, and not conducive, to the mind's health. But it did not prohibit cheerful converse, polite literature, and the pleasures of taste. 'It discouraged, if it did not absolutely prohibit, accomplishments that give a grace to life.' Here, too, is a want of explicitness. If Mr. Southey means the cultivation of amenity, the fine arts, music, and similar accomplishments, he was never more mistaken. If he means dancing, as I suppose

Mr. Wesley's notions concerning education must also have done great evil. No man was ever more thoroughly ignorant of the nature of

right, and I do not think we need an apology. 'It separated them from general society.' True, from the intimacies of indiscriminate society; but with general society they have ever mixed when any purpose of public usefulness was to be attained. This charge results from Mr. Southey's defective views of real religion. There is, in our Lord's words, 'a world;' persons whose habits, if not immoral, are wholly earthly and trifling; and from an intimacy with that 'world,' every true Christian, by whatever name he is known, is called to separate himself, except when he mixes with it to enlighten its errors and correct its morals. 'It substituted a sectarian in the place of a catholic spirit.' This is also a charge without foundation. It is granted, that through the infirmity of human nature, every religious body, and the Church of England above all the rest, has shown itself prone to a sectarian spirit. But if Mr. Southey means, that the Methodists have been disposed by their system to undervalue the wise and good of other communities, there is nothing in his book which we shall so promptly and emphatically deny. We have not at least discovered this disposition as to pious and eminent members and ministers of the Church of England. 'It alienated them from the national Church.' This has been abundantly replied to in the preceding pages. 'It weakened the strongest cement of social order.' If by this cement Mr. Southey means honesty, industry, loyalty to the Sovereign, and obedience to the laws, the insinuation is false, and his own book bears testimony to the contrary. If he intends anything else, we shall be obliged by an explanation of the charge, and also of the sentence which immediately follows. 'It loosened the ties whereby men are bound to their native land.' Here I cannot guess his meaning: he wished, I think, to round off the sentence. 'It disunion and discord into private independence.' What is the meaning of this?

The author forgets to state how often it carried into families peace, and love, and order. Of this the instances were innumerable; and where it otherwise happened, what was the cause? Some branches of a family became seriously impressed; renounced the follies of life; frequented the house of prayer; and connected themselves with the people among whom they had been brought to a real acquaintance with religion. The consequence was, that in some cases 'a man's enemies were those of his own household.' Methodism thus, like primitive Christianity, became incidentally, and by the bigotry, the worldliness, sometimes the wickedness, of other parts of the family, the source of disunion; and Mr. Southey urges against us the precise objection which was made of old to Christianity itself. The cases are of the same class; the dispute was not with Methodism, so much as with the new and religious temper with which the Gospel, heartily received, had imbued the opposed and persecuted parties. Did the blame in such cases lie with Methodism, or with that intolerance, and enmity to truth and piety, with which the members of some families opposed the others, on no other account than because they had become 'righteous over-much,' and from whom in return they received nothing but kindness? True and serious Christianity, under any other form, would have produced precisely the same effect. The real reason of the opposition and ill-will in such cases, may be found in the words of the Apostle: 'They think it strange that ye run not with them to the same excess of riot.' But Mr. Southey attempts to confirm this representation by quoting a passage from one of Mr. Wesley's sermons, which, though he does not at all understand it, he thinks sufficient to warrant him in exclaiming, 'What infinite domestic unhappiness must this abominable spirit have occasioned!' The passage is, As for 'brothers and sisters, if they are of the world, you are under

children. "Break their wills betimes," he says: "begin this work before they can run alone, before they can speak plain, perhaps before they can speak at all. Whatever pains it costs, break the will if you would not damn the child. Let a child from a year old be taught to fear the rod and to cry softly; from that age make him do as he is bid, if you whip him ten times running to effect it. You spare the rod you spoil the child. If you do not conquer, you fail. Break his will now, and his soul shall live, and he will probably be less of an enemy to all eternity." He exhorts parents never to commend their children for anything; and says, "that in particular they should labour to convince them of atheism, and show them that they do not know God, love him, delight in him, or enjoy him, any more than do the beasts that perish." If Wesley had been a father himself, he would have known that children are more easily governed by love than by fear. There is no subject, that of government excepted, upon which so many impracticable or injurious systems have been sent into the world, as that of education; and, among bad systems, that of Wesley is one of the very worst.

The rigid doctrine which he preached concerning riches, being only one degree more reasonable than that of St. Francis, prevented Methodism from extending itself as it otherwise might have done, among those classes where these notions would have been acted upon by zealous

no obligation to be intimate with them, you may be civil and friendly at a distance.' But what does Mr. Wesley mean by not being 'intimate with them?' Simply, not in that degree as to partake of their spirit, and join in their sins. Mr. Southey, had he been disposed to give a just interpretation to this passage, might have perceived this from comparing the different parts of the same sermon from which he has quoted it; for Mr. Wesley's advice there, as to the conduct of true Christians to men in general, can scarcely be supposed to be more liberal than that he would give in the case of our own relations. 'We are to "honour all men," as redeemed by His blood who "tasted death for every man."' We are to bear them tender compassion; we are never willingly to grieve their spirits, or give them pain; but, on the contrary, to give them all the pleasure we innocently can; seeing we are to "please all men for their good." We are never to aggravate their faults, but willingly allow all the good that is in them. We ought to speak to them on all occasions in the most kind

and obliging manner we can. We are to behave to them with all courtesy, showing them all the good we can without countenancing them in sin.' 'Let love be the constant temper of your soul. See that your heart be filled at all times, and on all occasions, with real, undissembled benevolence, not only to those who love you, but to every soul of man. Whenever you open your lips, let it be with love, and let there be on your tongue the law of kindness.' Now such passages ought certainly to have been quoted before Mr. Southey had declaimed against the 'abominable spirit' of Methodism; and he ought to have shown how the above advices tended to 'infinite family dissensions.' He has also said in another place, that Methodism opposes but a feeble barrier against the breach of the fifth commandment, and has given another passage from Mr. Wesley in a perverted sense in support of the charge. Let him read Mr. Wesley's sermon 'On Obedience to Parents,' and he may not reason to be more just in some future edition of his work should it be corrected for."—[Ed.]

mothers. When Wesley considered the prodigious increase of his society, "from two or three <sup>hundred</sup> people, to hundreds, to thousands, to myriads," he affirmed that <sup>such an</sup> event, considered in all its circumstances, had not been seen upon earth since the time that St. John went to Abraham's bosom. But he perceived where the principle of decay was to be found. "Methodism," says he, "is only plain, scriptural religion guarded by ever <sup>new</sup> prudential regulations. The essence of it is holiness of heart and life. <sup>The</sup> circumstantial all point to this; and, as long as they are joined together in the people called Methodists, no weapon formed against them shall prosper. But if ever the circumstantial parts are despised, the essential will soon be lost; and if ever the essential parts should evaporate, what remains will be dung and dross. I fear, wherever riches have increased, the essence of religion has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality, and these cannot but produce riches. But as riches increase so will pride, anger, and love of the world in all its branches. How then is it possible that Methodism, that is, a religion of the heart, though it flourishes now as a green bay-tree, should continue in this state? For the Methodists in every place grow diligent and frugal; consequently they increase in goods. Hence they proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away. Is there no way to prevent this—this continual decay of pure religion? We ought not to prevent people from being diligent and frugal; we must exhort all Christians to gain all they can, and to save all they can; that is, in effect, to grow rich. What way, then, can we take, that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who *gain* all they can, and *save* all they can, will likewise *give* all they can, then the more they gain the more they will grow in grace, and the more treasure they will lay up in heaven."

Upon this subject Wesley's opinions were inconsistent with the existing order of society. "Every man," he said, "ought to provide the plain necessities of life for his wife and children, and to put them into a capacity of providing these for themselves when he is gone; I say, *these*—the *plain necessities of life*, not delicacies, not superfluities; for it is no man's duty to furnish them with the means either of luxury or idleness. The designedly procuring more of this world's goods than will answer the foregoing purposes; the labouring after a larger measure of this worldly substance; a larger increase of gold and silver; the laying up <sup>more than these ends require</sup>, is expressly and absolutely forbidden."

1. When he maintained, that whoever did this practically denied the faith, Independ



was worse than an African infidel, became an abomination in the sight of God, and purchased for himself hell-fire. How injurious, if such opinions were reduced to practice, they would prove to general industry, and how incompatible they were with the general welfare of the world, Wesley seems not to have regarded. Not less enthusiastic in this respect than St. Francis or Ignatius Loyola, and not less sincere also, he exclaimed: "I call God to record upon my soul, that I advise no more than I practise. I do, blessed be God, gain, and save, and give all I can; and, I trust in God, I shall do, while the breath of life is in my nostrils."

This was strictly true; Wesley had at heart the advice which he gave.<sup>1</sup> He dwelt upon it with great earnestness in one of his last sermons a few months only before his death. "After you have gained all you can," said he, "and saved all you can, wanting for nothing, spend not one pound, one shilling, or one penny, to gratify either the desire of the flesh, the desire of the eyes, or the pride of life, or for any other end than to please and glorify God. Having avoided this rock on the right hand, beware of that on the left. *Hoard nothing.* Lay up no treasure on earth, but *give all you can*, that is, all you have. I defy all the men upon earth, yea, all the angels in heaven, to find any other way of extracting the poison from riches. After having served you between sixty and seventy years, with dim eyes, shaking hands, and tottering feet, I give you this advice, before I sink into the dust. I am pained for you that are rich in this world. You who receive five hundred pounds a year, and spend only two hundred, do you give three hundred back to God? If not, you certainly rob God of that three hundred. You who receive two hundred and spend but one, do you give God the other hundred? If not, you rob Him of just so much. 'Nay, may I not do what I will with my own?' Here lies the ground of your mistake. It is not your *own*. It cannot be, unless you are lord of heaven and earth. 'However, I must provide for my children.' Certainly: but how? By making them rich? Then you will probably

<sup>1</sup> Upon this principle he began in his youth, and acted upon it throughout his long life. "This," said he, in a sermon, "was the practice of all the young men at Oxford who were called Methodists. For example: one of them had thirty pounds a year; he lived on twenty-eight, and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight, and gave away two-and-thirty. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received an hundred and twenty

pounds, still he lived as before on twenty-eight, and gave to the poor ninety-two." It was of himself he spoke. It is affirmed that, in the course of his life, he gave away not less than thirty thousand pounds; and the assertion is probably well founded. "All the profit of his literary labours, all that he received or could collect (and it amounted, says Mr. Nichols, to an immense sum, for he was his own printer and bookseller), was devoted to charitable purposes."

make them heathens, as some of you have done already. Secure them enough to live on ; not in idleness and luxury, but by honest industry. And if you have not children, upon what scriptural or rational principle can you leave a groat behind you more than will bury you ? Oh ! leave nothing behind you ! Send all you have before you into a better world ! Lend it, lend it all unto the Lord, and it shall be paid you again. Haste, haste, my brethren, haste, lest you be called away before you have settled what you have on this security. When this is done, you may boldly say, ' Now I have nothing to do but to die ! Father, into Thy hands I commend my spirit ! Come, Lord Jesus ! come quickly ! ' "

There were times when Wesley perceived and acknowledged how little real reformation had been effected in the great body of his followers : " Might I not have expected," said he, " a general increase of faith and love, of righteousness and true holiness ; yea, and of the fruits of the Spirit—love, joy, peace, long-suffering, meekness, gentleness, fidelity, goodness, temperance ?—Truly, when I saw what God had done among his people between forty and fifty years ago, when I saw them warm in their first love, magnifying the Lord, and rejoicing in God their Saviour, I could expect nothing less than that all these would have lived like angels here below ; that they would have walked as continually seeing Him that is invisible, having constant communion with the Father and the Son, living in eternity, and walking in eternity. I looked to see ' a chosen generation, a royal priesthood, a holy nation, a peculiar people ; ' in the whole tenor of their conversation ' showing forth His praise who had called them into His marvellous light.' " But, instead of this, it brought forth error in ten thousand shapes. It brought forth enthusiasm, imaginary inspiration, ascribing to the all-wise God all the wild, absurd, self-inconsistent dreams of a heated imagination. It brought forth pride. It brought forth prejudice, evil surmising, censoriousness, judging and condemning one another ; all totally subversive of that brotherly love which is the very badge of the Christian profession, without which whosoever liveth is counted dead before God. It brought forth anger, hatred, malice, revenge, and every evil word and work ; all direful fruits, not of the Holy Spirit, but of the bottomless pit. It brought forth such base grovelling affections, such deep earthly-mindedness as that of the poor heathens, which occasioned the lamentation of their own poet over them : *O curvæ in terras animæ et cœlestium inanes !* " O souls bowed down to earth, and void of God ! " And he repeated, from the pulpit, a remark which had been made upon the Methodists by one whom he calls a holy man, that " never was there before a people in the Christian Church who had so much of the power of God among them, with so little self-denial." <sup>1</sup>

<sup>1</sup> " But a much heavier charge lies from the sermons of Mr. Wesley, which I depend upon Mr. Southey as to a quotation he has garbled. I regret to make this

Mr. Fletcher also confirms this unfavourable representation, and indicates one of its causes. There were members of the society, he said,

charge, because the *general* fairness of Mr. Southey's book, whatever may be thought of his opinions, deserves commendation. It is clear, however, that as Mr. Southey gets towards the end of his work, and contemplates Mr. Wesley as the head of a religious body, which has in part separated from the Church, his prejudices become more powerful; and having, from a bitter Dissenter, become an ardent churchman, he probably thinks it right to prove the sincerity of his conversion by his zeal. In closing his volumes he appears, therefore, much more disposed to detract both from the character of Mr. Wesley, and of Methodism, than in the body of the work. The quotations in question are understood by him as proving, that the moral good produced by the labours of Mr. Wesley was in fact but very small; and this impression so well suited his purpose, that either he did not give himself time to read the extracted passages in their connection, or he has wilfully and dishonourably perverted the meaning of their authors. The passage is thus quoted by Mr. Southey:—

“There were times when Wesley perceived and acknowledged how little reformation had been effected in the majority of his followers. ‘Might I not have expected,’ said he, ‘a general increase of faith and love, of righteousness and true holiness; yea, and of the fruits of the Spirit—love, joy, peace, long-suffering, meekness, gentleness, fidelity, goodness, temperance? Truly, when I saw what God had done among His people between forty and fifty years ago, when I saw them warm in their first love, magnifying the Lord, and rejoicing in God their Saviour, I could expect nothing less than that all these would have lived like angels here below; that they would have walked continually as seeing Him who is invisible, having constant communion with the Father and the Son, living in eternity, and walking in eternity. I looked to see a *chosen generation, a royal priesthood,*

*a holy nation, a peculiar people*; in the whole tenor of their conversation ‘showing forth His praise who had called them into his marvellous light.’” But, instead of this, it brought forth error in ten thousand shapes. It brought forth enthusiasm, imaginary inspiration, ascribing to the all-wise God all the wild, absurd, self-inconsistent dreams of a heated imagination. It brought forth pride. It brought forth prejudice, evil surmising, censoriousness, judging and condemning one another; all totally subversive of that brotherly love which is the very badge of the Christian profession, without which whosoever liveth is counted dead before God. It brought forth anger, hatred, malice, revenge, and every evil word and work; all direful fruits, not of the Holy Spirit, but of the bottomless pit. It brought forth such base grovelling affections, such deep earthly-mindedness, as that of the poor heathens, which occasioned the lamentation of their own poet over them: *O curvæ in terras animæ et coelestium inanes!*”

“Now, if this passage were to be taken as Mr. Southey has insidiously put it, it would not have been out of his province, as the biographer of Mr. Wesley, and the historian of Methodism, to have compared this representation with those numerous passages in Mr. Wesley's writings in which a very different representation is made of the success of his labours, in order to ascertain a fact which was surely important to the inquiry he had voluntarily undertaken, and to determine the precise quantum of good produced by Methodism. But not only was it Mr. Southey's duty to settle the average of these very opposite statements; but to reconcile the passage in which he affects to find Methodism condemned by Mr. Wesley, with those numerous and liberal admissions as to the real and extensive good produced by it, which he himself has made in various parts of his most consistent volumes. Nay, I must

who spoke in the most glorious manner of Christ, and of their interest in His complete salvation, and yet were indulging the most unchristian

that if Mr. Southey had not been conscious that he was taking an unwarrantable liberty with the quotation in question, he would have felt himself bound to examine these apparent contradictions at some length, instead of hastily leaving them, supported by a few confirmatory dogmatical assertions of his own, to produce the impression which he designed. But the dishonesty of our author must here be exposed. The passage which he has given as one continuous extract from Mr. Wesley, is made up of two, and those clauses are left out which would have explained its real meaning. Nor is it true, as Mr. Southey states, that it was written by Mr. Wesley to show 'how little real reformation had been effected in the great body of his followers.' Instead of this, the first part of the quotation says nothing of the degree of 'real reformation' wrought among his followers, but speaks of what had been done in the nation, in comparison of what he, not unreasonably, expected from the commencement of so extraordinary a work of God. To prevent the passage from being so understood, Mr. Southey dexterously slipped out a sentence between two parts of the quotation. Mr. Wesley, after asking, 'Might I not have expected a general increase of faith, and love, of righteousness?' &c., adds, 'Was it not reasonable to expect that these fruits would have overspread the whole Church?' This is left out. Now, the term church he never applied to his societies, but to the Church of England; and here he clearly means by it, all throughout the land who professed to be of her communion. 'Instead of this,' Mr. Wesley observes, 'the vineyard brought forth wild grapes, it brought forth error in a thousand shapes,' and many persons, instead of following the doctrines taught by him, followed these errors; but they were not surely, as Mr. Southey would represent, Mr. Wesley's 'followers,' when they followed opinions and teachers which had no

sanction from him. Nor does he only refer to errors which arose from the perversions of the doctrines of Methodism, but to errors which arose from a heated and virulent opposition made to them, both in the Church and out of it. By the zealous propagation of truth, the advocates of error were made more active, and in many cases more successful—the constant result in every age. 'It brought forth enthusiasm,' &c. But not in the great body of Mr. Wesley's 'followers,' as our author would have it understood. This could not be his meaning; for, on the contrary, he affirms, that, generally, 'the work in his societies was rational as well as scriptural, as pure from enthusiasm as from superstition. It is true, the opposite has been continually affirmed; but to affirm is one thing, to prove is another.' Mr. Wesley referred to the case of George Bell, and a few others in London, who were opposed and put away almost as soon as their errors appeared, and whose real enthusiasm was injurious, not only to the few infected by it, but operated largely for a time to counteract the influence of true religion in the land, by confirming the prejudices which all worldly men indulge against it, and who never fail to fix upon such circumstances to bring it into disrepute. 'It brought forth prejudice, evil surmising, censoriousness, judging and condemning one another, all totally subversive of that brotherly love which is the very badge of the Christian profession,' &c. Nor does this apply, as Mr. Southey represents it, to 'the great body of his followers.' On the contrary, all know who are acquainted with the history of Mr. Wesley's societies, that, till his death, no body of Christians equal in number, and for so long a period, were ever more, and few so much, distinguished for the absence of strifes and contention, and for a lively affection towards each other. Mr. Southey was either not aware, or intentionally did not advert to the fact, that Mr. Wesley

tempers, and living in the greatest immoralities: "For some years," said he, "I have suspected there is more imaginary than unfeigned faith in most of those who pass for believers. With a mixture of indignation and grief have I seen them carelessly follow the stream of corrupt nature, against which they should have manfully wrestled; and when they should have exclaimed against their antinomianism, I have heard them cry out against the legality of their wicked hearts, which, they said, still suggested that they were to *do something* in order to salva-

did not consider his societies as a sect, and as such separated from the body of religious people in the nation; and hence in this, and other parts of his writings, he addresses the religious public, and not his own 'followers' exclusively. The work of which he speaks in these quotations, he knew, was begun and carried on, not merely by himself, his brother, and those who continued to think with him, but by Mr. Whitefield and others who adopted the theory of Calvin; and with them he wished, as far as possible, to co-operate, as well as with all, of every name, 'who loved the Lord Jesus in sincerity,' in spreading the influence of religion. When, therefore, he speaks of those circumstances which had arisen to obstruct the spread of that work which once promised very rapidly to leaven the whole nation, his observations have a wider range than Mr. Southey assigns to them. The prejudice, censoriousness, and subversion of brotherly love, of which he complains in the quotation just given, may be supposed to be the results of that controversy which had been stirred up on the subject of predestination, and in which Mr. Southey has shown that candour and brotherly affection had little place. The spirit thus excited, unquestionably separated those who, had they continued united, would have produced a much more powerful and extensive effect upon society. In this respect the controversy was injurious to the cause of religion. It chiefly engaged the attention of those who were labouring for the moral benefit of the nation, and who alone had that truth in possession by which any effectual impression could be made; and it corroded the tempers of many of them, as

well as destroyed their co-operation. Of the moral state of his 'followers,' Mr. Wesley is not speaking.

"An equally unworthy artifice is made use of by Mr. Southey in the latter part of the quotation, which he urges as a further proof that little moral effect was produced among the 'followers' of Mr. Wesley. Here also the passage is mutilated, and all is carefully left out which was necessary to its being understood aright. 'The vineyard,' Mr. Wesley observes, 'brought forth wild grapes, such base grovelling affections, such deep earthly-mindedness, as that of the poor heathens, which occasioned the lamentation of their own poet, *O curvos in terras animas et coelestium inanes!* "O souls, bowed down to earth, and void of God!" But of whom is this affirmed? Mr. Southey says, of 'the great body of Mr. Wesley's followers,' and yet under his eye, in the same paragraph, these censures are restricted to the rich; to persons 'increased in goods,' and consequently were not spoken of the body, who, as Mr. Southey knows, were sufficiently poor. But then, perhaps, these few rich persons were Mr. Wesley's 'followers?' Mr. Southey cannot even thus be exculpated, for almost in the same breath Mr. Wesley declares, that they despised communion with his society. He doubtless referred to a few persons who, when low in their circumstances, had given some hope of their future piety and usefulness; but becoming rich, they had imbibed the spirit of the world, and, so far from being the great body of his followers, were not his followers at all." —Watson's 'Observations,' pp. 181-188.—[Ed.]

tion." Antinomianism, he said, was, in general, "a motto better adapted to the state of professing congregations, societies, families, and individuals, than *Holiness unto the Lord*, the inscription that should be even upon our horses' bells." He saw what evil had been done by "making much ado about *finished salvation*." "The smoothness of our doctrine," said he, "will atone for our most glaring inconsistencies. We have so whetted the antinomian appetite of our hearers, that they swallow down almost anything."

Against this error, to which the professors of sanctity so easily incline, Wesley earnestly endeavoured to guard his followers. But if on this point he was, during the latter, and indeed the greater part of his life, blameless, it cannot be denied that his system tended to produce more of the appearance than of the reality of religion. It dealt too much in sensations, and in outward manifestations of theopathy; it made religion too much a thing of display, an affair of sympathy and confederation; it led persons too much from their homes and their closets; it imposed too many forms; it required too many professions; it exacted too many exposures. And the necessary consequence was, that many, when their enthusiasm abated, became mere formalists, and kept up a Pharisaical appearance of holiness, when the whole feeling had evaporated.

It was among those classes of society whose moral and religious education had been blindly and culpably neglected, that Methodism produced an immediate beneficial effect; and, in cases of brutal depravity and habitual vice, it often produced a thorough reformation, which could not have been brought about by any less powerful agency than that of religious zeal. "Sinners of every other sort," said a good old clergyman, "have I frequently known converted to God: but an habitual drunkard I have never known converted."—"But I," says Wesley, "have known five hundred, perhaps five thousand." To these moral miracles he appealed in triumph, as undeniable proofs that Methodism was an extraordinary work of God. "I appeal," said he, "to every candid, unprejudiced person, whether we may not at this day discern all those signs (understanding the words in a spiritual sense) to which our Lord referred John's disciples, 'The blind receive their sight.' Those who were blind from their birth, unable to see their own deplorable state, and much more to see God, and the remedy he has prepared for them, in the Son of His love, now see themselves, yea, and 'the light of the glory of God, in the face of Jesus Christ.' The eyes of their understanding being now opened, they see all things clearly. 'The deaf hear.' Those that were before utterly deaf to all the outward and inward calls of God, now hear not only His providential calls, but also the whispers of His grace. 'The lame walk.' Those who never before rose from the earth, or moved one step toward heaven, are now walk-

ing in all the ways of God; yea, running the race that is set before them. 'The lepers are cleansed.' The deadly leprosy of sin, which they brought with them into the world, and which no art of man could ever cure, is now clean departed from them. And surely, never, in any age or nation since the Apostles, have those words been so eminently fulfilled,—'The poor have the Gospel preached unto them,' as they are at this day. At this day, the Gospel leaven, faith working by love, inward and outward holiness, or (to use the terms of St. Paul) righteousness, and peace, and joy in the Holy Ghost, hath so spread in various parts of Europe, particularly in England, Scotland, Ireland, in the Islands, in the north and south from Georgia to New England and Newfoundland, that sinners have been truly converted to God, thoroughly changed both in heart and in life, not by tens, or by hundreds only, but by thousands, yea, by myriads. The fact cannot be denied: we can point out the persons, with their names and places of abode; and yet the wise men of the world, the men of eminence, the men of learning and renown, cannot imagine what we mean by talking of any extraordinary work of God."

Forcible examples are to be found of this true conversion, this real regeneration; as well as many affecting instances of the support which religion, through the means of Methodism, has given in the severest afflictions,<sup>1</sup> and of the peace and contentment<sup>2</sup> which it has afforded to those who without it would have been forlorn and hopeless. Many, perhaps most of these conversions, were produced by field-preaching;

<sup>1</sup> In Dr. Coke's 'History of the West Indies,' there is one remarkable instance, but it is too painful to be repeated.

<sup>2</sup> Of this there is a beautiful example in a letter written to Mr. Wesley by one of his female disciples, who was employed in the Orphan-house at Newcastle. "I know not," she says, "how to agree to the *not working*. I am still unwilling to take anything from anybody. I work out of choice, having never yet learned how a woman can be idle and innocent. I have had as blessed times in my soul sitting at work, as ever I had in my life; especially in the night-time, when I see nothing but the light of a candle and a white cloth, hear nothing but the sound of my own breath, with God in my sight and heaven in my soul, I think myself one of the happiest creatures below the skies. I do not complain that God has not made me some fine thing, to be set up to be gazed at: but I can heartily bless Him,

that He has made me just what I am, a creature capable of the enjoyment of Himself. If I go to the window and look out, I see the moon and stars; I meditate a while on the silence of the night, consider this world as a beautiful structure, and the work of an almighty hand; then I sit down to work again, and think myself one of the happiest of beings in it."

Both the feeling and the expression in the letter are so sweet, that the reader will probably be as sorry as I was to discover that this happy state of mind was not permanent. In a letter of Wesley's written three years afterwards, he says, "I know not what to do more for poor Jenny Keith (that was her name). Alas! from what a height is she fallen! What a burning and shining light was she six or seven years ago! But thus it ever was. Many of the first shall be last, and many of the last first."

and it is probable, therefore, that Methodism did more good in its earlier than in its latter days, when preaching in the open air was gradually disused, as chapels were multiplied. The two brothers, and the more zealous of their followers, used at first also to frequent Bedlam and the prisons, for the purpose of administering consolation to those who stood most in need of it. When Methodism was most unpopular, admission at these places was refused them, which occasioned Wesley to exclaim, "So we are forbid to go to Newgate for fear of making them wicked, and to Bedlam for fear of driving them mad!" In both places, and in hospitals also, great good might be effected by that zeal which the Methodists possess, were it tempered with discretion. If they had instituted societies to discharge such painful offices of humanity as are performed by the *Sœurs de la Charité* in France, and by the Beguines of Brabant and Flanders, the good which they might have effected would have been duly appreciated and rewarded by public opinion.<sup>1</sup> It is remarkable, that none of their abundant enthusiasm should have taken this direction, and that so little use should have been made of the opportunity when the prisons were again opened to them. The Wesleys appear not to have repeated their visits after the exclusion. One of their followers, by name Silas Told, a weak, credulous, and, notwithstanding his honest zeal, not always a credible man, attended at Newgate for more than twenty years: his charity was bestowed almost exclusively upon condemned criminals. After his death he had no successor in this dismal vocation, and the honour of having shown in what manner a prison may be made a school of reformation, was reserved for Mrs. Fry and the Quakers.

In estimating the effects of Methodism, the good which it has done indirectly must not be overlooked. As the Reformation produced a

<sup>1</sup> On this passage Mr. Watson remarks, as follows:—"It so happens that such societies have been instituted. In every principal town we have a society for the visiting and relieving the poor, and friendless, and sick; and great are the sums thus spent, as well as the number of visitors, male and female, who seek out the victims of poverty and disease, of every profession of religion, regarding only their necessities, in cellars, garrets, and other abodes of disease, contagion, and wretchedness, to minister to their wants. The good thus effected by their efforts has also, though Mr. Southey knows it not, been 'duly appreciated by public opinion,' as the large public collections for 'The Stranger's Friend Society,' and other charities, made

in our chapels, sufficiently testify, as well as the liberal subscriptions and donations constantly received, and especially in London, from persons of all ranks, entirely unconnected with us, but who know the persevering zeal of the visitors, and that systematic management of these societies which, whilst it effectually guards against imposition, reaches, by patient investigation, the cases of retiring and modest distress. This is another instance in proof of how little our author knows of a people as to whom he utters opinions and censures so confident. The kind of societies which he thinks would entitle us to public support actually exist."—"Observations," p. 23.—[Ed.]



visible reform in those parts of Christendom where the Romish Church maintained its supremacy, so, though in a less degree, the progress of Wesley's disciples has been beneficial to our Establishment, exciting in many of the parochial clergy the zeal which was wanting. Where the clergy exert themselves, the growth of Methodism is checked; and perhaps it may be said to be most useful where it is least successful. To the impulse also, which was given by Methodism, that missionary spirit may be ascribed which is now carrying the light of the gospel to the uttermost parts of the earth. In no way can religious zeal be so beneficially directed as in this.

Some evil also, as well as some good, the Methodists have indirectly caused. Though they became careful in admitting lay-preachers themselves, the bad example of suffering any ignorant enthusiast to proclaim himself a minister of the gospel, found numerous imitators. The number of roving adventurers<sup>1</sup> in all the intermediate grades between knavery and madness, who took to preaching as a thriving trade, brought an opprobrium upon religion itself; and when an attempt was made at last to put an end to this scandal, a most outrageous and unreasonable cry was raised, as if the rights of conscience were invaded.<sup>2</sup> Perhaps the manner in which Methodism has familiarized the lower classes to the work of combining in associations, making rules for their own governance, raising funds, and communicating from one part of the kingdom to another, may be reckoned among the incidental evils which have resulted from it; but in this respect it has only facilitated a process to which other causes had given birth. The principles of Methodism are strictly loyal; and the language which has been held by the Conference, in all times of political disturbance, have been highly honourable to the society, and in strict conformity to the intentions of the founder.

<sup>1</sup> One magistrate in the county of Middlesex licensed fourteen hundred preachers in the course of five years. Of six-and-thirty persons who obtained licenses at one sessions, six spelled "ministers of the gospel" in six different ways, and seven signed their marks! One fellow, who applied for a licence, being asked if he could read, replied, "Mother reads, and I 'spounds and 'splains."

<sup>2</sup> A writer in the 'Gospel Magazine' says, concerning Lord Sidmouth's well-meant Bill, "By the grace of God I can speak for one. If in any place I am called to preach, and cannot obtain a licence, I shall feel myself called upon to break through all restrictions, even if death be the consequence; for I know

that God will avenge his own elect against their persecutors, let them be who they may. The men that are sent of God, must deliver their message, whether men will hear, or whether they will forbear; whether they can obtain a licence or not. If God opens their mouths, none can shut them." Every man his own pope, and his own law-giver! These are days in which authority may safely be defied in such cases; but there is no reason to doubt that the man who speaks thus plainly would not have been as ready to break the laws as to defy them. Had he been born in the right place and time, he would have enjoyed a glorification in the Grass-market.

On the other hand, the good which it has done, by rendering men good civil subjects, is counteracted by separating them from the Church. This tendency Wesley did not foresee; and when he perceived it, he could not prevent it. But his conduct upon this point was neither consistent nor ingenuous. Soon after he had taken the memorable step of consecrating Dr. Coke as an American bishop, he arrogated to himself the same authority for Scotland as for America; and this, he maintained, was not a separation from the Church; "not from the Church of Scotland," said he, "for we were never connected therewith; not from the Church of England, for this is not concerned in the steps which are taken in Scotland. Whatever, then, is done, either in America or Scotland, is no separation from the Church of England. I have no thought of this: I have many objections against it." He had been led toward a separation imperceptibly, step by step; but it is not to his honour that he affected to deprecate it to the last, while he was evidently bringing it about by the measures which he pursued.

In the latter end of his life, the tendency to separation was increased by the vexatious manner in which some Lincolnshire magistrates enforced the letter of the Toleration Act. They insisted, that as the Methodists professed themselves members of the Church, they were not within the intention of the Act; they refused to license their chapels therefore, unless they declared themselves Dissenters: and when some of the trustees were ready to do this, they were told that this was not sufficient by itself; they must declare also, that they scrupled to attend the service and sacrament of the Church, the Act in question having been made for those only who entertained such scruples. This system of injurious severity did not stop here. Understanding in what manner these magistrates interpreted the law, some informers took advantage of the opportunity, and enforced the Conventicle Act against those who had preaching or prayer-meetings in their houses: the persons thus aggrieved were mostly in humble circumstances, so that they were distressed to pay the fine; and when they appealed to the quarter-sessions, it was in vain; the magistrates had no power to relieve them. Mr. Wesley was irritated at this, and wrote to the bishop of the diocese in a tone which he had never before assumed. "My lord," said he, in his letter, "I am a dying man, having already one foot in the grave. Humanly speaking, I cannot long creep upon the earth, being now nearer ninety than eighty years of age. But I cannot die in peace before I have discharged this office of Christian love to your lordship. I write without ceremony, as neither hoping nor fearing anything from your lordship, or from any man living. And I ask, in the name and in the presence of Him to whom both you and I are shortly to give an account, why do you trouble those that are quiet in the land—those that fear God and work righteousness? Does your lordship know what the Methodists are? that many thousands

of them are zealous members of the Church of England, and strongly attached, not only to his Majesty, but to his present ministry? Why should your lordship, setting religion out of the question, throw away such a body of respectable friends? Is it for their religious sentiments? Alas! my lord, is this a time to persecute any man for conscience sake? I beseech you, my lord, do as you would be done to. You are a man of sense; you are a man of learning; nay, I verily believe (what is of infinitely more value) you are a man of piety. Then think and let think. I pray God to bless you with the choicest of his blessings."<sup>1</sup> These circumstances occurred a few months only before his death. His friends advised that an application should be made to Parliament for the repeal of the Conventicle Act. In some shape, it cannot be doubted but that relief would have been afforded, and several members of the House of Commons, who respected Mr. Wesley, would have stirred in his behalf. But his growing infirmities prevented him from exerting himself upon this business as he would otherwise have done.

---

## CHAPTER XXX.

### WESLEY IN OLD AGE.

"LEISURE and I," said Wesley, "have taken leave of one another. I propose to be busy as long as I live, if my health is so long indulged to me." This resolution was made in the prime of life, and never was resolution more punctually observed. "Lord, let me not live to be useless!" was the prayer which he uttered after seeing one whom he had long known as an active and useful magistrate, reduced by age to be "a picture of human nature in disgrace, feeble in body and mind, slow of speech and understanding." He was favoured with a constitution vigorous beyond that of ordinary men, and with an activity of spirit which is even rarer than his singular felicity of health and strength. Ten thousand cares of various kinds, he said, were no more weight or burden to his mind, than ten thousand hairs were to his head. But in truth his only cares were those of superintending the work of his ambition, which continually prospered under his hands. Real cares he had none; no anxieties, no sorrows, no griefs which touched him to the

<sup>1</sup> In the life of Wesley, by Dr. Coke and Mr. Moore, there is a letter upon this occasion, in a more angry strain. Probably Mr. Wesley upon reflection saw that he had written in an unbecoming manner, and substituted in its

place that which I have copied from the life by Dr. Whitehead. The official biographers indeed had in their hands such private documents only as had not been entrusted to the doctor.

quick. His manner of life was the most favourable that could have been devised for longevity. He rose early, and lay down at night with nothing to keep him waking, or trouble him in sleep. His mind was always in a pleasurable and wholesome state of activity, he was temperate in his diet, and lived in perpetual locomotion: and frequent change of air is perhaps, of all things, that which most conduces to joyous health and long life.

The time which Mr. Wesley spent in travelling was not lost. "History, poetry, and philosophy," said he, "I commonly read on horseback, having other employment at other times." He used to throw the reins on his horse's neck; and in this way he rode, in the course of his life, above a hundred thousand miles, without any accident of sufficient magnitude to make him sensible of the danger which he incurred. His friends, however, saw the danger; and in the sixty-ninth year of his age they prevailed upon him to travel in a carriage, in consequence of a hurt which had produced a hydrocele. The ablest practitioners in Edinburgh were consulted upon his case, and assured him there was but one method of cure. "Perhaps but one natural one," says he, "but I think God has more than one method of healing either the soul or the body." He read upon the subject a treatise which recommends a seton or a caustic, "but I am not inclined," said he, "to try either of them; I know a physician that has a shorter cure than either one or the other." After two years, however, he submitted to an operation,<sup>1</sup> and obtained a cure. A little before this, he notices in his Journal, the first night that he had ever lain awake; "I believe," he adds, "few can say this; in seventy years I never lost one night's sleep.

He lived to preach at Kingswood under the shade of trees which he had planted; and he outlived the lease of the Foundry,<sup>2</sup> the place which had been the cradle of Methodism. In 1778, the head-quarters of the Society were removed to the City-road, where a new chapel was built upon ground leased by the City. Great multitudes assembled to

<sup>1</sup> "Mr. Wathen performed the operation, and drew off something more than a half pint of a thin, yellow, transparent water; with this came out (to his no small surprise) a pearl of the size of a small shot, which he supposed might be one cause of the disorder, by occasioning a conflux of humours to the part."—*'Journal,'* xvii. p. 8. What an extraordinary relic would this pearl have been, had it been extracted from a Romish saint! I know not whether there be any other case recorded of physical *Oystercism*.

<sup>2</sup> Silas Told describes this in the year

1740 as "a ruinous place, with an old pantile covering, a few rough deal boards put together to constitute a temporary pulpit, and several other decayed timbers, which composed the whole structure." No doubt it was improved afterwards. Mr. Wesley's preaching hours, when he began there, were five in the morning and seven in the evening, for the convenience of the labouring part of the congregation. The men and women sat apart, and there were no pews, or difference of benches, or appointed place for any person.

see the ceremony of laying the foundation, so that Wesley could not, without much difficulty, get through the press to lay the first stone, in which his name and the date were inserted upon a plate of brass: "This was laid by John Wesley on April 1, 1777." "Probably," says he, "this will be seen no more by any human eye, but will remain there till the earth and the works thereof are burnt up." Charles, having long ceased to itinerate, used to officiate here, and the lay preachers, who were always jealous of him, were greatly offended, because he excluded them from the pulpit by serving the chapel twice on Sundays, when John was not in town. They complained of this as invidious and derogatory to themselves, and Wesley so far yielded to their importunities as to promise that one of their body should preach when Charles could not, an arrangement which preferred them to the clergymen in the Connection. Charles was hurt at this concession of his brother's, and with good reason. He represented that many persons, who had subscribed towards the building of the chapel, and were friends to Methodism, were yet not members of the Society, but true Churchmen; and that, from regard to them and to the Church, not out of ill-will to the preachers, he wished the Church service to be continued there; for this also was made a matter of complaint against him. Next to his brother, he affirmed, he had the best right to preach there; and he used it because he had so short a time to preach anywhere. "I am sorry," said he, "you yielded to the lay preachers: I think them in the greatest danger through pride. They affect to believe that I act as a clergyman in opposition to them. If there was no man above them, what would become of them! how would they tear one another in pieces! Convince them, if you can, that they want a clergyman over them to keep them and the flock together. But rather persuade them, if you can, to be the least, not the greatest, and then all will be right again. You have no alternative but to conquer that spirit, or be conquered by it. The preachers do not love the Church of England. What must be the consequence when we are gone? A separation is inevitable. Do you not wish to keep as many good people in the Church as you can? Something might be done to save the remainder, if you had resolution and would stand by me, as firmly as I will by you."

This ill-temper in the preachers produced a schism in the Connection. An Irish clergyman, being at Bath on account of his wife's health, was desired by Mr Wesley to preach every Sunday evening in the Methodist chapel, as long as he remained there. As soon as Wesley had left that city, a lay preacher, by name M'Nab, raised a sort of rebellion upon this ground, saying it was the common cause of all the lay preachers, for they were appointed by the Conference, not by Mr. Wesley, and they would not suffer the clergy to ride over their heads. This

touched Mr. Wesley where he was most sensitive. He set out for Bath, summoned the Society, and read to them a paper<sup>1</sup> which he had drawn up many years before, upon a somewhat similar occasion, and which had been read to the Conference of 1766. He observed that the rules of the preachers were fixed by him before any Conference existed, and that the twelfth rule stated, "above all, you are to preach *when and where* I appoint." This fundamental rule M'Nab had opposed, and therefore he expelled him. But the mutinous preacher had "thrown wildfire among the people, and occasioned anger, jealousies, judging each other, backbiting, and tale-bearing without end:" strange weeds to spring up in the garden of Christian perfection!

On this occasion, as on all others, when his authority was invaded, Wesley acted with promptitude and decision. He had great talents for government; and even when it was necessary to conform to circumstances which he could not control, he understood how important it was that he should never appear to yield. But though, by his presence of mind and skill in directing the minds of men, he contrived in difficult circumstances to save himself from any sacrifice of pride, he was not always so successful on the score of principle; for his attachment to the Church was sacrificed to the desire of extending and preserving his power: contented if he could stave off the separation as long as he lived, he took measures which prepared for it, just as he provided a system by which the constitution of his Society should become republican after his death, satisfied with maintaining his authority over it as a monarch during his life.

The remarkable talents with which the Wesley family were endowed, manifested themselves in the third generation as strikingly as in the second. One of the nieces of Mr. Wesley, named Mehetabel after her mother, was that Mrs. Wright who attained to such excellence as a modeller in wax, and who is said to have acted with great dexterity in conveying treasonable intelligence to the Americans during the war. The two sons of Charles were among the most distinguished musicians of their age. Their father, perceiving the decided bent of their genius, very properly permitted them to follow it, and make the science of music their profession. In a letter to his brother, he said, "I am clear, without doubt, that my sons' concert is after the will and order of Providence." When John printed this letter after his brother's death, he added, in a note, "I am *clear* of another mind." Dr. Coke also looked upon the concerts which were performed in Charles Wesley's own house as being highly dishonourable to God, and considered him as criminal "by reason of his situation in the Church of Christ." But upon mature consideration the doctor saw reason to alter this severe opinion. "It has established them," said Charles, "as musicians, in a

<sup>1</sup> The substance of this paper has been previously given, pp. 372-3.

safe and honourable way. We do not repent that we did not make a show or advantage of our swans. They may still make their fortunes if I will venture them into the world ; but I never wish them rich : you also agree with me in this. Our good old father neglected every opportunity of selling our souls to the devil."

One of these brothers became a Papist, to the sore grief of his parents. Upon this occasion John addressed a letter to them, saying, he doubted not that they were in great trouble, because their son had "changed his religion;" and, deducing a topic of consolation from the inaccuracy of that expression, "Nay," said he, "he has changed his *opinions* and *mode of worship*, but that is not *religion*; it is quite another thing. Has he then, you may ask, sustained no loss by the change? Yes; unspeakable loss: because his new opinions and mode of worship are so unfavourable to religion, that they make it, if not impossible to one that knew better, yet extremely difficult. What, then, is religion? It is happiness in God, or in the knowledge and love of God. It is 'faith working by love,' producing 'righteousness, and peace, and joy in the Holy Ghost.' In other words, it is a heart and life devoted to God; or communion with God the Father and the Son; or the mind which was in Christ Jesus, enabling us to walk as He walked. Now, either he has this religion, or he has not: if he has, he will not finally perish, notwithstanding the absurd, unscriptural opinions he has embraced, and the superstitious and idolatrous modes of worship. But these are so many shackles which will greatly retard him in running the race that is set before him. If he has not this religion; if he has not given God his heart, the case is unspeakably worse: I doubt if he ever will; for his new friends will continually endeavour to hinder him, by putting something else in its place, by encouraging him to rest in the forms, notions, or externals, without being born again; without having 'Christ in him, the hope of glory;' without being 'renewed in the image of Him that created him.' This is the deadly evil. I have often lamented that he had not this 'holiness, without which no man can see the Lord.' But though he had it not, yet, in his hours of cool reflection, he did not hope to go to heaven without it; but now he is, or will be taught, that, let him only have a right *faith* (that is, such and such notions), and add thereunto such and such *externals*, and he is quite safe. He may indeed roll a few years in purging fire, but he will surely go to heaven at last."

The father felt this evil so deeply, that, it is asserted, one of the last things he said upon his death-bed was to declare his forgiveness of the person by whose means his son had been perverted. To Mr. Wesley it was a mortification as well as a grief; for he had exposed the errors of the Romanists in some controversial writings, perspicuously and forcibly. One of those writings gave the Roman Catholics an advantage

because it defended the Protestant Association of 1780; and the events which speedily followed were turned against him. But, upon the great points in dispute, he was clear and cogent; and the temper of this, as of his other controversial tracts, was such, that, some years afterwards, when a common friend invited him to meet his antagonist, Father O'Leary, it was gratifying to both parties to meet upon terms of courtesy and mutual good-will.

Before Mr. Wesley submitted to the operation mentioned above, he considered himself as almost a disabled soldier; so little could he reconcile himself to the restriction from horse-exercise. So perfectly, however, was he re-established in health, that, a few months afterwards, upon entering his seventy-second year, he asked, "How is this, that I find just the same strength as I did thirty years ago; that my sight is considerably better now, and my nerves<sup>1</sup> firmer than they were then; that I have none of the infirmities of old age, and have lost several I had in my youth? The grand *cause* is the good pleasure of God, who doth whatsoever pleaseth him. The chief *means* are, my constantly rising at four for about fifty years; my generally preaching at five in the morning—one of the most healthy exercises in the world; my never travelling less, by sea or land, than four thousand five hundred miles in a year." Repeating the same question after another year had elapsed, he added to this list of natural means, "the ability, if ever I want, to sleep immediately; the never losing a night's sleep in my life; two violent fevers, and two deep consumptions; these, it is true, were rough medicines; but they were of admirable service, 'causing my flesh to come again as the flesh of a little child.' May I add, lastly, evenness of temper? I *feel* and *grieve*; but by the grace of God, I *fret* at nothing. But still, '*the help that is done upon earth, He doth it himself*;' and this he doth in answer to many prayers."

He himself had prayed that he might not live to be useless; and the extraordinary vigour which he preserved to extreme old age, might well make him believe, that, in this instance, his heart's desire had been granted. The seventy-eighth year of his age found him, he says, "by the blessing of God," just the same as when he entered the twenty-eighth;<sup>2</sup> and, upon entering his eightieth, he blessed God that his time was not labour and sorrow, and that he found no more infirmities than when he was in the flower of manhood. But though this uncommon

<sup>1</sup> Mr. Wesley believed that the use of tea made his hand shake so, before he was twenty years old, that he could hardly write. He published an essay against tea-drinking, and left it off during twelve years; then, "at the close of a consumption," by Dr. Fothergill's directions, he used it again, and

probably learnt how much he had been mistaken in attributing ill effects to so refreshing and innocent a beverage.

<sup>2</sup> "In the year 1769," he says, "I weighed a hundred and twenty-two pounds. In 1783, I weighed not a pound more or less."



exemption from the burthen of age was vouchsafed him, it was not in the nature of things that he should be spared from its feelings and regrets. The days of his childhood returned upon him when he visited Epworth; and, taking a solitary walk in the churchyard of that place, he says, "I felt the truth of '*one generation goeth, and another cometh.*' See how the earth drops its inhabitants, as the tree drops its leaves!" Wherever he went, his old disciples had past away, and other generations had succeeded in their stead; and, at the houses to which he looked on with pleasure in the course of his yearly rounds, he found more and more frequently, in every succeeding year, that death had been before him. Whole families dropped off one by one, while he continued still in his green old age, full of life, and activity, and strength, and hope, and ardour. Such griefs were felt by him less keenly than by other men; because every day brought with it to him change of scene and of persons; and because, busy as he was on earth, his desires were in heaven. "I had hopes," says he, in his Journal, "of seeing a friend at Lewisham in my way: and so I did; but it was in her coffin. It is well, since she finished her course with joy. In due time I shall see her in glory." To one of his young female correspondents he says, with melancholy anticipation, "I sometimes fear lest you also, as those I tenderly love generally have been, should be snatched away. But let us live to-day!" Many of his most ardent and most amiable disciples seem to have been cut off, in the flower of their youth, by consumption—a disease too frequently connected with what is beautiful in form, and intellect, and disposition.

Mr. Fletcher,<sup>1</sup> though a much younger man, was summoned to his

<sup>1</sup> In the year 1788, Mr. Wesley printed a letter written to him from France in 1770, by Mr. Fletcher, in which the following remarkable passage occurs: "A set of Free-thinkers (great admirers of Voltaire and Rousseau, Bayle, and Mirabeau) seem bent upon destroying Christianity and government. 'With one hand,' says a lawyer, who has written against them, 'they shake the throne, and, with the other, they throw down the altar.' If we believe them, the world is the dupe of kings and priests; religion is fanaticism and superstition; subordination is slavery and tyranny; Christian morality is absurd, unnatural, and impracticable; and Christianity is the most bloody religion that ever was. And here it is certain, that, by the example of Christians, so called, and by our continual disputes, they have a great advantage. Popery

will certainly fall in France in this or the next century; and God will use those vain men to bring about a reformation here, as he used Henry VIII. to do that great work in England: so the madness of his enemies shall turn at last to his praise, and to the furtherance of his kingdom. If you ask what system these men adopt, I answer, that some build, upon deism, a morality founded upon self-preservation, self-interest, and self-honour. Others laugh at all morality, except that which violently disturbs society; and external order is the decent cover of fatalism; while materialism is their system." He invites all Christians "to do what the herds do on the Swiss mountains, when the wolves make an attack upon them: instead of goring one another, they unite, form a close battalion, and face the enemy on all sides."

reward before him. That excellent person left England, under all the symptoms of advanced consumption, to try the effect of his native air; and, in the expectation of death, addressed a pastoral letter at that time to his parishioners. "I sometimes," said he, "feel a desire of being buried where you are buried, and having my bones lie in a common earthen bed with yours. But I soon resign that wish; and, leaving that particular to Providence, exult in thinking, that neither life nor death shall ever be able (while we hang on the Crucified, as He hung on the cross) to separate us from Christ our head, nor from the love of each other His members." His recovery, which appears almost miraculous, was ascribed by himself more to eating plentifully of cherries and grapes, than to any other remedies. His friends wished him to remain among them at Nyon: "they urge my being born here," said he, "and I reply, that I was born again in England, and therefore that is, of course, the country which to me is the dearer of the two." He returned to his parish, and married Miss Bosanquet; a woman perfectly suited to him in age, temper, piety, and talents. "We are two poor invalids," said he, "who, between us, make half a labourer. She sweetly helps me to drink the dregs of life, and to carry with ease the daily cross." His account of himself, after this time, is so beautiful, that its insertion might be pardoned here, even if Mr. Fletcher were a less important personage in the history of Methodism. "I keep in my sentry-box," says he, "till Providence remove me: my situation is quite suited to my little strength. I may do as much or as little as I please, according to my weakness; and I have an advantage which I can have nowhere else in such a degree: my little field of action is just at my door, so that, if I happen to overdo myself, I have but a step from my pulpit to my bed, and from my bed to my grave. If I had a body full of vigour, and a purse full of money, I should like well enough to travel about as Mr. Wesley does; but, as Providence does not call me to it, I readily submit. The snail does best in its shell."

This good man died in 1785, and in the 56th year of his age. Volumes have been filled, and are perpetually being filled, by sectarians of every description, with accounts of the behaviour and triumphant hopes of the dying, all resembling each other; but the circumstances of Mr. Fletcher's death were as peculiar as those of his life. He had taken cold, and a considerable degree of fever had been induced; but no persuasion could prevail upon him to stay from church on the Sunday, nor even to permit that any part of the service should be performed for him. It was the will of the Lord, he said, that he should go; and he assured his wife and his friends that God would strengthen him to go through the duties of the day. Before he had proceeded far in the service, he grew pale, and faltered in his speech, and could scarcely keep himself from fainting. The congregation were greatly affected and alarmed; and

Mrs. Fletcher, pressing through the crowd, earnestly entreated him not to persevere in what was so evidently beyond his strength. He recovered, however, when the windows were opened, exerted himself against the mortal illness which he felt, went through the service, and preached with remarkable earnestness, and with not less effect, for his parishioners plainly saw that the hand of death was upon him. After the sermon, he walked to the communion-table, saying, "I am going to throw myself under the wings of the cherubim, before the Mercy-seat!"—"Here" (it is his widow who describes this last extraordinary effort of enthusiastic devotion) "the same distressing scene was renewed, with additional solemnity. The people were deeply affected while they beheld him offering up the last languid remains of a life that had been lavishly spent in their service. Groans and tears were on every side. In going through this last part of his duty, he was exhausted again and again; but his spiritual vigour triumphed over his bodily weakness. After several times sinking on the sacramental table, he still resumed his sacred work, and cheerfully distributed, with his dying hand, the love-memorials of his dying Lord. In the course of this concluding office, which he performed by means of the most astonishing exertions, he gave out several verses of hymns, and delivered many affectionate exhortations to his people, calling upon them, at intervals, to celebrate the mercy of God in short songs of adoration and praise. And now, having struggled through a service of near four hours' continuance, he was supported, with blessings in his mouth, from the altar to his chamber, where he lay for some time in a swoon, and from whence he never walked into the world again." Mr. Fletcher's nearest and dearest friends sympathized entirely with him in his devotional feelings, and therefore they seem never to have entertained a thought that this tragedy may have exasperated his disease, and proved the direct occasion of his death. "I besought the Lord," says Mrs. Fletcher, "if it were His good pleasure, to spare him to me a little longer. But my prayer seemed to have no wings; and I could not help mingling continually therewith, Lord give me perfect resignation!"

On the Sunday following he died, and that day also was distinguished by circumstances not less remarkable. A supplicatory hymn for his recovery was sung in the church; and one who was present says, it is impossible to convey an idea of the burst of sorrow that accompanied it. "The whole village," says his friend Mr Gilpin, "wore an air of consternation and sadness. Hasty messengers were passing to and fro, with anxious inquiries and confused reports; and the members of every family sat together in silence that day, awaiting with trembling expectation the issue of every hour." After the evening service, several of the poor, who came from a distance, and who were usually entertained under his roof, lingered about the house, and expressed an earnest wish

that they might see their expiring pastor. Their desire was granted. The door of his chamber was set open; directly opposite to which, he was sitting upright in his bed, with the curtains undrawn, "unaltered in his usual venerable appearance;" and they passed along the gallery, one by one, pausing as they passed by the door, to look upon him for the last time. A few hours after this extraordinary scene he breathed his last, without a struggle or a groan, in perfect peace, and in the fullness of faith and of hope. Such was the death of Jean Guillaume de la Flechere, or as he may more properly be designated, in this his adopted country, Fletcher of Madeley, a man of whom Methodism may well be proud as the most able of its defenders; and whom the Church of England may hold in honourable remembrance, as one of the most pious and excellent of her sons. "I was intimately acquainted with him," says Mr. Wesley, "for above thirty years. I conversed with him morning, noon, and night, without the least reserve, during a journey of many hundred miles: and in all that time I never heard him speak one improper word, nor saw him do an improper action. Many exemplary men have I known, holy in heart and life, within fourscore years; but one equal to him I have not known: one so inwardly and outwardly devoted to God, so unblameable a character in every respect I have not found, either in Europe or America. Nor do I expect to find another such on this side of eternity."

Wesley thought that if Mr. Fletcher's friends had not dissuaded him from continuing that course of itinerancy which he began in his company, it would have made him a strong man. And that, after his health was restored by his native air, and confirmed by his wife's constant care, if "he had used this health in travelling all over the kingdom five or six, or seven months every year (for which never was man more eminently qualified, no, not Mr. Whitefield himself), he would have done more good than any other man in England. I cannot doubt," he adds, "but this would have been the more excellent way." It had been Mr. Wesley's hope, at one time, that after his death, Mr. Fletcher would succeed to the supremacy of the spiritual dominion which he had established. Mr. Fletcher was qualified for the succession by his thorough disregard of worldly advantages, his perfect piety, his devotedness to the people among whom he ministered, his affable manner, and his popular persuasive oratory—qualifications in which he was not inferior to Wesley himself. But he had neither the ambition, nor the flexibility of Mr. Wesley; he would not have known how to rule, nor how to yield as he did: holiness with him was all in all. Wesley had the temper and talents of a statesman: in the Romish Church he would have been the general, if not the founder, of an order; or might have held a distinguished place in history, as a cardinal or a pope. Fletcher, in any communion, would have been a saint.

Mr. Wesley still continued to be the same marvellous old man. No one who saw him, even casually, in his old age, can have forgotten his venerable appearance. His face was remarkably fine; his complexion fresh to the last week of his life; his eye quick, and keen, and active. When you met him in the street of a crowded city, he attracted notice, not only by his band and cassock, and his long hair, white and bright as silver, but by his pace and manner, both indicating that all his minutes were numbered, and that not one was to be lost. "Though I am always in haste," he says of himself, "I am never in a hurry; because I never undertake any more work than I can go through with perfect calmness of spirit. It is true, I travel four or five thousand miles in a year; but I generally travel alone in my carriage, and, consequently, am as retired ten hours a day as if I were in a wilderness. On other days, I never spend less than three hours (frequently ten or twelve) in the day, alone. So there are few persons who spend so many hours secluded from all company." Thus it was that he found time to read much, and write voluminously. After his eightieth year, he went twice to Holland, a country in which Methodism, as Quakerism had done before it, met with a certain degree of success. Upon completing his eighty-second year, he says, "is anything too hard for God? It is now eleven years since I have felt any such thing as weariness. Many times I speak till my voice fails, and I can speak no longer. Frequently I walk till my strength fails, and I can walk no farther; yet, even then, I feel no sensation of weariness, but am perfectly easy from head to foot. I dare not impute this to natural causes. It is the will of God." A year afterwards he says, "I am a wonder to myself! I am never tired (such is the goodness of God), either with writing, preaching, or travelling. One natural cause, undoubtedly, is my continual exercise, and change of air. How the latter contributes to health I know not; but certainly it does." In his eighty-fourth year, he first began to feel decay; and, upon commencing his eighty-fifth, he observes, "I am not so agile as I was in times past; I do not run or walk so fast as I did. My sight is a little decayed. My left eye is grown dim, and hardly serves me to read. I have daily some pain in the ball of my right eye, as also in my right temple (occasioned by a blow received some months since), and in my right shoulder and arm, which I impute partly to a sprain, and partly to the rheumatism. I find, likewise, some decay in my memory with regard to names and things lately passed; but not at all with regard to what I have read or heard twenty, forty, or sixty years ago. Neither do I find any decay in my hearing, smell, taste, or appetite (though I want but a third part of the food I did once), nor do I feel any such thing as weariness, either in travelling or preaching. And I am not conscious of any decay in writing sermons, which I do as readily, and, I believe, as correctly as ever." He acknowledged, there-

fore, that he had cause to praise God for bodily, as well as spiritual blessings; and that he had suffered little, as yet, by "the rush of numerous years."

Other persons perceived his growing weakness, before he was thus aware of it himself; the most marked symptom was that of a frequent disposition to sleep during the day. He had always been able to lie down and sleep almost at will, like a mere animal, or a man in little better than an animal state,—a consequence, probably, of the incessant activity of his life: this he himself rightly accounted one of the causes of his excellent health, and it was, doubtless, a consequence of it also: but the involuntary slumbers which came upon him in the latter years of his life, were indications that the machine was wearing out, and would soon come to a stop. In 1788, he lost his brother Charles, who, during many years, had been his zealous coadjutor, and, through life, his faithful and affectionate friend. Latterly their opinions had differed. Charles saw the evil tendency of some part of the discipline, and did not hesitate to say that he abominated the band-meetings, which he had formerly approved; and, adhering faithfully himself to the Church, he regretted the separation which he foresaw, and disapproved of John's conduct, in taking steps which manifestly tended to facilitate it. Indeed, Mr. Wesley laid aside, at last, all those pretensions by which he had formerly excused himself; and, in the year 1787, with the assistance of two of his clerical coadjutors, Mr. Creighton and Mr. Peard Dickinson, he ordained two of his preachers, and consecrated Mather a bishop or superintendent. But this decided difference of opinion produced no diminution of love between the two brothers. They had agreed to differ; and, to the last, John was not more jealous of his own authority, than Charles was solicitous that he should preserve it. "Keep it while you live," he said, "and after your death, *detur digniori*, or rather, *dignioribus*. You cannot settle the succession: you cannot divine how God will settle it." Charles, though he attained to his eightieth year, was a valetudinarian through the greatest part of his life, in consequence, it is believed, of having injured his constitution by close application and excessive abstinence at Oxford. He had always dreaded the act of dying; and his prayer was, that God would grant him patience and an easy death. A calmer frame of mind, and an easier passage, could not have been granted him; the powers of life were fairly worn out, and, without any disease, he fell asleep. By his own desire he was buried, not in his brother's burying-ground, because it was not consecrated, but in the churchyard of Marylebone, the parish in which he resided; and his pall was supported by eight clergymen of the Church of England.

It was reported that Charles had said, his brother would not outlive him more than a year. The prediction might have been hazarded with sufficient likelihood of its fulfilment; for John was then drawing near

the grave. Upon his eighty-sixth birthday, he says, "I now find I grow old. My sight is decayed, so that I cannot read a small print, unless in a strong light. My strength is decayed; so that I walk much slower than I did some years since. My memory of names, whether of persons or places, is decayed, till I stop a little to recollect them. What I should be afraid of is, if I took thought for the morrow, that my body should weigh down my mind, and create either stubbornness, by the decrease of my understanding, or peevishness, by the increase of bodily infirmities. But thou shalt answer for me, O Lord, my God!" His strength now diminished so much that he found it difficult to preach more than twice a-day; and for many weeks he abstained from his five o'clock morning sermons, because a slow and settled fever parched his mouth. Finding himself a little better, he resumed the practice, and hoped to hold on a little longer; but, at the beginning of the year 1790, he writes, "I am now an old man, decayed from head to foot. My eyes are dim; my right hand shakes much; my mouth is hot and dry every morning; I have a lingering fever almost every day; my motion is weak and slow. However, blessed be God! I do not slack my labours: I can preach and write still." In the middle of the same year, he closed his cash account-book with the following words, written with a tremulous hand, so as to be scarcely legible: "For upwards of eighty-six years I have kept my accounts exactly: I will not attempt it any longer, being satisfied with the continual conviction, that I save all I can, and give all I can; that is, all I have." His strength was now quite gone, and no glasses would help his sight. "But I feel no pain," he says, "from head to foot; only, it seems, nature is exhausted, and, humanly speaking, will sink more and more, till

"The weary springs of life stand still at last."

On the 1st of February, 1791, he wrote his last letter to America. It shows how anxious he was that his followers should consider themselves as one united body. "See," said he, "that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men, that the Methodists are one people in all the world, and that it is their full determination so to continue." He expressed, also, a sense that his hour was almost come. "Those that desire to write," said he, "or say anything to me, have no time to lose; for *time has shaken me by the hand, and death is not far behind*:—words which his father had used in one of the last letters that he addressed to his sons at Oxford. On the 17th of that month, he took cold after preaching at Lambeth. For some days he struggled against an increasing fever, and continued to preach till the Wednesday following, when he delivered his last sermon. From that time he became daily weaker

and more lethargic, and on the 2nd of March he died in peace; being in the eighty-eighth year of his age, and the sixty-fifth of his ministry.

During his illness he said, "Let me be buried in nothing but what is woollen; and let my corpse be carried in my coffin into the chapel." Some years before, he had prepared a vault for himself, and for those itinerant preachers who might die in London. In his will he directed that six poor men should have twenty shillings each for carrying his body to the grave; "for I particularly desire," said he, "there may be no hearse, no coach, no escutcheon, no pomp, except the tears of them that loved me, and are following me to Abraham's bosom. I solemnly adjure my executors, in the name of God, punctually to observe this."<sup>1</sup>

### <sup>1</sup> MR. WESLEY'S EPITAPHS.

#### ON THE TOMBSTONE.

To the Memory of

THE VENERABLE JOHN WESLEY, A.M.,  
Late Fellow of LINCOLN College, OXFORD.

This GREAT LIGHT arose

(By the singular Providence of God)

To enlighten THESE NATIONS,

And to *revive, enforce, and defend,*

The Pure, Apostolical DOCTRINES and PRACTICES of  
THE PRIMITIVE CHURCH:

Which he continued to do, by his WRITINGS and his  
LABOURS,

For more than HALF A CENTURY :

And, to his inexpressible Joy,

*Not only* beheld their INFLUENCE extending,

And their EFFICACY witnessed,

In the Hearts and Lives of MANY THOUSANDS,

As well in the WESTERN WORLD as in these

KINGDOMS :

*But also*, far above all human Power or Expectation,  
Lived to see PROVISION made by the singular GRACE of  
GOD

For their CONTINUANCE and ESTABLISHMENT,

TO THE JOY OF FUTURE GENERATIONS !

READER, if thou art constrained to bless the INSTRUMENT,  
GIVE GOD THE GLORY !

*After having languished a few days, he at length finished  
his COURSE and his LIFE together ; gloriously  
triumphing over DEATH, March 2, An.  
Dom. 1791, in the Eighty-eighth Year  
Of his Age.*



At the desire of many of his friends, his body was carried into the chapel the day preceding the interment, and there lay in a kind of state becoming the person, dressed in his clerical habit, with gown, cassock, and band; the old clerical cap on his head, a Bible in one hand, and a white handkerchief in the other. The face was placid, and the expression which death had fixed upon his venerable features, was that of a serene and heavenly smile. The crowds who flocked to see him were so great, that it was thought prudent, for fear of accidents, to accelerate the funeral, and perform it between five and six in the morning. The intelligence, however, could not be kept entirely secret, and several

---

IN THE CHAPEL.

Sacred to the Memory  
Of the *Rev. JOHN WESLEY, M.A.*,  
Some time *Fellow of LINCOLN COLLEGE, OXFORD.*  
A Man, in Learning and sincere Piety,  
Scarcely inferior to any:  
In Zeal, Ministerial Labours, and extensive Usefulness,  
Superior (perhaps) to all Men  
Since the days of *ST. PAUL.*  
Regardless of Fatigue, personal Danger, and Disgrace,  
He went out into the highways and hedges,  
Calling Sinners to Repentance,  
And Preaching the *GOSPEL of Peace.*  
He was the Founder of the *Methodist Societies*;  
The Patron and *Friend* of the Lay-Preachers,  
By whose aid he extended the Plan of Itinerant preaching  
Through *GREAT BRITAIN AND IRELAND,*  
*THE WEST INDIES and AMERICA,*  
With unexampled Success.  
He was born June 17th, 1703,  
And died March 2nd, 1791,  
In sure and certain hope of Eternal Life,  
Through the Atonement and Mediation of a Crucified Saviour.  
He was sixty-five Years in the *Ministry*,  
And fifty-two an Itinerant Preacher:  
He lived to see in these *KINGDOMS* only,  
About three hundred Itinerant,  
And a thousand *Local* Preachers,  
Raised up from the midst of his own People;  
And eighty thousand Persons in the Societies under his care.  
His *Name* will ever be had in grateful Remembrance  
by all who rejoice in the universal Spread  
Of the Gospel of *CHRIST.*

*Soli Deo Gloria.*

hundred persons attended at that unusual hour. Mr. Richardson, who performed the service, had been one of his preachers almost thirty years. When he came to that part of the service, "Forasmuch as it hath pleased Almighty God to take unto Himself the soul of our dear brother," his voice changed, and he substituted the word *father*; and the feeling with which he did this was such, that the congregation who were shedding silent tears, burst at once into loud weeping.

Mr. Wesley left no other property behind him than the copyright and current editions of his works,<sup>1</sup> and this he bequeathed to the use of the Connection after his debts should have been paid. There was a debt of one thousand six hundred pounds to the family of his brother Charles; and he had drawn also for some years upon the fund for superannuated preachers, to support those who were in full employment. When he was told that some persons murmured at this, he used to answer, "What can I do? must the work stand still? the men and their families cannot starve. I have no money. Here it is; we must use it; it is for the Lord's work." The money thus appropriated and the interest due upon it, amounted to a considerable sum. In building chapels, also, the expenses of the Connection outran its means, so that its finances were left in an embarrassed state. The number of his preachers at the time of his death amounted in the British dominions to 313, in the United States to 191; the number of members in the British dominions was 76,968, in the United States, 57,621.<sup>2</sup>

<sup>1</sup> Not long after Mr. Wesley's death a pamphlet was published, entitled, 'An Impartial Review of his Life and Writings.' Two love-letters were inserted as having been written by him to a young lady in his eighty-first year; and, "to prevent all suspicion of their authenticity," the author declared that the original letters, in the handwriting of Mr. Wesley, were then in his possession, and that they should be open to the inspection of any person who would call at a given place to examine them. "With this declaration," says Mr. Drew, "many were satisfied; but many who continued incredulous, actually called. Unfortunately, however, they always happened to call either when the author was engaged, or when he was from home, or when these original letters were lent for the inspection of others! It so happened, that though they were always open to examination, they could never be seen." In the year 1801, however, the author, a Mr. J. Collet, wrote to

Dr. Coke, confessing that he had written the letters himself, and that most of the pretended facts in the pamphlet were equally fictitious. The Ex-Bishop Gregoire has inserted one of these forged letters in his 'History of the Religious Sects of the last Century.' He reckons among the Methodists Mr. Wilberforce, who, he says, has defended the principles of Methodism in his writings, and *le poëte Sir Richard Hill, Baronnet*. But the most amusing specimen of the Ex-Bishop's accuracy is, where enumerating among the controverted subjects of the last century, *La Réforme du Symbole Athanasien*, he adds, *à cette discussion se rattache la Controverse Blagdonienne entre le curé de Blagdon, près de Bristol, et Miss Hannah More*.

<sup>2</sup> The number of preachers belonging to the Wesleyan body in the British dominions in 1864 is about 1850; and in the United States, about 5000. The number of members in the British dominions in 1864 is as follows:—Great

Such was the life, and such the labours of John Wesley ; a man of great views, great energy, and great virtues. That he awakened a zealous spirit, not only in his own community, but in a Church which needed something to quicken it, is acknowledged by the members of that Church itself ; that he encouraged enthusiasm and extravagance, lent a ready ear to false and impossible relations, and spread superstition as well as piety, would hardly be denied by the candid and judicious among his own people. In its immediate effects the powerful principle of religion, which he and his preachers diffused, has reclaimed many from a course of sin, has supported many in poverty, sickness, and affliction, and has imparted to many a triumphant joy in death. What Wesley says of the miracles wrought at the tomb of the Abbé Paris, may fitly be applied here ; " In many of these instances, I see great superstition, as well as strong faith : but God makes allowance for invincible ignorance, and blesses the faith, notwithstanding the superstition." Concerning the general and remoter consequences of Methodism, opinions will differ. They who consider the wide-spreading schism to which it has led, and who know that the welfare of the country is vitally connected with its Church Establishment, may think that the evil overbalances the good. But the good may endure, and the evil be only for a time. In every other sect there is an inherent spirit of hostility to the Church of England, too often and too naturally connected with diseased political opinions. So it was in the beginning, and so it will continue to be, as long as those sects endure. But Methodism is free from this. The extravagances which accompanied its growth are no longer encouraged, and will altogether be discountenanced, as their real nature is understood. This cannot be doubted. It is in the natural course of things that it should purify itself gradually from whatever is objectionable in its institutions. Nor is it beyond the bounds of reasonable hope, that conforming itself to the original intention of its founders, it may again draw towards the establishment from which it has seceded, and deserve to be recognized as an auxiliary institution, its ministers being analogous to the regulars, and its members to the tertiaries and various confraternities of the Romish Church. The obstacles to this are surely not insuperable, perhaps not so difficult as they may appear.<sup>1</sup> And were this effected, John Wesley would

Britain, 329,668 ; Ireland, 21,000 ; Foreign Missions, 67,663 ; Australia, 38,075 ; Canada, 52,533 ; British Eastern America, 15,104. In the United States, 790,000. The total throughout the world is believed to exceed 1,314,000.

—[Ed.]

<sup>1</sup> " In another respect, also," remarks Mr. Watson, " Methodism answers an

important purpose. It forms a middle body between the Establishment and the Dissenters, and affords the means of religious assistance to many who fully approve of the ecclesiastical polity neither of the one nor the other. Mr. Southey, with all his exceptions to Methodism, thinks that an advantage would be gained by formally attaching us in some way

then be ranked, not only among the most remarkable and influential men of his age, but among the great benefactors of his country and his kind.

to the Church. This is no proof of his acquaintance with the subject on which he writes. The time in which such a recognition of Methodism was most practicable has long since passed away. Perhaps it would never have answered any important end; but certainly it is

now neither possible nor desirable. There is a large class of people whom the Church cannot reach, which fall within our range; and the Church has its own sphere, into which we cannot, and are not at all anxious to intrude."—  
'Observations,' p. 177.—[Ed.]

## APPENDICES.



## APPENDIX A.

---

### *Letters<sup>1</sup> concerning some Supernatural Disturbances at my Father's House at Epworth in Lincolnshire.*

LETTER I.—*To Mr. Samuel Wesley from his Mother.*

January 12, 1716-17.

DEAR SAM,—This evening we were agreeably surprised with your packet, which brought the welcome news of your being alive, after we had been in the greatest panic imaginable, almost a month, thinking either you was dead, or one of your brothers by some misfortune been killed.

The reason of our fears is as follows. On the first of December, our maid heard, at the door of the dining-room, several dismal groans, like a person in extremes, at the point of death. We gave little heed to her relation, and endeavoured to laugh her out of her fears. Some nights (two or three) after, several of the family heard a strange knocking in divers places, usually three or four knocks at a time, and then stayed a little. This continued every night for a fortnight; sometimes it was in the garret, but most commonly in the nursery, or green chamber. We all heard it but your father, and I was not willing he should be informed of it, lest he should fancy it was against his own death, which, indeed, we all apprehended. But when it began to be so troublesome, both day and night, that few or none of the family durst be alone, I resolved to tell him of it, being minded he should speak to it. At first he would not believe but somebody did it to alarm us; but the night after, as soon as he was in bed, it knocked loudly nine times, just by his bedside. He rose, and went to see if he could find out what it was, but could see nothing. Afterwards he heard it as the rest.

One night it made such a noise in the room over our heads, as if several people were walking, then run up and down stairs, and was so outrageous that we thought the children would be frighted, so your father and I rose, and went down in the dark to light a candle. Just as we came to the bottom of the broad stairs, having hold of each other, on my side there seemed as if somebody had emptied a bag of money at my feet; and on his, as if all the bottles under the stairs (which were many) had been dashed in a thousand pieces. We passed through the hall into the kitchen, and got a candle, and went to see the children, whom we found asleep.

The next night your father would get Mr. Hoole to lie at our house, and we all sat together till one or two o'clock in the morning, and heard the knocking as usual. Sometimes it would make a noise like the winding up of a jack, at other times, as that night Mr. Hoole was with us, like a carpenter planing deals; but most commonly it knocked thrice and stopped, and then thrice again, and so many hours together. We persuaded your father to speak, and try if any voice would be heard. One night about six o'clock he went into the nursery in the dark, and at

<sup>1</sup> The MS. is in the handwriting of Mr. S. Wesley. The Editor has only added the titles of the letters, denoting the writers, and the persons to whom addressed.

first heard several deep groans, then knocking. He adjured it to speak if it had power, and tell him why it troubled his house, but no voice was heard, but it knocked thrice aloud. Then he questioned it if it were Sammy, and bid it, if it were, and could not speak, knock again, but it knocked no more that night, which made us hope it was not against your death.

Thus it continued till the 28th of December, when it loudly knocked (as your father used to do at the gate) in the nursery, and departed. We have various conjectures what this may mean. For my own part, I fear nothing now you are safe at London hitherto, and I hope God will still preserve you. Though sometimes I am inclined to think my brother is dead. Let me know your thoughts on it.

S. W.

LETTER II.—*To my Father.*

January 30, Saturday.

HONOURED SIR,—My mother tells me a very strange story of disturbances in your house. I wish I could have some more particulars from you. I would thank Mr. Hoole, if he would favour me with a letter concerning it. Not that I want to be confirmed myself in the belief of it, but for any other person's satisfaction. My mother sends to me to know my thoughts of it, and I cannot think at all of any interpretation. Wit, I fancy, might find many, but wisdom none.

Your dutiful and loving Son,

S. WESLEY.

LETTER III.—*From Mr. S. Wesley to his Mother.*

January 19, 1716-17, Saturday,  
Dean's Yard, Westminster.

DEAR MOTHER,—Those who are so wise as not to believe any supernatural occurrences, though ever so well attested, could find a hundred questions to ask about those strange noises, you wrote me an account of; but for my part, I know not what question to put, which, if answered, would confirm me more in the belief of what you tell me. Two or three I have heard from others. Was there never a new maid, or man, in the house, that might play tricks? Was there nobody above in the garrets when the walking was there? Did all the family hear it together when they were in one room, or at one time? Did it seem to all to be in the same place, at the same time? Could not cats, or rats, or dogs, be the sprites? Was the whole family asleep, when my father and you went down stairs? Such doubts as these being replied to, though they could not, as God himself assures us, convince them who believe not Moses and the prophets, yet would strengthen such as do believe. As to my particular opinion, concerning the events foreboded by these noises, I cannot, I must confess, form any—I think since it was not permitted to speak, all guesses must be vain. The end of spirits' actions is yet more hidden than that of men, and even this latter puzzles the most subtle politicians. That we may be struck so as to prepare seriously for any ill, may, it is possible, be one design of Providence. It is surely our duty and wisdom to do so.

Dear Mother,

I beg your blessing on your dutiful and affectionate Son,

S. WESLEY.

I expect a particular account from every one.



LETTER IV.—*From Mrs. Wesley to her Son Samuel.*

January 25 or 27, 1716-17.

DEAR SAM,—Though I am not one of those that will believe nothing supernatural, but am rather inclined to think there would be frequent intercourse between good spirits and us, did not our deep lapse into sensuality prevent it; yet I was a great while ere I could credit anything of what the children and servants reported, concerning the noises they heard in several parts of our house. Nay, after I had heard them myself, I was willing to persuade myself and them, that it was only rats or weasels that disturbed us; and having been formerly troubled with rats, which were frightened away by sounding a horn, I caused a horn to be procured, and made them blow it all over the house. But from that night they began to blow, the noises were more loud, and distinct, both day and night, than before, and that night we rose, and went down, I was entirely convinced, that it was beyond the power of any human creature to make such strange and various noises.

As to your questions, I will answer them particularly, but withal, I desire my answers may satisfy none but yourself; for I would not have the matter imparted to any. We had both man and maid new this last Martinmas, yet I do not believe either of them occasioned the disturbance, both for the reason above mentioned, and because they were more affrighted than anybody else. Besides, we have often heard the noises when they were in the room by us; and the maid particularly was in such a panic, that she was almost incapable of all business, nor durst ever go from one room to another, or stay by herself a minute after it began to be dark.

The man, Robert Brown, whom you well know, was most visited by it lying in the garret, and has been often frightened down bare-foot, and almost naked, not daring to stay alone to put on his clothes, nor do I think, if he had power, he would be guilty of such villany. When the walking was heard in the garret, Robert was in bed in the next room, in a sleep so sound, that he never heard your father and me walk up and down, though we walked not softly, I am sure. All the family has heard it together, in the same room, at the same time, particularly at family prayers. It always seemed to all present in the same place at the same time, though often before any could say it is here, it would remove to another place.

All the family, as well as Robin, were asleep when your father and I went down stairs, nor did they wake in the nursery when we held the candle close by them, only we observed that Hetty trembled exceedingly in her sleep, as she always did, before the noise awaked her. It commonly was nearer her than the rest, which she took notice of, and was much frightened, because she thought it had a particular spite at her: I could multiply particular instances, but I forbear. I believe your father will write to you about it shortly. Whatever may be the design of Providence in permitting these things, I cannot say. *Secret things belong to God*; but I entirely agree with you, that it is our wisdom and duty to prepare seriously for all events.

S. WESLEY.

LETTER V.—*From Miss Susannah Wesley to her Brother Samuel.*

Epworth, January 24.

DEAR BROTHER,—About the first of December, a most terrible and astonishing noise was heard by a maid-servant, as at the dining-room door, which caused the upstarting of her hair, and made her ears prick forth at an unusual rate. She said, it was like the groans of one expiring. These so frightened her, that for a great

while she durst not go out of one room into another, after it began to be dark, without company. But, to lay aside jesting, which should not be done in serious matters, I assure you that from the first to the last of a lunar month, the groans, squeaks, tinglings, and knockings, were frightful enough.

Though it is needless for me to send you any account of what we all heard, my father himself having a larger account of the matter than I am able to give, which he designs to send you; yet, in compliance with your desire, I will tell you as briefly as I can, what I heard of it. The first night I ever heard it, my sister Nancy and I were set in the dining-room. We heard something rush on the outside of the doors that opened into the garden, then three loud knocks, immediately after other three, and in half a minute the same number over our heads. We enquired whether anybody had been in the garden, or in the room above us, but there was nobody. Soon after my sister Molly and I were up after all the family were abed, except my sister Nancy, about some business. We heard three bouncing thumps under our feet, which soon made us throw away our work, and tumble into bed. Afterwards the tingling of the latch and warming pan, and so it took its leave that night.

Soon after the above mentioned, we heard a noise as if a great piece of sounding metal was thrown down on the outside of our chamber. We, lying in the quietest part of the house, heard less than the rest for a pretty while, but the latter end of the night that Mr. Hoole sat up on, I lay in the nursery, where it was very violent. I then heard frequent knocks over and under the room where I lay, and at the children's bed-head, which was made of boards. It seemed to rap against it very hard and loud, so that the bed shook under them. I heard something walk by my bedside, like a man in a long night-gown. The knocks were so loud, that Mr. Hoole came out of their chamber to us. It still continued. My father spoke, but nothing answered. It ended that night with my father's particular knock very fierce.

It is now pretty quiet, only at our repeating the prayers for the king and prince, when it usually begins, especially when my father says, "Our most gracious Sovereign Lord," &c. This my father is angry at, and designs to say *three* instead of *two* for the royal family. We all heard the same noise, and at the same time, and as coming from the same place. To conclude this, it now makes its personal appearance: but of this more hereafter. Do not say one word of this to our folks, nor give the least hint.

I am,

Your sincere friend and affectionate Sister,

SUBANNAH WESLEY..

#### LETTER VI.—*Mr. S. Wesley in Answer.*

Dean's Yard, Feb. 9, 1716-17.

DEAR SISTER SUKY,—Your telling me the spirit has made its personal appearance, without saying how, or to whom, or when, or how long, has excited my curiosity very much. I long mightily for a farther account of every circumstance by your next letter. Do not keep me any longer in the dark. Why need you write the less, because my father is to send me the whole story. Has the disturbance continued since the 28th of December? I understand my father did not hear it all, but a fortnight after the rest. What did he say remarkable to any of you when he did hear it? As to the devil being an enemy to King George, were I the king myself, I should rather old Nick should be my enemy, than my friend. I

do not like the noise of the night-gown sweeping along the ground, nor its knocking like my father. Write when you receive this, though nobody else should, to your loving brother,

S. W.

LETTER VII.—*Mr. S. Wesley to his Mother.*

February 12.

DEAR MOTHER,—You say you could multiply particular instances of the spirit's noises, but I want to know whether nothing was ever seen by any. For though it is hard to conceive, nay, morally impossible, that the hearing of so many people could be deceived, yet the truth will be still more manifest and undeniable, if it is grounded on the testimony of two senses. Has it never at all disturbed you since the 28th of December? Did no circumstance give any light into the design of the whole?

Your obedient and loving Son,

S. WESLEY.

Have you dug in the place where the money seemed poured at your feet?

LETTER VIII.—*Mr. S. Wesley to his Father.*

February 12.

HONOURED SIR,—I have not yet received any answer to the letter I wrote some time ago, and my mother in her last seems to say, that as yet I know but a very small part of the whole story of strange noises in our house. I shall be exceedingly glad to have the entire account from you. Whatever may be the main design of such wonders, I cannot think they were ever meant to be kept secret. If they bode anything remarkable to our family, I am sure I am a party concerned.

Your dutiful Son,

S. WESLEY.

LETTER IX.—*From Mr. S. Wesley to his Sister Emily.*

February 12.

DEAR SISTER EMILY,—I wish you would let me have a letter from you about the spirit, as indeed from every one of my sisters. I cannot think any of you very superstitious, unless you are much changed since I saw you. My sister Hetty, I find, was more particularly troubled. Let me know all. Did anything appear to her?

I am, your affectionate Brother,

S. WESLEY.

LETTER X.—*From Old Mr. Wesley to his Son Samuel.*

February 11, 1716-17.

DEAR SAM,—As for the noises, &c., in our family, I thank God we are now all quiet. There were some surprising circumstances in that affair. Your mother has not written you a third part of it. When I see you here, you shall see the whole

account, which I wrote down. It would make a glorious penny book for Jack Duntton; but while I live I am not ambitious for anything of that nature. I think that's all, but blessings, from

Your loving Father,

SAM. WESLEY.

The following letter I received at the same time, though it has no date:—

LETTER XI.—*From Miss Emily Wesley to her Brother Samuel.*

DEAR BROTHER,—I thank you for your last, and shall give you what satisfaction is in my power, concerning what has happened in our family. I am so far from being superstitious, that I was too much inclined to infidelity, so that I heartily rejoice at having such an opportunity of convincing myself past doubt or scruple, of the existence of some beings besides those we see. A whole month was sufficient to convince anybody of the reality of the thing, and to try all ways of discovering any trick, had it been possible for any such to have been used. I shall only tell you what I myself heard, and leave the rest to others.

My sisters in the paper chamber had heard noises, and told me of them, but I did not much believe, till one night, about a week after the first groans were heard, which was the beginning, just after the clock had struck ten, I went down stairs to lock the doors, which I always do. Scarce had I got up the best stairs, when I heard a noise, like a person throwing down a vast coal in the middle of the fore-kitchen, and all the splinters seemed to fly about from it. I was not much frightened, but went to my sister Suky, and we together went all over the low rooms, but there was nothing out of order.

Our dog was fast asleep, and our only cat in the other end of the house. No sooner was I got up-stairs, and undressing for bed, but I heard a noise among many bottles that stand under the best stairs, just like the throwing of a great stone among them, which had broke them all to pieces. This made me hasten to bed; but my sister Hetty, who sits always to wait on my father going to bed, was still sitting on the lowest step on the garret stairs, the door being shut at her back, when soon after there came down the stairs behind her, something like a man, in a loose night-gown trailing after him, which made her fly rather than run to me in the nursery.

All this time we never told our father of it, but soon after we did. He smiled, and gave no answer, but was more careful than usual, from that time, to see us in bed, imagining it to be some of us young women, that sat up late, and made a noise. His incredulity, and especially his imputing it to us, or our lovers, made me, I own, desirous of its continuance till he was convinced. As for my mother, she firmly believed it to be rats, and sent for a horn to blow them away. I laughed to think how wisely they were employed, who were striving half a day to fright away Jeffrey, for that name I gave it, with a horn.

But whatever it was, I perceived it could be made angry. For from that time it was so outrageous, there was no quiet for us after ten at night. I heard frequently, between ten and eleven, something like the quick winding up of a jack, at the corner of the room by my bed's head, just like the running of the wheels and the creaking of the iron-work. This was the common signal of its coming. Then it would knock on the floor three times, then at my sister's bed's head in the same room, almost always three together, and then stay. The sound was hollow, and loud, so as none of us could ever imitate.

It would answer to my mother, if she stamped on the floor, and bid it. It would knock when I was putting the children to bed, just under me where I sat.

One time little Kesy, pretending to scare Patty, as I was undressing them, stamped with her foot on the floor, and immediately it answered with three knocks, just in the same place. It was more loud and fierce if anyone said it was rats, or anything natural.

I could tell you abundance more of it, but the rest will write, and therefore it would be needless. I was not much frightened at first, and very little at last; but it was never near me, except two or three times, and never followed me, as it did my sister Hetty. I have been with her when it has knocked under her, and when she has removed has followed, and still kept just under her feet, which was enough to terrify a stouter person.

If you would know my opinion of the reason of this, I shall briefly tell you. I believe it to be witchcraft, for these reasons. About a year since, there was a disturbance at a town near us, that was undoubtedly witches; and if so near, why may they not reach us? Then my father had for several Sundays before its coming preached warmly against consulting those that are called cunning men, which our people are given to; and it had a particular spite at my father.

Besides, something was thrice seen. The first time by my mother, under my sister's bed, like a badger, only without any head that was discernible. The same creature was sat by the dining-room fire one evening; when our man went into the room, it run by him, through the hall under the stairs. He followed with a candle, and searched, but it was departed. The last time he saw it in the kitchen, like a white rabbit, which seems likely to be some witch; and I do so really believe it to be one, that I would venture to fire a pistol at it, if I saw it long enough. It has been heard by me and others since December. I have filled up all my room, and have only time to tell you, I am,

Your loving sister,

EMILIA WESLEY.

LETTER XII.—*Miss Susannah Wesley to her Brother Samuel.*

March 27.

DEAR BROTHER WESLEY,—I should farther satisfy you concerning the disturbances, but it is needless, because my sisters Emilia and Hetty write so particularly about it. One thing I believe you do not know, that is, last Sunday, to my father's no small amazement, his trencher danced upon the table a pretty while, without anybody's stirring the table. When lo! an adventurous wretch took it up, and spoiled the sport, for it remained still ever after. How glad should I be to talk with you about it. Send me some news, for we are secluded from the sight, or hearing, of any versal thing except Jeffery.

SUSANNAH WESLEY.

*A Passage in a Letter from my Mother to me, dated March 27, 1717.*

I CANNOT imagine how you should be so curious about our unwelcome guest. For my part I am quite tired with hearing or speaking of it; but if you come among us, you will find enough to satisfy all your scruples, and perhaps may hear or see it yourself.

S. WESLEY.

*A Passage in a Letter from my Sister Emily to Mr. N. Berry, dated April 1.*

TELL my brother the spright was with us last night, and heard by many of our family, especially by our maid and myself. She sat up with drink, and it came just at one o'clock, and opened the dining-room door. After some time it shut again. She saw as well as heard it both shut and open; then it began to knock as usual. But I dare write no longer, lest I should hear it.

EMILIA WESLEY.

MY FATHER'S JOURNAL, OR DIARY, TRANSCRIBED BY MY BROTHER JACK,  
AUGUST 27, 1726, AND FROM HIM BY ME, FEBRUARY 7, 1730-1.

*An Account of Noises and Disturbances in my House, at Epworth, Lincolnshire,  
in December and January, 1716.*

FROM the 1st of December, my children and servants heard many strange noises, groans, knockings, &c., in every story, and most of the rooms of my house. But I hearing nothing of it myself, they would not tell me for some time, because, according to the vulgar opinion, if it boded any ill to me, I could not hear it. When it increased, and the family could not easily conceal it, they told me of it.

My daughters, Susannah and Ann, were below stairs in the dining-room, and heard first at the doors, then over their heads, and the night after a knocking under their feet, though nobody was in the chambers or below them. The like they and my servants heard in both the kitchens, at the door against the partition, and over them. The maid servant heard groans as of a dying man. My daughter Emilia coming down stairs to draw up the clock, and lock the doors at ten at night, as usual, heard under the staircase a sound among some bottles there, as if they had been all dashed to pieces; but when she looked, all was safe.

Something, like the steps of a man, was heard going up and down stairs, at all hours of the night, and vast rumblings below stairs, and in the garrets. My man, who lay in the garret, heard some one come slaring through the garret to his chamber, rattling by his side, as if against his shoes, though he had none there; at other times walking up and down stairs, when all the house were in bed, and gobbling like a turkey-cock. Noises were heard in the nursery, and all the other chambers; knocking first at the feet of the bed and behind it; and a sound like that of dancing in a matted chamber, next the nursery, when the door was locked, and nobody in it.

My wife would have persuaded them it was rats within doors, and some unlucky people knocking without; till at last we heard several loud knocks in our own chamber, on my side of the bed; but till, I think, the 21st at night I heard nothing of it. That night I was waked a little before one, by nine distinct very loud knocks, which seemed to be in the next room to ours, with a sort of a pause at every third stroke. I thought it might be somebody without the house, and having got a stout mastiff, hoped he would soon rid me of it.

The next night I heard six knocks, but not so loud as the former. I know not whether it was in the morning after Sunday, the 23rd, when about seven my daughter Emily called her mother into the nursery, and told her she might now hear the noises there. She went in, and heard it at the bedsteads, then under the bed, then at the head of it. She knocked, and it answered her. She looked under the bed, and thought something ran from thence, but could not well tell of what shape, but thought it most like a badger.

The next night but one, we were awaked about one by the noises, which were so violent, it was in vain to think of sleep while they continued. I rose, and my

wife would rise with me. We went into every chamber, and down stairs; and generally as we went into one room, we heard it in that behind us, though all the family had been in bed several hours. When we were going down stairs, and at the bottom of them, we heard, as Emily had done before, a clashing among the bottles, as if they had been broke all to pieces, and another sound distinct from it, as if a peck of money had been thrown down before us. The same, three of my daughters heard at another time.

We went through the hall into the kitchen, when our mastiff came whining to us, as he did always after the first night of its coming; for then he barked violently at it, but was silent afterwards, and seemed more afraid than any of the children. We still heard it rattle and thunder in every room above or behind us, locked as well as open, except my study, where as yet it never came. After two, we went to bed, and were pretty quiet the rest of the night.

Wednesday night, December 26, after or a little before ten, my daughter Emilia heard the signal of its beginning to play, with which she was perfectly acquainted; it was like the strong winding up of a jack. She called us, and I went into the nursery, where it used to be most violent. The rest of the children were asleep. It began with knocking in the kitchen underneath, then seemed to be at the bed's feet, then under the bed, at last at the head of it. I went down stairs, and knocked with my stick against the joists of the kitchen. It answered me as often and as loud as I knocked: but then I knocked as I usually do at my door, 1—2 3 4 5 6—7, but this puzzled it, and it did not answer, or not in the same method; though the children heard it do the same twice or thrice after.

I went up stairs, and found it still knocking hard, though with some respite, sometimes under the bed, sometimes at the bed's head. I observed my children that they were frightened in their sleep, and trembled very much till it waked them. I stayed there alone, bid them go to sleep, and sat at the bed's feet by them, when the noise began again. I asked it what it was, and why it disturbed innocent children, and did not come to me in my study, if it had anything to say to me. Soon after it gave one knock on the outside of the house. All the rest were within, and knocked off for that night.

I went out of doors, sometimes alone, at others with company, and walked round the house, but could see or hear nothing. Several nights the latch of our lodging chamber would be lifted up very often, when all were in bed. One night, when the noise was great in the kitchen, and on a deal partition, and the door in the yard, the latch whereof was often lifted up, my daughter Emilia went and held it fast on the inside, but it was still lifted up, and the door pushed violently against her, though nothing was to be seen on the outside.

When we were at prayers, and came to the prayers for King George and the Prince, it would make a great noise over our heads constantly, whence some of the family called it a Jacobite. I have been thrice pushed by an invisible power, once against the corner of my desk in the study, a second time against the door of the matted chamber, a third time against the right side of the frame of my study door, as I was going in.

I followed the noise into almost every room in the house, both by day and by night, with lights and without, and have sat alone for some time, and when I heard the noise, spoke to it to tell me what it was, but never heard any articulate voice, and only once or twice two or three feeble squeaks, a little louder than the chirping of a bird, but not like the noise of rats, which I have often heard.

I had designed on Friday, December the 28th, to make a visit to a friend, Mr. Downs, at Normandy, and stay some days with him, but the noises were so boisterous on Thursday night, that I did not care to leave my family. So I went to Mr. Hoole, of Haxey, and desired his company on Friday night. He came; and it began after ten, a little later than ordinary. The younger children were

gone to bed, the rest of the family and Mr. Hoole were together in the smatted chamber. I sent the servants down to fetch in some fuel, went with them, and staid in the kitchen till they came in. When they were gone, I heard loud noises against the doors and partition, and at length the usual signal, though somewhat after the time. I had never heard it before, but knew it by the description my daughter had given me. It was much like the turning about of a windmill when the wind changes. When the servants returned, I went up to the company, who had heard the other noises below, but not the signal. We heard all the knocking as usual, from one chamber to another, but at its going off, like the rubbing of a beast against the wall; but from that time till January the 24th, we were quiet.

Having received a letter from Samuel the day before relating to it, I read what I had written of it to my family; and this day at morning prayer, the family heard the usual knocks at the prayer for the king. At night they were more distinct, both in the prayer for the king and that for the prince; and one very loud knock at the *amen* was heard by my wife, and most of my children, at the inside of my bed. I heard nothing myself. After nine, Robert Brown, sitting alone by the fire in the back kitchen, something came out of the copper-hole like a rabbit, but less, and turned round five times very swiftly. Its ears lay flat upon its neck, and its little acut stood straight up. He ran after it with the tongs in his hands, but when he could find nothing, he was frightened, and went to the maid in the parlour.

On Friday, the 25th, having prayers at church, I shortened, as usual, those in the family at morning, omitting the confession, absolution, and prayers for the king and prince. I observed, when this is done, there is no knocking. I therefore used them one morning for a trial; at the name of King George, it began to knock, and did the same when I prayed for the Prince. Two knocks I heard, but took no notice after prayers, till after all who were in the room, ten persons besides me, spoke of it, and said they heard it. No noise at all the rest of the prayers.

Sunday, January 27.—Two soft strokes at the morning prayers for King George, above stairs.

#### *Addenda to and from my Father's Diary.*

FRIDAY, December 21.—Knocking I heard first, I think, this night; to which disturbances, I hope, God will in His good time put an end.

Sunday, December 23.—Not much disturbed with the noises that are now grown customary to me.

Wednesday, December 26.—Sat up to hear noises. Strange! spoke to it, knocked off.

Friday, 28.—The noises very boisterous and disturbing this night.

Saturday, 29.—Not frightened with the continued disturbance of my family.

Tuesday, January 1, 1717.—My family have had no disturbance since I went.

#### *Memorandum of Jack's.*

THE first time my mother ever heard any unusual noise at Epworth, was long before the disturbance of old Jeffery. My brother, lately come from London, had one evening a sharp quarrel with my sister Suky, at which time my mother happening to be above in her own chamber, the door and windows rung and jarred



very loud, and presently several distinct strokes, three by three, were struck. From that night it never failed to give notice in much the same manner, against any signal misfortune, or illness of any belonging to the family.

---

*Of the general Circumstances which follow, most, if not all, the Family were frequent Witnesses.*

1. PRESENTLY after any noise was heard, the wind commonly rose, and whistled very loud round the house, and increased with it.

2. The signal was given, which my father likens to the turning round of a windmill when the wind changes; Mr. Hoole (Rector of Harey) to the planing of deal boards; my sister to the swift winding up of a jack. It commonly began at the corner of the top of the nursery.

3. Before it came into any room, the latches were frequently lifted up, the windows clattered, and whatever iron or brass was about the chamber, rung and jarred exceedingly.

4. When it was in any room, let them make what noise they would, as they sometimes did on purpose, its dead hollow note would be clearly heard above them all.

5. It constantly knocked while the prayers for the king and prince were repeating, and was plainly heard by all in the room but my father, and sometimes by him, as were also the thundering knocks at the *amen*.

6. The sound very often seemed in the air in the middle of a room, nor could they ever make any such themselves, by any contrivance.

7. Though it seemed to rattle down the pewter, to clap the doors, draw the curtains, kick the man's shoes up and down, &c., yet it never moved anything except the latches, otherwise than making it tremble; unless once, when it threw open the nursery door.

8. The mastiff, though he barked violently at it the first day he came, yet whenever it came after that, nay, sometimes before the family perceived it, he ran whining, or quite silent, to shelter himself behind some of the company.

9. It never came by day, till my mother ordered the horn to be blown.

10. After that time, scarce any one could go from one room into another, but the latch of the room they went to was lifted up before they touched it.

11. It never came once into my father's study, till he talked to it sharply, called it *deaf and dumb devil*, and bid it cease to disturb the innocent children, and come to him in his study, if it had anything to say to him.

12. From the time of my mother's desiring it not to disturb her from five to six, it was never heard in her chamber from five till she came down stairs, nor at any other time, when she was employed in devotion.

13. Whether our clock went right or wrong, it always came, as near as could be guessed, when by the night it wanted a quarter of ten.

---

*My Mother's Account to Jack.*

August 27, 1728.

ABOUT ten days after Nanny Marshall had heard unusual groans at the dining-room door, Emily came and told me that the servants and children had been several times frightened with strange groans and knockings about the house. I answered, that the rats John Maw had frightened from his house, by blowing a horn there,

were come into ours, and ordered that one should be sent for. Molly was much displeased at it, and said, if it was anything supernatural, it certainly would be very angry, and more troublesome. However, the horn was blown in the garrets; and the effect was, that whereas before the noises were always in the night, from this time they were heard at all hours, day and night.

Soon after, about seven in the morning, Emily came and desired me to go into the nursery, where I should be convinced they were not startled at nothing. On my coming thither, I heard a knocking at the feet, and quickly after at the head of the bed. I desired if it was a spirit it would answer me, and knocking several times with my foot on the ground with several pauses, it repeated under the sole of my feet exactly the same number of strokes, with the very same intervals. Kizzy, then six or seven years old, said, let it answer me too, if it can, and stamping, the same sounds were returned that she made, many times, successively.

Upon my looking under the bed, something ran out pretty much like a badger, and seemed to run directly under Emily's petticoats, who sat opposite to me on the other side. I went out, and one or two nights after, when we were just got to bed, I heard nine strokes, three by three, on the other side the bed, as if one had struck violently on a chest with a large stick. Mr. Wesley leapt up, called Hetty, who alone was up in the house, and searched every room in the house, but to no purpose. It continued from this time to knock and groan frequently at all hours, day and night; only I earnestly desired it might not disturb me between five and six in the evening, and there never was any noise in my room after during that time.

At other times, I have often heard it over my mantel tree, and once, coming up after dinner, a cradle seemed to be strongly rocked in my chamber. When I went in the sound seemed to be in the nursery. When I was in the nursery, it seemed in my chamber again. One night Mr. W. and I were waked by some one running down the garret stairs, then down the broad stairs, then up the narrow ones, then up the garret stairs, then down again, and so the same round. The rooms trembled as it passed along, and the doors shook exceedingly, so that the clattering of the latches was very loud.

Mr. W. proposing to rise, I rose with him, and went down the broad stairs, hand in hand, to light a candle. Near the foot of them a large pot of money seemed to be poured out at my waist, and to run jingling down my nightgown to my feet. Presently after we heard the noise as of a vast stone thrown among several dozen of bottles, which lay under the stairs: but upon our looking no hurt was done. In the hall the mastiff met us, crying and striving to get between us. We returned up into the nursery, where the noise was very great. The children were all asleep, but panting, trembling, and sweating extremely.

Shortly after, on Mr. Wesley's invitation, Mr. Hoole staid a night with us. As we were all sitting round the fire in the matted chamber, he asked whether that gentle knocking was it? I told him yes, and it continued the sound, which was much lower than usual. This was observable that while we were talking loud in the same room, the noise, seemingly lower than any of our voices, was distinctly heard above them all. These were the most remarkable passages I remember, except such as were common to all the family.

---

*My Sister Emily's Account to Jack.*

ABOUT a fortnight after the time when, as I was told, the noises were heard, I went from my mother's room, who had just gone to bed, to the best chamber, to fetch my sister Suky's candle. When I was there, the windows and doors

began to jar, and ring exceedingly, and presently after I heard a sound in the kitchen, as if a vast stone coal had been thrown down, and mashed to pieces. I went down thither with my candle, and found nothing more than usual; but as I was going by the screen, something began knocking on the other side, just even with my head. When I looked on the inside, the knocking was on the outside of it; but as soon as I could get round, it was at the inside again. I followed to and fro several times, till at last, finding it to no purpose, and turning about to go away, before I was out of the room the latch of the back kitchen door was lifted up many times. I opened the door and looked out, but could see nobody. I tried to shut the door, but it was thrust against me, and I could feel the latch, which I held in my hand, moving upwards at the same time. I looked out again, but finding it was labour lost, clapped the door to, and locked it. Immediately the latch was moved strongly up and down, but I left it, and went up the worst stairs, from whence I heard as if a great stone had been thrown among the bottles, which lay under the best stairs. However, I went to bed.

From this time, I heard it every night, for two or three weeks. It continued a month in its full majesty, night and day. Then it intermitted a fortnight or more, and when it began again, it knocked only on nights, and grew less and less troublesome, till at last it went quite away. Towards the latter end it used to knock on the outside of the house, and seemed farther and farther off, till it ceased to be heard at all.

---

*My Sister Molly's Account to Jack.*

August 27.

I HAVE always thought it was in November, the rest of our family think it was the 1st of December, 1716, when Nanny Marshall, who had a bowl of butter in her hand, ran to me, and two or three more of my sisters, in the dining-room, and told us she had heard several groans in the hall, as of a dying man. We thought it was Mr. Turpine, who had the stone, and used sometimes to come and see us. About a fortnight after, when my sister Suky and I were going to bed, she told me how she was frightened in the dining-room, the day before, by a noise, first at the folding door, and then over head. I was reading at the table, and had scarce told her I believed nothing of it, when several knocks were given just under my feet. We both made haste into bed, and just as we laid down, the warming-pan by the bedside jarred and rung, as did the latch of the door, which was lifted swiftly up and down, presently a great chain seemed to fall on the outside of the door (we were in the best chamber), the door, latch, hinges, the warming-pan, and windows jarred, and the house shook from top to bottom.

A few days after, between five and six in the evening, I was by myself in the dining-room. The door seemed to open, though it was still shut, and somebody walked in a nightgown trailing upon the ground (nothing appearing), and seemed to go leisurely round me. I started up, and ran upstairs to my mother's chamber, and told the story to her and my sister Emily. A few nights after, my father ordered me to light him to his study. Just as he had unlocked it, the latch was lifted up for him. The same (after we blew the horn) was often done to me, as well by day as by night. Of many other things all the family as well as me were witnesses.

My father went into the nursery from the matted chamber, where we were, by himself in the dark. It knocked very loud on the press bed head. He adjured it to tell him why it came, but it seemed to take no notice; at which he was very angry, spoke sharply, called it *deaf and dumb devil*, and repeated his adjuration.

My sisters were terribly afraid it would speak. When he had done, it knocked his knock on the bed's head, so exceeding violently, as if it would break it to shivers, and from that time we heard nothing till near a month after.

---

*My Sister Suky's Account to Jack.*

I BELIEVED nothing of it till about a fortnight after the first noises, then one night I sat up on purpose to hear it. While I was working in the best chamber, and earnestly desiring to hear it, a knocking began just under my feet. As I knew the room below was locked, I was frightened, and leaped into bed with all my clothes on. I afterwards heard, as it were, a great chain fall, and after some time, the usual noises at all hours of the day and night. One night hearing it was most violent in the nursery, I resolved to lie there. Late at night, several strong knocks were given on the two lowest steps of the garret stairs, which were close to the nursery door. The latch of the door then jarred, and seemed to be swiftly moved to and fro, and presently began knocking about a yard within the room on the floor. It then came gradually to sister Hetty's bed, who trembled strongly in her sleep. It beat very loud three strokes at a time, on the bed's head. My father came, and adjured it to speak, but it knocked on for some time, and then removed to the room over, where it knocked my father's knock on the ground, as if it would beat the house down. I had no mind to stay longer, but got up, and went to sister Em and my mother, who were in her room. From whence we heard the noises again from the nursery. I proposed playing a game at cards, but we had scarce begun, when a knocking began under our feet. We left off playing, and it removed back again into the nursery, where it continued till towards morning.

---

*Sister Nancy's Account to Jack.*

September 10.

THE first noise my sister Nancy heard, was in the best chamber, with my sister Molly and my sister Suky; soon after my father had ordered her to blow a horn in the garrets, where it was knocking violently. She was terribly afraid, being obliged to go in the dark, and kneeling down on the stairs, desired that, as she acted not to please herself, it might have no power over her. As soon as she came into the room, the noise ceased, nor did it begin again till near ten; but then, and for a good while, it made much greater and more frequent noises than it had done before. When she afterwards came into the chamber in the day time, it commonly walked after her from room to room. It followed her from one side of the bed to the other, and back again, as often as she went back; and whatever she did which made any sort of noise, the same thing seemed just to be done behind her.

When five or six were set in the nursery together, a cradle would seem to be strongly rocked in the room over, though no cradle had ever been there. One night she was sitting on the press bed, playing at cards with some of my sisters, when my sisters Molly, Etty, Patty, and Kezzy, were in the room, and Robert Brown. The bed on which my sister Nancy sat, was lifted up with her on it. She leaped down and said, "surely old Jeffery would not run away with her." However, they persuaded her to sit down again, which she had scarce done, when it was again lifted up several times successively, a considerable height, upon which she left her seat, and would not be prevailed upon to sit there any more.

Whenever they began to mention Mr. S. it presently began to knock, and continued to do so till they changed the discourse. All the time my sister Suky was writing her last letter to him, it made a very great noise all round the room, and, the night after she set out for London, it knocked till morning with scarce any intermission.

Mr. Hoole read prayers once, but it knocked as usual at the prayers for the King and Prince. The knockings at those prayers were only towards the beginning of the disturbances, for a week or thereabouts.

---

### *The Rev. Mr. Hoole's Account*

September 16

As soon as I came to Epworth, Mr. Wesley telling me he sent for me to con-jure, I knew not what he meant, till some of your sisters told me what had happened, and that I was sent for to sit up. I expected every hour, it being then about noon, to hear something extraordinary, but to no purpose. At supper, too, and at prayers, all was silent, contrary to custom; but soon after one of the maids, who went up to sheet a bed, brought the alarm that Jeffery was come above stairs. We all went up, and as we were standing round the fire in the east chamber, something began knocking just on the other side of the wall, on the chimney-piece, as with a key. Presently the knocking was under our feet, Mr. Wesley and I went down, he with a great deal of hope, and I with fear. As soon as we were in the kitchen, the sound was above us, in the room we had left. We returned up the narrow stairs, and heard, at the broad stairs head, some one alaring with their feet (all the family being now in bed beside us) and then trailing, as it were, and rustling with a silk night-gown. Quickly it was in the nursery, at the bed's head, knocking as it had done at first, three by three. Mr. Wesley spoke to it, and said he believed it was the devil, and soon after it knocked at the window, and changed its sound into one like the planing of boards. From thence it went on the outward south side of the house, sounding fainter and fainter, till it was heard no more.

I was at no other time than this during the noises at Epworth, and do not now remember any more circumstances than these.

Epworth, September 1.

My sister Kezzy says she remembers nothing else, but that it knocked my father's knock, ready to beat the house down in the nursery one night.

---

### *Robin Brown's Account of Jack.*

THE first time Robin Brown, my father's man, heard it, was when he was fetching down some corn from the garrets. Somewhat knocked on a door just by him, which made him run away down stairs. From that time it used frequently to visit him in bed, walking up the garret stairs, and in the garrets, like a man in jack-boots, with a night-gown trailing after him, then lifting up his latch and making it jar, and making presently a noise in his room like the gobbling of a turkey-cock, then stumbling over his boots or shoes by the bedside. He was resolved once to be too hard for it, and so took a large mastiff we had just got to bed with him, and left his shoes and boots below stairs; but he might as well have spared his labour, for it was exactly the same thing, whether any were there or no. The same sound was heard as if there had been forty pairs. The dog indeed

was a great comfort to him, for as soon as the latch began to jar, he crept into bed, made such an howling and barking together, in spite of all the man could do, that he alarmed most of the family.

Soon after, being grinding corn in the garrets, and happening to stop a little, the handle of the mill was turned round with great swiftness. He said nothing vexed him, but that the mill was empty. If corn had been in it, old Jeffery might have ground his heart out for him; he would never have disturbed him.

One night, being ill, he was leaning his head upon the back kitchen chimney (the jam he called it) with the tongs in his hands, when, from behind the oven-stop, which lay by the fire, somewhat came out like a white rabbit. It turned round before him several times, and then ran to the same place again. He was frightened, started up, and ran with the tongs into the parlour (dining-room.)

D. R. Epworth, August 31.

BETTY MASSY one day came to me in the parlour, and asked me if I had heard old Jeffery, for she said she thought there was no such thing. When we had talked a little about it, I knocked three times with a reel I had in my hand, against the dining-room ceiling, and the same were presently repeated. She desired me to knock so again, which I did, but they were answered with three more so violently as shook the house, though no one was in the chamber over us. She prayed me to knock no more for fear it should come in to us.

Epworth, August 31, 1726.

JOHN and Kitty Maw, who lived over against us, listened several nights in the time of the disturbance, but could never hear anything.

---

NARRATIVE DRAWN UP BY JOHN WESLEY, AND PUBLISHED BY HIM IN THE  
'ARMINIAN MAGAZINE.'

WHEN I was very young, I heard several letters read, wrote to my elder brother by my father, giving an account of strange disturbances, which were in his house at Epworth, in Lincolnshire.

When I went down thither, in the year 1720, I carefully enquired into the particulars. I spoke to each of the persons who were then in the house, and took down what each could testify of his or her own knowledge. The sum of which was this.

On December 2, 1716, while Robert Brown, my father's servant, was sitting with one of the maids a little before ten at night, in the dining-room which opened into the garden, they both heard one knocking at the door. Robert rose and opened it, but could see nobody. Quickly it knocked again and groaned. "It is Mr. Turpine," said Robert: "he has the stone and uses to groan so." He opened the door again twice or thrice, the knocking being twice or thrice repeated. But still seeing nothing, and being a little startled, they rose and went up to bed. When Robert came to the top of the garret stairs, he saw a hand-mill, which was at a little distance, whirled about very swiftly. When he related this he said, "Nought vexed me, but that it was empty. I thought, if it had but been full of malt he might have ground his heart out for me." When he was in bed, he heard as it were the gobbling of a turkey-cock, close to the bedside: and soon after, the sound of one stumbling over his shoes and boots, but there were none there: he had left them below. The next day, he and the maid related these things to the other maid, who laughed heartily, and said, "What a couple of fools are you! I defy anything to fright me." After churning in the evening, she put the butter

in the tray, and had no sooner carried it into the dairy, than she heard a knocking on the shelf where several puncheons of milk stood, first above the shelf, then below; she took the candle and searched both above and below; but being able to find nothing, threw down butter, tray, and all, and ran away for life. The next evening, between five and six o'clock, my sister Molly, then about twenty years of age, sitting in the dining-room, reading, heard as if it were the door that led into the hall open, and a person walking in, that seemed to have on a silk night-gown rustling and trailing along. It seemed to walk round her, then to the door, then round again: but she could see nothing. She thought, "it signifies nothing to run away; for whatever it is, it can run faster than me." So she rose, put her book under her arm, and walked slowly away. After supper, she was sitting with my sister Suky (about a year older than her), in one of the chambers, and telling her what had happened, she quite made light of it; telling her, "I wonder you are so easily frightened; I would fain see what would frighten me." Presently a knocking began under the table. She took the candle and looked, but could find nothing. Then the iron casement began to clatter, and the lid of a warming-pan. Next the latch of the door moved up and down without ceasing. She started up, leaped into the bed without undressing, pulled the bed-clothes over head, and never ventured to look up till next morning. A night or two after, my sister Hetty, a year younger than my sister Molly, was waiting as usual, between nine and ten, to take away my father's candle, when she heard one coming down the garret stairs, walking slowly by her, then going down the best stairs, then up the back stairs, and up the garret stairs. And at every step, it seemed the house shook from top to bottom. Just then my father knocked. She went in, took his candle, and got to bed as fast as possible. In the morning she told this to my eldest sister, who told her, "You know, I believe none of these things. Pray let me take away the candle to-night and I will find out the trick." She accordingly took my sister Hetty's place, and had no sooner taken away the candle, than she heard a noise below. She hastened downstairs, to the hall, where the noise was. But it was then in the kitchen. She ran into the kitchen, where it was drumming on the inside of the screen. When she went round, it was drumming on the outside, and so always on the side opposite to her. Then she heard a knocking at the back kitchen-door. She ran to it, unlocked it softly, and when the knocking was repeated, suddenly opened it: but nothing was to be seen. As soon as she had shut it, the knocking began again; she opened it again, but could see nothing: when she went to shut the door, it was violently thrust against her; she let it fly open, but nothing appeared. She went again to shut it, and it was again thrust against her; but she set her knee and her shoulder to the door, forced it to, and turned the key. Then the knocking began again: but she let it go on, and went up to bed. However, from that time she was thoroughly convinced that there was no imposture in the affair.

The next morning, my sister telling my mother what had happened, she said, "If I hear anything myself, I shall know how to judge." Soon after, she begged her to come into the nursery. She did, and heard in the corner of the room, as it were the violent rocking of a cradle; but no cradle had been there for some years. She was convinced it was preternatural, and earnestly prayed it might not disturb her in her own chamber at the hours of retirement: and it never did. She now thought it was proper to tell my father. But he was extremely angry, and said, "Suky, I am ashamed of you: these boys and girls frighten one another; but you are a woman of sense, and should know better. Let me hear of it no more." At six in the evening, he had family prayers as usual. When he began the prayer for the king, a knocking began all round the room; and a thundering knock attended the Amen. The same was heard from this time every morning and evening, while the prayer for the king was repeated. As both my father and

mother are now at rest, and incapable of being pained thereby, I think it my duty to furnish the serious reader with a key to this circumstance.

The year before King William died, my father observed my mother did not say, Amen, to the prayer for the king. She said she could not; for she did not believe the Prince of Orange was king. He vowed he never would cohabit with her till she did. He then took his horse and rode away, nor did she hear anything of him for a twelvemonth. He then came back, and lived with her as before. But I fear his vow was not forgotten before God.

Being informed that Mr. Hoole, the vicar of Harey (an eminently pious and sensible man), could give me some further information, I walked over to him. He said, "Robert Brown came over to me, and told me your father desired my company. When I came, he gave me an account of all that had happened; particularly the knocking during family prayer. But that evening (to my great satisfaction) we had no knocking at all. But between nine and ten, a servant came in and said, 'Old Jeffries is coming' (that was the name of one that died in the house), 'for I hear the signal.' This they informed me was heard every night about a quarter before ten. It was toward the top of the house on the outside, at the north-east corner, resembling the loud creaking of a saw; or rather that of a windmill, when the body of it is turned about, in order to shift the sails to the wind. We then heard a knocking over our heads, and Mr. Wesley catching up a candle, said, 'Come, Sir, now you shall hear for yourself.' We went upstairs; he with much hope, and I (to say the truth) with much fear. When we came into the nursery, it was knocking in the next room: when we were there, it was knocking in the nursery. And there it continued to knock, though we came in, particularly at the head of the bed (which was of wood) in which Miss Hetty and two of her younger sisters lay. Mr. Wesley, observing that they were much affected, though asleep, sweating, and trembling exceedingly, was very angry, and pulling out a pistol, was going to fire at the place from whence the sound came. But I caught him by the arm, and said, 'Sir, you are convinced this is something preternatural. If so, you cannot hurt it: but you give it power to hurt you.' He then went close to the place and said sternly, 'Thou deaf and dumb devil, why dost thou frighten these children, that cannot answer for themselves? Come to me in my study that am a man!' Instantly it knocked his knock (the particular knock which he always used at the gate) as if it would shiver the board in pieces, and we heard nothing more that night." Till this time, my father had never heard the least disturbances in his study. But the next evening, as he attempted to go into his study (of which none had any key but himself), when he opened the door, it was thrust back with such violence as had like to have thrown him down. However, he thrust the door open and went in. Presently there was knocking, first on one side, then on the other; and after a time, in the next room, wherein my sister Nancy was. He went into that room, and (the noise continuing) adjured it to speak; but in vain. He then said, "These spirits love darkness: put out the candle, and perhaps it will speak." She did so; and he repeated his adjuration; but still there was only knocking, and no articulate sound. Upon this he said, "Nancy, two Christians are an overmatch for the devil. Go all of you down stairs; it may be, when I am alone, he will have courage to speak." When she was gone a thought came in, and he said, "If thou art the spirit of my son Samuel, I pray, knock three knocks and no more." Immediately all was silence, and there was no more knocking at all that night. I asked my sister Nancy (then about fifteen years old) whether she was not afraid, when my father used that adjuration? She answered, she was sadly afraid it would speak when she put out the candle; but she was not at all afraid in the day-time, when it walked after her, as she swept the chambers, as it constantly did, and seemed to sweep after her. Only she thought he might have done it for



her, and saved her the trouble. By this time all my sisters were so accustomed to these noises, that they gave them little disturbance. A gentle tapping at their bed-head usually began between nine and ten at night. They then commonly said to each other, "Jeffery is coming: it is time to go to sleep." And if they heard a noise in the day, and said to my youngest sister, "Hark, Keazy, Jeffery is knocking above," she would run upstairs, and pursue it from room to room, saying, she desired no better diversion.

A few nights after, my father and mother were just gone to bed, and the candle was not taken away, when they heard three blows, and a second, and a third three, as it were with a large oaken staff, struck upon a chest which stood by the bed-side. My father immediately arose, put on his night-gown, and hearing great noises below, took the candle and went down: my mother walked by his side. As they went down the broad stairs, they heard as if a vessel full of silver was poured upon my mother's breast, and ran jingling down to her feet. Quickly after there was a sound, as if a large iron ball was thrown among many bottles under the stairs: but nothing was hurt. Soon after, our large mastiff dog came and ran to shelter himself between them. While the disturbances continued, he used to bark and leap, and snap on one side and the other; and that frequently before any person in the room heard any noise at all. But after two or three days, he used to tremble, and creep away before the noise began. And by this, the family knew it was at hand; nor did the observation ever fail. A little before my father and mother came into the hall, it seemed as if a very large coal was violently thrown upon the floor and dashed all in pieces: but nothing was seen. My father then cried out, "Suky, do you not hear? All the pewter is thrown about the kitchen." But when they looked, all the pewter stood in its place. There then was a loud knocking at the back-door. My father opened it, but saw nothing. It was then at the fore-door. He opened that; but it was still lost labour. After opening first the one, then the other several times, he turned and went up to bed. But the noises were so violent all over the house, that he could not sleep till four in the morning.

Several gentlemen and clergymen now earnestly advised my father to quit the house. But he constantly answered, "No; let the devil flee from me: I will never flee from the devil." But he wrote to my eldest brother at London to come down. He was preparing so to do, when another letter came, informing him the disturbances were over, after they had continued (the latter part of the time day and night) from the 2nd of December to the end of January.

## APPENDIX B.

### *Sudden Conversions.*

THE remarks of Mr. Mason on this question are so important, and the subject is one which so entirely demands that whatever is written upon it shall be faithfully represented, not in detached statements, but in its relation to other parts of the doctrine, that we have transferred to our Appendix the entire section of Mr. Mason, on the Suddenness of Conversions.

'He [Mr. Southey] is confounded, and even shocked, with the records in Mr. Wesley's Journals of instantaneous impressions made upon persons under his preaching, and that of his coadjutors, and with the sudden transition of others into a state of peace and assurance. His inference, therefore, is, that delusion and animal excitement supplied the place of genuine conversion.

' This is a subject on which Mr. Southey is very ill qualified to judge. If his views of religion, as far as they can be collected from his "Life of Wesley," be correct, then his conclusion is just; but if he be essentially erroneous, and what has already been adduced affords strong presumption of it, what he refers to fancy may have been a sober reality, to which his philosophy may have blinded himself, without in the least altering the facts of the case as to others.

' All philosophy which opposes itself to the truth, is, sooner or later, found to be spurious; and Mr. Southey's will not long bear that test to which it must be subjected. It is at least not Christian philosophy. The facts before him are, that not a few persons, but many thousands in different parts of the kingdom, were, by the preaching of Mr. Wesley and others, *suddenly* brought under a religious concern; that they were affected with sorrow for their sinful lives; that on being instructed in the Christian doctrine, that Almighty God "pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel," they were brought, often suddenly, into a state of comfort and joy; that the course of their tempers and lives became changed; that they lived and died<sup>1</sup> in perfect contrast with their former habits and character, "adorning the doctrine of God their Saviour in all things." These were the alleged facts for which Mr. Southey had to account; and had he conducted his inquiry in the spirit of a true philosopher, instead of writing from his seclusion on the lakes, with nothing but the books furnished by his publisher about him, he would first have ascertained the truth of the facts themselves. He would have inquired, whether, though in some instances the impressions might be evanescent, the great majority of persons so influenced underwent a permanent moral change of spirit and conduct. To such an inquiry he might have received a satisfactory answer; as satisfactory as the good report of the nearest observers of the lives of the persons in question, in every place of their residence; evidence as strong as can be obtained when the characters of men are in question, and which, if resisted in this case, may be resisted in that of every man, of every profession of religion, whose reformation, and subsequent good conduct and Christian demeanour, are also mere matters of observation and testimony. In the instances under consideration, those effects were produced for which religion was given to man, and Christianity itself sent down from heaven. The commission of St. Paul was thus to reform and to convert men, by the preaching of the Gospel; and when the same effects followed the preaching of the same doctrines, by men endowed, as even Mr. Southey will sometimes allow, with much of the Apostle's spirit, what principle does he assume when he refuses to attribute them to the same causes—the force of Divine truth, and God's blessing upon it? When the effects are the same, as far as human eye can discern; as complete; as permanent; when the process through which they were evolved has no essential difference, what is the philosophy which assigns a different cause, but a wretched and pitiful prejudice which vanity and affectation have attempted to dignify with that appellation? If religious enthusiasm could produce such results, then is there as much reason to assign this as the cause of conversion not only in the apostolic age, but in all churches which have possessed a faithful, warning, and earnest ministry; for wherever such a ministry has existed, it was instituted for the purpose of effecting such conversions, and it has always been more or less

<sup>1</sup> 'Mr. Southey has a few slurs at what we call, with many other Christians, the "experience" of pious people, comprising an account of their conversion, their life, and the manner of their death. As to recording the manner in which good men die, we refer him to the venerable Hooker: "The death of the saints of God is precious in His sight; and shall it seem superfluous, at such times as these are, to hear in what manner they have ended

their lives? The care of the living, both to live and die well, must be increased, when they know their departure shall not be folded up in silence. Again: when they hear how mercifully God hath dealt with others in the hour of their last need, beside the praise they give to God, is not their hope much confirmed against the day of their dissolution?"—"Sermon on the Remedy against Sorrow and Fear."

successful. If, on the other hand, we are warranted by the Scriptures to expect the conversion of careless, worldly, and immoral men from the error of their ways, by the faithful exhibition of the warning and inviting truths of the Gospel in the ministry of holy men, then the successes of Mr. Wesley accord with the principle, the spirit, and intentions of Christianity, and by every Christian philosopher must be resolved into its influence. If his success was much greater than that of ordinary ministers, he was in "labours more abundant;" if it was more extensive, he filled a wider range of action; if it was effected among a class of people usually most distinguished for irregularity of conduct, and barbarism of manners, the reason was that he sought them out, and carried into their streets and places of resort an instruction which they had never been disposed to seek for themselves.

'But the mere circumstance of the *sudden* conversion of some of Mr. Wesley's hearers, is, with Mr. Southey, fatal to any other conclusion than that the excitement produced was fanatical. The justice of this conclusion shall also be examined.

'Paley, who will not be suspected of enthusiasm, has the following observations on conversion:—

"At this day we have not Jews and Gentiles to preach to; but persons in as really an unconverted state as any Jew or Gentile could be in our Saviour's time. They are no more Christians, as to any actual benefit of Christianity to their souls, than the most hardened Jew, or the most profligate Gentile, was in the age of the Gospel. As to any difference in the two cases, the difference is all against them. These must be converted before they can be saved. The course of their thoughts must be changed, the very principle upon which they act must be changed. Considerations which never, or hardly ever, entered into their minds, must deeply and perpetually engage them. Views and motives, which did not influence them at all, either as checks from doing evil, or as inducements to do good, must become the views and motives which they regularly consult, and by which they are guided; that is to say, there must be a revolution of principle; the visible conduct will follow the change; but there must be a revolution within."

'This "revolution within," this "change in the principle of action," must take place at some specific time. It may be slow in reaching that point where it gives the new and complete turn to the will, the affections, and the habits. This is not denied. Mr. Wesley and the Methodists never taught that all true conversions were instantaneous, though they believed many of them to be so; but how will Mr. Southey prove that all sudden conversions are fictitious and imaginary? To influence the will, and move the affections to serious and spiritual objects, the truths of religion must be presented to the mind, for nothing beside has ever been known to produce those effects. But to some persons these truths may come in the slow process of elementary instruction, and serious advice from childhood; to others they may be presented, in all their great features, at once; or they may be suddenly revived in their minds; and to such they will have the additional interest which arises from novelty, their habits of life having taken them out of the way of regular instruction, and their religious education having either been neglected, or its impressions obliterated by the long practice of vice. In such cases, what reason can Mr. Southey, even in the character of a philosopher, give, why the display of the stirring and solemn truths of the Gospel, unfolded by a living preacher with earnestness, perspicuity, and pathos, should not produce strong and sudden effects, and why the impressions thus made should not be deep and lasting? A true philosophy might have informed him that minds are differently constituted; that some men are slow to judge and to feel, and that what they hear rarely produces any great immediate effect. The impression is made by subsequent reflection; for, like the ruminating animals, they do not

feed for immediate digestion, but reserve that to a second process. In others, the intellectual powers are more active, and the affections more yielding. Minds of this class are easily won to an opinion, or course of action, in the common affairs of life; and there exists no reason why this peculiarity of mental disposition should not influence religious experience, though a super-human agent must necessarily be supposed carrying on his designs, and exerting his influence, *along with*, and *by*, our constitutional qualities. It would be as manifestly absurd to deny, that true conversion may follow a sudden impression upon yielding minds, and to affirm that it must be confined to persons of slow and hesitating intellects, as that a decisive course of action, of any kind, cannot follow when the motives to it are urged upon a susceptible spirit, and the force of them is immediately admitted. Determination of the will, and perseverance in effort, are essential to rational and proper conduct of any kind. But with whatever variety the Creator has formed the human spirit, it is not to be supposed that it has, in any case, a constitution which renders decisive choice and perseverance impracticable. These effects do not always result from slow and reluctant operations of mind; they are not inconsistent with susceptibility. Each disposition has its disadvantages, and each its excellence. The cautious need energy; the ardent watchfulness and support; but everything rich in sentiment, firm in choice, and constant in action, may exist in each class of character. To suppose the contrary would be a reflection on our Maker, who uses variety as the means of exhibiting His wisdom, but never sacrifices to it His own great and beneficent purposes, and the moral capabilities of His creatures. From those sudden yieldings of the mind to impressions of a religious kind which are so frequently the objects of Mr. Southey's scoffs, what then can be reasonably concluded? Mr. Southey may not believe in the necessity of Divine influence in order to conversion; but if he thinks conversion from sin to holiness possible, by any means; and that nothing more is necessary to effect it than the declaration of the doctrines and sanctions of religion, even then, had he considered the variety of our mental constitution, his philosophy would have been quite as respectable had he allowed that the decisive turn might have been given to the will suddenly, and that such an effect is not only a very possible, but a very *natural* circumstance. The converts in question were not above the necessity of further instruction; they had, it may be granted, much to learn, and their very susceptibility exposed them to the danger of unsteadfastness; but it is enough for the argument, if views of the truth and solemnity of religion were communicated in sufficient force to influence a right choice, and to produce a new order of affections; that the determination was sufficiently decided to lead them to renounce evil, and to frequent, with seriousness, those ordinances of religion which would administer to them further light and renewed strength. But we do not think with Mr. Southey, that conversion is a natural process, though carried on through and by our natural powers. We are better instructed, I hope, in the Scriptures, and in the doctrine of all true churches; though, if we allowed the correctness of Mr. Southey's view of this great change, it is sufficiently manifest that no good reason lies against the notion, that conversion may be effected much more rapidly in some minds than in others; and that suddenness and slowness are mere circumstances, quite unconnected with the essence of the question. We believe the testimony of Scripture, that the Spirit is not only given to the disciples of Christ, *after* they assume that character, but *in order to* their becoming his disciples; that, according to the words of our Lord, he is sent "to convince the world of sin," to the end that they may believe in Christ; and that whenever the Gospel is faithfully and fully proclaimed by the Ministers of Christ, it is "*the power of God* unto salvation to everyone that believeth," and is made so by the accompanying influence of the Holy Ghost. If, for this belief, we are charged with fanaticism, we are in too much good company to be put out of countenance; but if this doctrine be allowed, it will be

difficult to prove Mr. Wesley a fanatic for his belief in the reality of sudden conversions. Who shall prescribe a mode to Divine operation? Who, if he believes in such an influence accompanying the truth, shall presume to say, that when inspired truth is proposed, the attention of the careless shall be roused by a gradual and slow process only? that the heart shall not be brought into a state of right feeling as to eternal concerns, but by a reiteration of means which we think most adapted to produce that effect? or, that no influence on the mind is genuine and Divine, if it operate not in a prescribed manner? that the Holy Spirit shall not avail himself of the variety which exists in the mental constitutions of men, to effect his purposes of mercy by different methods? and that the operations of grace shall not present, as well as those of nature, that beautiful variety which so much illustrates the glory of Him "who worketh all in all?" And who shall say, that even the peculiarities of men's natures shall not, in many instances, be even set aside in the course of a Divine and secret operation, touching the springs of action, and opening the sources of feeling; giving an intensity of action to the one, and a flow to the other, which shall more eminently mark His finger in a work which His own glory, and the humility proper to man, require should be known and acknowledged as the work of God alone? Assuredly there is nothing in the reason of the case to fix the manner of producing such effects to one rule, and nothing in Scripture. Instances of sudden conversion occur in the New Testament in sufficient number to warrant us to conclude that this may be often the mode adopted by Divine wisdom, and especially in a slumbering age, to arouse attention to long-despised and neglected truths. The conversions at the day of Pentecost were sudden, and, for anything that appears to the contrary, they were real; for the persons so influenced were thought worthy to be "added to the Church." Nor was it by the miracle of tongues that the effect was produced. If miracles could have converted them, they had witnessed greater than even that glorious day exhibited. The dead had been raised up in their sight; the earth had quaked beneath their feet; the sun had hid himself, and made an untimely night; the graves had given up their dead; and Christ Himself had arisen from a tomb sealed and watched. It was not by the impression of the miracles of tongues alone, but by that supervenient gracious influence which operated with the demonstrative sermon of Peter, after the miracle had excited the attention of his hearers, that they were "pricked in their hearts," and cried, "Men and brethren, what shall we do?"

"The only true rule of judging of professed conversion is its fruits. The mode may vary from circumstances of which we are not the judges, nor can be, until we know more, both of the mystic powers of mind, and of that intercourse which Almighty God, in His goodness, condescends to hold with it. Our author is certainly not a better judge of these matters than others; and the reality of the conversion of thousands by the honoured ministry of Mr. Wesley stands on evidence too decisive to be shaken by the objections he takes to the mode: and it would be still unshaken were those objections more powerful than he has been able to make them. By the effects we are content that the conversions produced under the preaching of the Founders of Methodism should be judged.<sup>1</sup>

<sup>1</sup> Of similar effects produced in New England, in the year 1734, of which Mr. Southey probably never heard, or he would not have spoken of Methodism producing a "new disease," President Edwards thus speaks:—

"The extraordinary influence that has lately appeared on the minds of the people in this land, causing in them an uncommon concern about the things of religion, is undoubtedly, in general, from the Spirit of God.

There are but two things that need to be known in order to such a work being judged of, namely, facts and rules. The rules of the word of God we have laid before us; and as to facts, there are but two ways that we can come at them, so as to be in a capacity to compare them with the rules, either by our own observation, or by information from others that have had opportunity to observe.

"As to this work that has lately been carried on in the land, there are so many

'To Mr. Southey, however, it seems eminently strange and absurd, not only that inconsiderate persons should suddenly become serious under the preaching and advices of Mr. Wesley and his coadjutors, but that those who were thus impressed should often profess to have obtained the forgiveness of sin, and to have been brought, in some cases instantaneously, into a state of peace and joy of spirit, so as to be able to assign the time of their conversion. His observations on these facts can create no surprise. The wonder, indeed, is, from his almost total unacquaintance with the Scriptures and with theological writings, and from the very superficial attention he has paid to religious subjects, that he has allowed so much good to have arisen from what to him appeared, and could not but appear, to be "the high fever of enthusiasm." He is therefore less to be censured for the unfavourable sentences he pronounces upon those who made profession of this *experience* (a term which, of course, he ridicules), than for writing on a subject for which he was every way so ill-furnished.

'It was remarked in the observations on the doctrine of assurance, that before that subject could be discussed with such writers as our author, several important first principles must be taken into account. The same remark applies to the communication of assurance instantaneously to the mind of a true penitent. I shall, however, assume that the doctrine of assurance, generally considered, has been already proved from the Scriptures; and if assurance of the favour and forgiveness of the Being we have offended be attainable, through the merits and intercession of our Saviour, and by the instrumentality of repentance and an humble trust, it must follow, in the first place, that forgiveness itself is an instantaneous act. Whatever may be said of the gradual or instantaneous manner in which a perception of that act is conveyed to the mind, the act of grace admits of no degrees. It is in itself, and must be from its nature, instantaneous and complete. There is in Almighty God a kind and benignant disposition to all mankind; but as actual forgiveness, and with it adoption, and the conferring a title to eternal life, are suspended upon conditions, the performance of those conditions, of which none but God Himself can be the Judge, is necessary to pardon. In the moment they are performed, the act of grace takes place, and necessarily it can be but the act of a moment—one single volition, so to speak, of the mind of God. Now, whether our inward perception of this change in our relations to a Being whom we have offended, but who is now reconciled to us through the merit of His Son, be instantaneous too, and answers to the act of forgiveness in the mind of God, is

things concerning it that are notorious, as, unless the Apostle John was out in his rules, are sufficient to determine it to be in general the work of God. It is notorious that the Spirit that is at work takes off persons' minds from the vanities of the world, engages them in a deep concern about eternal happiness, puts them upon earnestly seeking their salvation, and convinces them of the dreadful-ness of sin, and of their own guilty and miserable state by nature. It is notorious that it awakens men's consciences, and makes them sensible of the dreadful-ness of God's anger, and causes in them a great desire, and earnest care and endeavour, to obtain his favour. It is notorious that it puts them upon a more diligent improvement of the means of grace which God has appointed. It is also notorious, that, in general, it works in persons a greater regard to the word of God, and desire of reading it. And it is notoriously manifest, that the Spirit in general operates as a Spirit of truth, making

persons more sensible of what is really true, in those things that concern their eternal salvation; as, that they must die, and that life is very short and uncertain; that there is a great and just God, whom they are accountable to, and that they stand in great need of a Saviour. It is furthermore notorious, that this Spirit makes persons more sensible of the value of that Jesus that was crucified, and their need of him; and that it puts them upon earnestly seeking an interest in him. It cannot be but these things should be apparent to people in general through the land; for these things are not done in a corner. The work that has been wrought, has not been confined to a few towns in some remote parts of the land, but has been carried on in many places, and in the principal and most populous and public places in it. And it has now been continued for a considerable time, so that there has been a great deal of opportunity to observe the manner of the work.<sup>1</sup>—  
'Distinguishing Marks of a Work of God.'

the second step of the inquiry; and, allowing us the former premises, the answer must be, in all ordinary cases, in the affirmative. It is surely unreasonable to suppose, that, when an act of forgiveness has taken place, the mind should be left in its former doubts and darkness; that it should remain oppressed with fear, when the ground of apprehension is, in fact, taken away; or that those intercourse between God and the mind in acts of devotion, the existence of which all orthodox divines have held, should not assume a different character, and become *filial* on one part, and *paternal* on the other, and therefore be supporting and consolatory. The Scriptures abound in similar representations. To all true believers the Almighty is represented as the "God of peace and consolation;" as "a Father;" as "dwelling in them, and walking in them." Nay, there is a marked distinction between the language of grace and favour used in respect to penitents and to believers. The declarations as to the former are highly consolatory; but they constantly refer to some future good designed for them by the God before whom they humble themselves, for the encouragement of their seeking prayers, and their efforts of trust. "To that man will *I look*" (a Hebraism for showing favour), "saith the Lord, who is poor, and of a contrite spirit." The "weary and heavy laden" are invited to Christ, that He may "give rest to their souls." The Apostles exhorted men to repent and be baptized (*els*) *in order to* the remission of sins. But to all who, in the Christian sense, are believers, or who have the faith by which we are justified, the language is much higher: "We have peace with God." "We joy in God, by whom we have received the atonement." They are exhorted "to rejoice in the Lord always." "The spirit of bondage" is exchanged for "the Spirit of adoption." They are "Christ's." They are "children, heirs of God, and joint heirs with Christ." They "rejoice in hope of the glory of God." They are "always confident, knowing that, whilst at home in the body, they are absent from the Lord; but that, when absent from the body, they shall be present with the Lord."

This state of confidence, joy and hope, then, is not only attainable by true Christians, but it forms an entire contrast with their feelings in the early stage of their religious experience, when, as the Church of England expresses it, they "are tied and bound with the chain of their sins," and are beseeching "the pitifulness of the Divine mercy to unloose them." Now, between these states of religious depression and peace there is a vast distance; and though the rapidity with which the mind may pass from one to the other is a subject which we cannot reduce to any law, or pretend to bring within any rule, without betraying either ignorance or presumption, there must still be a point, whether reached gradually, or by the sudden influence of encouraging truths presented to the mind, under the grace of the Divine Spirit, exciting its trust, where doubt gives place to confidence, and agitation is tranquillized by the power of reposing entirely on the promises of God. And this holds equally good, whether the theory of assurance be, that it is obtained indirectly by inference from the Scriptures, or by immediate communication from the Spirit of God, corroborated by those fruits and characters which in the Scriptures are said to accompany his presence as the Spirit of adoption, and the Comforter. The mode is not essential to the argument, though an important question in itself. In either case the assurance, which is complete and satisfactory, however obtained, stands opposed to the previous state of doubt; and the transition from the one to the other, whatever may be the degree of approach to assurance; however alleviated the previous doubts may have been by hope, on one side of this point of rest and confidence, and however the subsequent faith may advance in strength on the other, can be only the work of a moment: a fact of which our consciousness in other respects may well enough assure us. The transition will be more marked in some cases than in others: that depends upon the state of the mind immediately previous to its becoming assured of the Divine favour, as that

again depends both upon natural susceptibility, and, with all deference to Mr. Southey, upon the modes of Divine operation. The rising of the sun is more exactly marked at the equator than near the poles, because there is less twilight. A poignant distress of mind, a feeling such as that which the Liturgy describes under the term "miserable sinners," may remain until the moment the mind is enabled to apprehend and appropriate to itself the consolatory promises of the Gospel; and in that case, as the change is more strikingly distinguished, it is a natural result that the time should be often ascertained; that it should be deeply written in the tablet of a grateful memory, and be recurrd to with humble and adoring admiration of the love and condescension of God. Paley has a passage in his sermons immediately following the extract before given, which, though on conversion generally, is applicable here:—

"A change so entire, so deep, and important as this, I do allow to be conversion; and no one, who is in the situation above described, can be saved without undergoing it; and he must, necessarily, both be sensible of it at the same time, and remember it all his life afterwards. It is too momentous an event ever to be forgotten. A man might as easily forget his escape from a shipwreck. Whether it was sudden, or whether it was gradual, if it was effected (and the fruits will prove that), it was a true conversion: and every such person may justly both believe and say to himself, that he was converted at a particular assignable time. It may not be necessary to speak of his conversion; but he will always think of it with unbounded thankfulness to the Giver of all grace, the Author of all mercies, spiritual as well as temporal."

'Both on the subject of assurance, and its communication to the mind, Mr. Southey has judged as if these doctrines were isolated from the common faith and almost peculiar to Mr. Wesley; and from this have proceeded his incautious charges of fanaticism. If the Scriptures connect grief of mind with repentance, and pardon, filial intercourse with God, and peace with faith, the doctrine of assurance inevitably follows; but if repentance be a mere form of contrite words, and faith a simple opinion, and devotion a sentimental ceremony, then are we, and all who hold the doctrine, fanatical and visionary. Let Mr. Southey choose between the horns of the dilemma. In the one case, he must recall or very much modify his aspersions of Mr. Wesley and his followers; in the other, he must renounce his profession of Christianity, and return to Socinianism or infidelity.'—[Ed.]

---

## APPENDIX C.

---

THE following description and accurate account of the Moravian settlement at Zeyst, and of the general habits of those people, is reprinted from a magazine article of fifty or sixty years since, and has never been published before in this work:—

'The fact is, they neither reside all under one roof, nor do they admit among them any but such as adopt and adhere to their tenets. In all their establishments the whole congregation is divided into classes, called choirs, such as the single sisters' choir, and single brethren's choir, which have each a distinct house. The inhabitants of these houses have in either one common dining-room and dormitory. Of the married choir each family has a separate habitation; and, in places where the widows and widowers are sufficiently numerous, houses are respectively set apart for them. The chapel commonly occupies the principal building in the place. In each choir a person is appointed to have the special care of that choir, under the direction of the elders. The



ministers are appointed by lot, according to the apostolic practice, and they have likewise retained other primitive practices, as the foot-washing, and the celebration of the *agapæ*, or love-feasts. All matrimonial contracts are subject to the direction and approbation of the elders. Their worship is principally directed to Jesus Christ, and in their religious services they admit of instrumental as well as vocal music.

' Besides the principal establishment of the brethren at Herrnhut, in Lusatia, from which they have been improperly denominated Herrnhuters, they have many other respectable congregations on the continent, as, Niesky and Kleinwelke, in Upper Lusatia; Gnadenfrey, Gnadenberg, Neusalz, and Gnadenfeld, in Silesia; Barby, in Saxony, where the electoral palace and chapel were ceded to them on lease; Gnadau, near Barby; Neuwied on the Rhine; Zeyst, in Holland; Christiansfeld, in Danish Holstein; and Sarepta, on the banks of the Wolga, in the Asiatic portion of the Russian empire.

' No society has, perhaps, made such exertions for the conversion of the heathen, in proportion to their means, as the Moravians, or United Brethren. They maintain missionaries in almost every part of the habitable globe; in Greenland, in Labrador, among the Indians of North America, in all the English West India Islands, in Surinam, at the Cape of Good Hope, and at Tranquebar, on the coast of Coromandel.

' In England they have congregations in London; at Bedford, where there are houses belonging to the single brethren and single sisters, to which belong their chapels and societies at Northampton, Risely, &c.; at Ockbrook, near Derby; at Fulneck, near Leeds, in Yorkshire, where are houses for the single brethren and sisters, and widows, besides school-houses for children; at Wyke, near Halifax; at Mirfield; at Little Gomersal; at Duckenfield, in Cheshire; at Fairfield, near Manchester, where they have choir-houses; at Leominster, in Herefordshire; at Bristol, to which belongs that at Kingawood; at Bath; at Tytherton, near Chippenham, in Wiltshire, to which belongs the chapel at Malmesbury. In Wales they have one congregation at Haverfordwest; and in Ireland one in Dublin, and another at Gracehill, in the county of Antrim.

' The settlements of the brethren in America are numerous and flourishing. Morse's account of Bethlehem, Nazareth, and Lititz, their three principal establishments in Pennsylvania, convey a just idea of the uncommon regularity, industry, ingenuity, and economy, which characterise these people. The testimony of the West India merchants in their favour, in the report to the Privy Council on the slave-trade, does them the highest honour; and a member of the British Parliament, Mr. Wilberforce, in his "Practical View of the prevailing Religious System of professed Christians, in the higher and middle Classes in this Country, contrasted with real Christianity," says, that "they have excelled all mankind in solid and unequivocal proofs of the love of Christ, and of the most ardent, active, and patient zeal in his service. It is a zeal tempered with prudence, softened with meekness, soberly aiming at great ends by the gradual operation of well adapted means, supported by a courage which no danger can intimidate, and a quiet constancy which no hardships can exhaust."

' In addition to the above particulars relative to this sect, the translator has taken the liberty to subjoin a few extracts from a novel of considerable merit, entitled, "Wanley Penson; or, the Melancholy Man." The description they afford of the manners of *the Brethren* is not only very animated, but exceedingly correct:

' "This sect," says the author, "which has been badly represented, because but little known, and because to mere curiosity they affect an air of distance and mysteriousness, hold no shocking principles that I can discover; neither, on the other hand, however applauded, are they yet perfected into saints: but, so far as I can judge, are good Christians on the level of other good Christians, and, perhaps, a little more deserving the character of honest men than the million."

“In their external they have something of Quakerism, but not starched quite so stiffly. They affect something more conceding and less peculiar in their conversation too, than the Friends; but, like them, are enemies to the extreme of dress, and the mutability of fashion.

“I went to their meeting-house, or chapel, under the influence of two very different affections. What I had seen in Mr. D—— excited in me an esteem for these people. What I had previously heard alleged against them made a considerable abatement.

“I entered the meeting, where the most solemn stillness prevailed, though the benches (and they admit no pews, as distinctions, they say, suit not with the character of brethren) were nearly full. No whispering, no nodding, no ogling, bowing, or cringing; yea, the cough was checked, and the sneeze, methought, repressed, as by a charm; not to break which, the sexton (or whom these people call the servant, and whose avocations frequently call him from one place to another) walked so on tiptoe as hardly to be heard. In short, everything was as awful as though a God had presently been expected to fill the pulpit instead of a man.

“After this silence had continued about ten minutes, the organ swelled on my ear in a very solemn air. It was again silent. Thou knowest the effect music has on me. Now swelling on this awful silence, it wound my soul up to a pitch of what I can find no name for, but the contradictory one of ecstatic melancholy. After awhile it gently echoed through the attentive space, and the tone rising by degrees, ushered in from the door a venerable-looking man in black, who approached the pulpit with a firm and solemn step; and having mounted it, sat down a minute, as though for recollection; the organ ceasing, and all again becoming so silent, that you might have heard a feather fall.

“After the minister had sat a minute or two he rose up, and all the congregation rose with him. He then read a litany, very little unlike our church litany, and the people made the responses: but the reading was frequently interrupted by singing. They are fond of singing, and there is something solemn in the air of their tunes; though withal so odd, that I believe to light and spirited minds they cannot be always pleasing. But I acknowledge it was otherwise with me. Their gentle plaintiveness (for they sing, contrary to all singing I have ever heard in public worship, only in a kind of breathing tone) suited the languor of my soul; which, however, could not be affected by the sentiments of their hymns, as their language was hardly intelligible to me.

“The litany read, and the singing ended, the minister proceeded to his sermon. It was a plain discourse. The point principally insisted on (and, I am told, it is almost the sole object that occupies their pulpits) was the merits of the Saviour (a term these people, to a degree of peculiarity, always apply to the Redeemer of the world), and the necessity of a human soul being quickened to a sense of the miseries of its fallen state, in order to induce it to solicit and obtain a share of that happiness which the Saviour is ever ready on such occasions to bestow. He touched on good works but slightly, observing, that they would follow of course when the heart was purified.

“As to the method of reclaiming the guilty by denunciations of vengeance, it here had no place; and I find that it makes, in general, no part of the rhetorical system of this sect, who rather endeavour to allure mankind to virtue, by representing in the most glowing figures the immeasurable love of God, in appointing and effecting a propitiation for man.

“Indeed, there is something fascinating in this method, and on some constitutions I do not doubt but it has the desired effect. But how far it is adapted to the feelings of the world at large experience evinces: for these people are far from numerous, compared with the popularity of some other sects; though I should

estimate the virtue produced by such a consideration to be of a finer water than that produced by fear, and consequently more to be relied on.

“ They have choir-houses, as they call them, a kind of nunneries, where their single women live together, under the care of a matron. These single sisters, as they term them, take no vow, nor are under anything more than a voluntary restraint, being at liberty to quit the sisterhood whenever they find themselves disinclined to comply with its rules.

“ This is an institution I am pleased with; and I should not be sorry to hear there were many such houses established, with proper regulations, in this kingdom; as they would form happy asylums for the weaker sex, many of whom, for want of such places to take shelter in, are frequently exposed to the insidiousness and rapacity of an unfeeling world. But I think, on the other hand, these people are too starched in matters of courtship and marriage. Wedlock first and love after, is like building a house on props and then laying the foundation. Wedlock should be the completion of love. But to begin with the completion! the phrase is absurd; yet this must be the case with a pair who, till the wedding-day, have never seen each other but at a distance, or delivered their sentiments to each other, but through the medium of a third person; or, at most, have been indulged with a few formal interviews.

“ I know no Protestants who have had the temerity to attempt (though many have acknowledged that such institutions, upon reformed principles, might be attended with some advantages) to establish anything of the kind in our island, but these *Brethren*; who admit none into these communities (not even children for instruction) but those of their own persuasion; and who have very properly abrogated the vow of celibacy, as too great an outrage against reason; in short, who have so far improved upon an old exploded plan, and effected thereon an agreement between religious zeal and natural propensities, that, could they yet enlarge a little in some instances, but especially, could they hit on a method of conforming a little more with nature in the prelude to matrimony, their single sisters' choir-houses are what I could admire as a useful institution in civil society, considering them as refuges for the fatherless and friendless, and seclusions for those, who, disgusted with the world, could no longer enjoy it, or render themselves serviceable to it.

“ Of tneir single brethren's houses, for such they also have, I cannot express myself so favourably. Man is not of so domestic a turn as woman—his disposition is less docile; besides, in general, he is not exposed, or rather, not liable, to the temptations, dangers, and distress of the weaker sex, and consequently, stands not in need of such an asylum; wherefore I cannot discover the utility of such an establishment; neither do I think it in many respects eligible, at least in this country.

“ Nothing strikes me more than the maintenance of subordination among them. They have as many degrees in their priesthood (I believe more) as we have in the Established Church, and the reality of the subordination of the different degrees is equally, if not more evident. Whatever is determined at their synods, which are frequently convoked, is submitted to without hesitation, alike in the frozen regions of Greenland, as in the sultry climes of the Indies. And a mandate from one of their bishops, though unattended with the least civil authority to coerce it, shall remove a minister from one end of the earth to the other, without the least objection on the part of the person removed, even though such a person, as is the case with some, have an independent fortune.

“ The harmony, the tranquillity, and the love they appear to bear towards one another, and which is so visible on a slight acquaintance with them, is what I admire most of all in this people; and on this account I can pardon them a hundred little peculiarities.

“A member of their community will be known among his brethren, travel whither he will: for by their accounts (daily read in their societies) from their settlements in every part of the world, as well as by the frequent removal of their ministers from one place to another, even the common members pretty well know not only most of their settlements, with their buildings, situations and extent, but frequently even the names of most of the inhabitants; by which means they are in a manner united all as one family, and enabled, if a stranger arrive among them, presently to discover if he be a brother; which, when ascertained, they receive him not only with hospitality, but with hearty affection, and the most evident pleasure.

“I have been to a Moravian love-feast, the previous idea of which did not much meet my approval; but observation and participation,—in short, the thing itself so abated my dislike, that I at length felt myself pleased, even in spite of my judgment, which still kept hinting that this antique institution ought to have ceased with the occasion of it.

“This institution, as at present celebrated among these Moravians, I can be the more pleased with, as there is something pretty and expressive in it. It is the most formal among all the ceremonies I have observed among the Moravians, I mean in the external appearance: for the members of the community seem to enjoy it as a feast indeed; that is, they seem quite happy in it, a smile of cheerfulness pervading the whole assembly.

“When I entered the chapel the organ was playing, but everything else was quite silent. At the upper end of the chapel, instead of a pulpit was a long settle, placed on a raised floor, before which, on the same floor, stood a small square table, covered and hung round with green cloth. Opposite this table, at the other end of the chapel, was a very large table, covered with a white cloth, bordered and embellished with blue ribbons. This table was loaded with china ware, waiters, and all the implements called tea equipage.

“The chapel now began to fill. The women all sat on one side, and the men on the other, leaving an area or passage between them. Some of the benches, I observed, were filled with youngish women, all dressed in white, with pink ribbons pinned plain round their little plain caps. On inquiry, I found that pink ribbons were the badge of the single sisters: other rows were decorated entirely with scarlet ribbons; these I found were all girls: and others wore all blue ribbons, and these distinguished the married sisters.

“The minister now entered. It was one of their bishops, who was travelling on a kind of visitation business. He was an elderly, venerable-looking man, dressed in black, with his own black hair, which, parting on his forehead, hung in natural curls on his shoulders. He seated himself behind the green table before-mentioned, and three other ministers who attended him, ranged themselves on his left hand. On his right hand sat an elderly gentlewoman, who, I was told, was the bishop's wife; and on her right hand were three other women, neatly, but plainly dressed—probably, the wives of the other ministers.

“The bishop now, without opening any book, began to sing: and the people catching the tune, and being doubtless well acquainted with the words, sang with him; the organ, too, soon fell in with the air, and filled up the chorus.

“This lasted some minutes. A little while before the singing concluded, two servitors, who sat at the lower end of the chapel, by the great tea-table—a man and a woman—arose, and, taking two large baskets of rolls, served first the bishop and ministers, and then all the people; the man serving the men, and the woman the women.

“Presently after tea was served round on waiters; none of the people moving from their places; but the servitors bringing everything required to each individual, with a soft, steady step—no bustle, no hurry—no; the grand character of

all Moravian assemblies, namely, stillness, prevailing, as far as it was possible, even in this.

“While the assembly were regaling on their rolls and tea, the bishop opened a conversation, by informing them that he had lately in his round been at such and such places, and seen such and such brethren, who were known to them; and who had commissioned him to tender them their loves. A desultory conversation now took place, chiefly between the bishop and the other ministers, and principally relating to the affairs of their church, their missions, settlements, successes, &c., but sometimes on other topics, though still something of a religious tendency.

“The people proceeded in drinking their tea; which, when they had concluded, an ode, composed for the occasion, was sung, partly by the minister and people, separately and partly together, accompanied by the organ. After which the whole assembly stood up while the bishop prayed, in a style which, though extempore, was far superior to anything of the kind I had heard before; his expressions being aptly suited, and his periods harmonious. He addressed himself as the Moravians do in all their prayers, to the second person of the Trinity, which is one of the most remarkable traits of this sect.

“I cannot but observe one thing, which I have learned concerning these people, and that is, that their place of worship, the residence of their minister, and their choir-houses, are generally contiguous, or as near together as possible. This, perhaps, is a result of that snugness of character I have before noticed of this sect, as well as a convenience for attending their variety of meetings, which on a Sunday, or a church-festival day (of which they keep many) are as numerous as the hours; in short, on such occasions they are in and out of their chapels all day long; for, as they have a variety of degrees in their connection, so for every degree they have separate meetings, as thus: The preaching, free to all parties: the society meeting, for members of their society; that is, for friends who frequent their place of worship, and lead orderly lives: these are admitted, if I may so phrase it, to worship in the outer court. Their congregation meetings are for those who enter more into the spirit of their doctrines and constitution; these are the worshippers in the inner court; but this court is not the *sanctum sanctorum*. There is yet another class superior to these, and who are called communicants. For all these there are particular meetings, and besides these, every choir, as they phrase it, has its different assembly, viz., children, great boys, great girls, single, married, widows, and even other distinctions, which I cannot distinguish. In short, I cannot but wonder at their great variety of regulation.

“Whenever anything is proposed among this sect, wherein the parties consulted are not unanimous, it is an established rule with them to have recourse to the old Jewish expedient of casting lots. This they do with a deal of solemnity, considering it as an appeal to the judgment of the Omniscient. Hence the origin of that implied obedience, which I have before noticed as a character of this people: for, as they think, whatever is appointed among them is first determined by a power superior to reason, there can arise no jealousy of an undue influence in the determination.

“This single institution has done more in uniting this people, and giving effect to their designs, than all the rest of their institutions put together; because all, actuated by the above idea, labour as one man to accomplish the object determined on, whatsoever it may be; and assiduity will sometimes accomplish that which reason could scarcely have expected.”



# INDEX.

- ASSOT, BENJAMIN, a Methodist preacher in America, 512—his extravagances, 525.
- Adams, Thomas, on Church robbery, 191 *note*.
- À Kempis, Thomas, "De Imitatione Christi," commonly ascribed to, 22 and *n*—alluded to in the correspondence of John Wesley and William Law, 95, 96.
- America, Methodism in, 503.
- American Methodist Episcopal Church, formation of the, 518—address to General Washington, 519.
- Annesley, Susannah; her marriage to Samuel Wesley, 8—her mode of teaching her children to read, 9 *n*. See Wesley, Mrs.
- Antinomian teachers, horrible doctrines of the, 441 *n*.
- "Appeals to Men of Reason and Religion," by John Wesley, 285.
- "Arminian Magazine," objects of its publication, 502.
- Arminian priest, John Wesley so styled, 485.
- Asbury, Francis, a Methodist preacher in America, 505—his danger from political causes, 512—consecrated a bishop of the Methodist Episcopal Church, 519.
- Assurance, the doctrine of, as taught by John Wesley, 25 and *n*—remark by Bishop Gibson, 131—correspondence between John and Samuel Wesley on, 152.
- Athanasian creed, Samuel Wesley on the, 24.
- Atterbury, Bishop, a patron of Samuel Wesley, 15.
- BAND-MEETINGS among the Methodists, 159 and *n*.
- Baxter, John, a shipwright; his labours among the negroes in Antigua, 530—attack made on him, 540.
- Beard, Thomas, cruel usage and death of, 282.
- Behmen, Jacob; his views adopted by William Law, 37.
- Bell, George, a lay preacher, 453—miraculous cure said to be wrought by him, *ib.* *n*—proclaims himself a prophet, 456—his after career, 457.
- Benson, Dr., Bishop of Gloucester; his regard for George Whitefield, 83—confers ordination on him, *ib.*, 136.
- Berridge, Rev. Mr., a convert to Methodism, 442—extraordinary effects of his preaching, 443—probably the author of "The Serpent and the Fox," 474 *n*.
- Bertholdsdorf, Count Zinzendorf's residence, 109.
- "Bible-bigots," "Bible-moths," terms of reproach applied to John Wesley and his early associates, 30.
- Bishops, Asbury and others so termed in America, 519.
- Blackheath, John Wesley preaches on, 163.
- Boehler, Peter a Moravian; his advice to John Wesley, 92—Charles Wesley influenced by him, 95—goes to Georgia, *ib.*—returns to England, 216.
- Bohemia, religious war in, 106—persecution and exile of preachers, *ib.*
- Bollingbroke, Lord; his intercourse with George Whitefield, 465.
- Borlase, Dr.; his conduct to John Wesley and his followers, 283.
- Bostock, Bridget, a reputed worker of miracles, 317.
- Bowers, a Methodist, the first lay preacher, 162—his conduct at Islington and at Oxford, 246.
- Brasier, a Methodist missionary in the West Indies, 536.
- Bristol, effect of the preaching of George Whitefield at, 86—John Wesley's reception at, 275—conference at, between the Calvinists and the Methodists, 473.
- Burial-ground, a Moravian, 118 *n*.
- Burnham, religious society at; its heterogeneous character, 466 *n*.
- Burton, Dr., recommends John Wesley to the Georgia trustees, 46—his sound advice, 55.
- Bustards still occasionally seen in England, 325 *n*.
- CALF'S HEAD CLUB, a Dissenting and republican body; its effect upon Samuel Wesley, 7.
- "Calm Address to the Americans," by John Wesley, 505, 511.
- Calvinistic Methodism, progress of, 469.
- Cambridge University, state of, in 1550, 34 *n*.
- Causton, Mr.; his quarrel with John Wesley, 67, 69.
- Causton, Sophia, her intercourse with John Wesley, 63—marries Mr. Williamson, 65—is repelled from the Communion by Wesley, 68—the result, *ib.*
- Cennick, John, a lay preacher; his opposition to John Wesley, 232—assists Whitefield at the Tabernacle, 463.
- Chapels, Methodist, building of, 386—the octagonal form preferred by John Wesley, 387.
- Charter House, John Wesley at, 16.
- Chenevix, Bishop, anecdote of, 557 *n*.

Chebunt, Lady Huntingdon's college at, 467.  
 Chesterfield, Lord, an auditor of George Whitefield, 465.

Children, John Wesley's system for training, 561.

Christ Church, Oxford, John Wesley enters at, 20.

Christian, David, a leader of the Moravian brethren, 107—specimen of his preaching, 124.

Circuits, Methodist; their number, 374 and *n.*  
 Class-leaders among the Methodists; their functions, 242, 382.

Clergy, sufferings of the, from the Puritans, 198 *n.*

Coke, Rev. Thomas; his early history, 494—becomes John Wesley's representative, 496—sent to America as superintendent, 515—his proceedings there, 517—regarded as a Jonah on board ship, 532—driven by a storm to Antigua, *ib.*—visits many of the West India Islands, 533—his ill-treatment in Jamaica, 541.

Cokesbury College, foundation of, 520—rules for the students, *ib.*

Colliers at Kingswood, Whitefield's sermons to the, 138, 141.

Combe, Mr., the Mayor of Bristol, protects the Methodists, 274.

Comenius, John Amos, history of, 105.

Conference, the Methodist; its origin, 348—settlement, 542—its constitution, 543—election of dissentients, 544.

Conventicle Act put in force against the Methodists, 572.

Conversions among the Methodists; their general character, 304—sudden, 611.

Cornwall, treatment of the Methodists in, 283—inhospitality of the disciples, 287.

Covenant, taking the, among the Methodists, 553.

Creighton, Rev. Mr., assists John Wesley in ordaining Presbyters for America, 515.

Cudworth, William, assists in founding a sect of Universalists, 440.

DAY OF JUDGMENT, John Wesley's opinion on the, 367.

Delamotte, Charles, a companion of John Wesley in Georgia 47—teaches a school there, 57—his opinion of Sophia Causton, 64—his remonstrance with John Wesley, 129—becomes a Moravian, 215.

Diabolical agency, John Wesley's belief in, 365.

Discipline of the Methodists, 372.

Druids, the, 185 and *n.*

Dunton, John; his account of Samuel Wesley the elder, 3 *n.*

EARLY RISING, John Wesley's recommendation of, 380 *n.*

Ecclesiastical discipline, decay of, 202.

Education, John Wesley's system of, 560.

Egginton, Mr., a clergyman; his hostility to the Methodists, 275.

Eliot, John; his labours among the Indians, 380 *n.*

Elmoor, Micah; his charity, 287 *n.*

Embury, Philip, a local preacher in America, 504.

England, state of religion in, 183—the Reformation, 194—Puritan ascendancy, 199—the Restoration, 201—lack of zeal in the Church, 204—John Wesley resolves to give a new impulse to, 209.

Enthusiasm, charge of, against John Wesley and his followers, 208 and *n.*

Epworth, state of the parish of, in the time of Samuel Wesley, 11—John Wesley preaches there in the churchyard, 268.

Erasmus, a pretended Greek bishop, 497—ordains some of the Methodists, *ib.*

Erskine, Ralph and Ebenezer, their intercourse with George Whitefield, 390.

Evans, Caleb, a Baptist minister; his letter to John Wesley, 508.

FARR, justification by, doctrine of, 354.

Fast-days under the Puritans, 204 *n.*

Fletcher, John, of Madeley, early history of, 471—his controversy with Toplady and others, 474, 508—last illness and death, 579.

Foundry, the, in Moorfields, occupied by the Methodists, 212—in danger from the mob, 275—expiration of the lease of, 574.

Franklin, Dr.; his account of George Whitefield's preaching, 395.

Free grace, John Wesley's sermon on, 226—extracts from, 486.

French prophets, the, excite confusion among the Methodists, 162—their origin, 165—their extravagances, 167.

Furz, John, conversion of, 304.

GARRETTSON, FREEBORN, a Methodist preacher in America, 512, 518.

Georgia, foundation of the colony of, 50—honourable principles of its projectors, 63—arrival of John and Charles Wesley, 54—George Whitefield sails for, 89—Methodist college projected in, 521.

Gersdorf, Lady; her kindness to the Bohemian brethren, 108.

Gibson, Dr., Bishop of London; his conversation with John and Charles Wesley, 131.

"Godly Club," a term of reproach applied to John Wesley and his early associates, 30.

"Gospel Magazine," quotations from the, 485 *n.*

Greek bishop, Erasmus, a pretended, 497.

Grimshaw, Rev. William; his active support of Methodism, 492—his son, 494.

HADMR, JOHN, story of, 324.

Hall, Mr., a pupil of John Wesley, 261—his infamous conduct, 262—his death, 265.

Harris, Howel, the first great promoter of Methodism in Wales, 162.

Harry, a negro slave; his labours at St. Eustatius, 533—his sufferings, 535.

Hastings, Lady Betty, a patroness of the first Methodists at Oxford, 464.

Hastings, Lady Margaret, marries Benjamin Ingham, 464.

Haydon, John, story of, 148—his case cited by John Wesley as a sign and wonder, 157.

Heitz, major-domo to Count Zinzendorf; his interest in the Moravian brethren, 108.



- Helpers; Methodist preachers at first so called, 374—John Wesley's rules for their conduct, 375—provision for them, 376—expedients for increasing their scanty stipends, *ib.*  
 Henry, Philip; his remark on sudden conversions, 98 *n.*—his fast-day services, 204 *n.*  
 "Henry and Emma," Prior's poem of, published by John Wesley, 558, 559 *n.*  
 Herrnhut, the Moravian settlement, 109, 115.  
 Hervey, James, an early associate of John Wesley, 32—his "Meditations" characterized, *ib.*—becomes his opponent, 475.  
 Hickey, Rev. Mr., a convert to Methodism, 442.  
 Hill, Richard and Rowland; their 'opposition to John Wesley, 474.  
 Hobbes, curious parallel of priests and fairies by, 183 *n.*  
 Holland, John Wesley's visit to, 583.  
 "Holy Club," a term of reproach applied to John Wesley and his early associates, 30.  
 Howe, John, the Puritan, eulogium of, 6 *n.*—his mode of conducting the public fasts, 204 *n.*  
 Humphrys, Joseph; his various religious changes, 247 *n.*  
 Huntington, Selina, Countess of; her patronage of Whitefield, 464—her college, 466.  
 Huntington, William; his account of his taking the covenant, 563 *n.*  
 Hutton, Mrs.; her letters to Samuel Wesley, 101, 102 *n.*  
 Hymn Book, the Methodist, its authors, 388.  
 Hymns, Moravian, specimens of, 117, 120 *n.*  
  
 INGHAM, BENJAMIN, a companion of John Wesley at Oxford and in Georgia, 47—goes with Charles Wesley to Frederica, 55—visits the Moravians in Germany with John Wesley, 112—marries Lady Margaret Hastings, 464.  
 Ireland, state of, 407—Methodism in, 409—riotous proceedings, 410—strange scene at Wexford, 425—character of the people, 426, 427.  
 Itinerancy under the Commonwealth, and among the Methodists, 243—in America, 523.  
 Itinerant preachers, early, 377 *n.*—the Methodist, 377—their course of life, 379—their hardships in Scotland, 405—in Ireland, 415—and in America, 522, 528.  
  
 JANE, JOHN, an itinerant preacher; his journey from Bristol to Holyhead, 303.  
 Jesuits, their theology, 481.  
 Jumpers, the, their origin, 390 *n.*  
 Justification by faith, doctrine of, 354.  
  
 KEN, BISHOP; his "Manual for Winchester Scholars," 32.  
 Kennington Common, Whitefield's preaching on, 163—afterwards used by John Wesley, 175.  
 Kinchin, Mr.; George Whitefield acts as his curate, 85—his journey with John Wesley to and from Manchester, 92.  
 Kingswood, Whitefield's sermons to the colliers at, 138, 141—school established at, by John Wesley, 231, 344—its regulations, 345,—extraordinary scene there, 552.  
  
 LANE, MR., a magistrate; his advice to a mob 276.  
 Latimer, on the poverty of the clergy, 191 192 *n.*  
 Latin, conversation in; a practice of the Wesleys, 38.  
 Lavington, Bishop, compares the enthusiasm of the Methodists and Papists, 451—John Wesley's reply, *ib.*  
 Law, William; his intercourse with John Wesley, 37, 46—adopts the views of Jacob Behmen, 37—correspondence with John Wesley, 95.  
 Lay coadjutors, the question of, 298 *n.*—qualifications required, 301—provision for them, 342.  
 Lay preachers among the Methodists, 246. X  
 Leighton, Archbishop, on the religious orders, 193 *n.*  
 Lincoln College, Oxford, John Wesley is elected Fellow of, 26.  
 Local preachers; their mode of life and duties, 381.  
 Lot, casting of the, practised by John Wesley, 80 and *n.*—a practice among the Moravian brethren, 110.  
 Love feasts, an objectionable practice among the Methodists, 137, 385. X  
 Loyola, Ignatius, John Wesley's judgment of, 369 *n.*  
 Luther favours the opinions of St. Augustine 481.  
  
 M'NAB, a lay preacher, raises a rebellion in the Connection, 575—is expelled, 576.  
 Magistrates, disgraceful conduct of some provincial, to the Methodists, 278, 283.  
 Marienborn, a Moravian settlement, 113.  
 Marriage among the Moravian brethren, 117 222 *n.*—among the Methodists, 545.  
 Mather, Alexander, story of, 302, 313.  
 Maxfield, Thomas, case of, 158—takes charge of the Methodists in London, 247—his preaching, 248—pressed for a soldier, 288—forms a separate congregation, 456.  
 Medicine, practice of, by ejected ministers, 5 *n.*  
 Methodism systematized, 238—funds, 241—class-leaders, 242—itinerancy, 243—outcry against, 271—violence of mobs, 274—disgraceful conduct of some magistrates, 278—discipline, 372—a secession, 456—its tendency to produce mock humility and spiritual pride, 558—little real reformation produced, 564—testimony of Fletcher, of Madeley, 565—good done by, 570—number of circuits, 374 and *n.*—number of preachers and members, 588 *n.*  
 Methodists, early use of the term, 30, 31 *n.*—Charles Wesley and his associates so called, 31—they place themselves under the direction of John Wesley, *ib.*—are joined by George Whitefield, 35—their scheme of self-examination, *ib.*—their conduct disapproved at Oxford, 36—formed into bands, 180—extravagance of some converts, 142, 146, 171, 178, 180, 442—differences with the Moravians, 210—formal separation, 214.

Molther, Philip Henry, the Moravian; his controversy with John Wesley, 208, 211.  
 Moorfields, Whitefield's preaching in, 163—  
 John Wesley preaches there, 176—the Foundry in, occupied by the Methodists, 212, 275, 574.

Moravian settlers in Georgia, 47—their conduct on the voyage thither, 49—and after their arrival, 55—their elders dissuade John Wesley from marrying Sophia Causton, 64.  
 Moravians, John Wesley becomes a pupil of the, 95—his visit to them in Germany, 103—their history, 104—Comenius, 106—Christian David, 107—Count Zinzendorf, *ib.*—Herrnhut, 109, 115—discipline, 115—hymns, 117, 120 *n.*—the Methodists separate from them, 209—unjust charges against them, 222—their reply, *ib.* *n.*, 68.

Morgan, Mr., an early associate of John Wesley, 31—his death, 32.  
 Morley, Dr., rector of Lincoln College, Oxford, 26.

NEGRO SLAVERY, difference of opinion between Wesley and Whitefield on, 522.  
 Neisser, Wenceslaus, a Moravian, 91.  
 Nelson, John, story of, 248, 278.  
 New England, puritanical tyranny in, 503.  
 New birth, doctrine of the, 352.  
 Nitschmann, Anna, a co-elderess among the Moravians, 119 *n.*  
 Nitschmann, David, the first Moravian bishop, 47.  
 Nonjurors; some join the Methodists, 433—the effects, 434.  
 Norman Conquest; its beneficial effects on the English Church, 186.

OCTAGON FORM preferred by John Wesley for the Methodist chapels, 387.  
 Oglethorpe, Mr., founds the colony of Georgia, 46—brings some of the Indians to England, 51—the Wesleys return with him, 63—differences with them, 59—reconciliation, 62.  
 Old Jeffery, a supposed goblin, 17.  
 Oliver, John, story of, 308.  
 Olivers, Thomas, story of, 317—employed by John Wesley to answer Mr. Toplady, 478—lampoon on, *ib.* *n.*  
 Open-air preaching; its commencement by George Whitefield, 138—adopted by John Wesley, 163—its dangers, 285.  
 Orange, Princess dowager of; her favour to the Moravian missionaries, 112.  
 Orphan-house in Georgia, founded by George Whitefield, 138.  
 Owen, John, the Puritan vice-chancellor of Oxford, 6—extravagant eulogium of, *ib.* *n.*—his strange expressions, 227 *n.*  
 Oxford, John Wesley sent to, for education, 20—the Methodist Society originates there, 30—treatment of a Methodist lay preacher, 246.

PAWSON, JOHN, story of, 308.  
 Pembroke College, Oxford, Whitefield a servant at, 33.

Perfection, doctrine of, 361.  
 Perronet, Rev. Vincent, a confessor of John Wesley, 492.  
 Phillips, Sir John; his annuity to George Whitefield, 82.  
 Potter, Dr., Bishop of Oxford, ordains John Wesley, 26—sanctions his visits to prisoners, 37—becomes Archbishop of Canterbury, 112—his opinion of the Moravian brethren, *ib.*—his advice to John Wesley, 133.  
 Preaching-house, the first Methodist, founded, 160; see also Chapels.  
 Predestination, the doctrine of, rejected by John Wesley, 26.  
 Price, Dr., his fallacies as to the state of the nation, 510 and *n.*  
 Price, Sir John; his strange infatuation, 317, *n.*  
 Prickard, John, a Methodist preacher; his dealing with the Irish wreckers, 425.  
 "Primitive Physic," a book by John Wesley, 457.  
 Puritanical clergy, conduct of the, 198 *n.*—ejectment of, 201.  
 Puritanical principles; their tendency, 197.

RANKIN, THOMAS, a Methodist, sent to America, 506.  
 Reeves, Jonathan, his fanaticism, 412—justified by the Methodist Conference, *ib.* *n.*  
 Rely, James, founds a sect of Universalists, 440.  
 Romley, Mr., the curate of Epworth; his behaviour to John Wesley, 267.  
 Ryan, Sarah, John Wesley's correspondence with, 430 *n.*

SARA, Brazier, the missionary in, 537.  
 "Sacramentarians," a term of reproach applied to John Wesley and his early associates, 38.  
 St. Eustatius, intolerant conduct of the governor of, 535.  
 Sanderson, Hugh, a Methodist preacher, John Wesley imprisoned on account of the conduct of, 404.  
 Schism, Wesley's definition of, 240.  
 Schultus, George, a Moravian, 91.  
 Scotland, Methodism in, 390—visit of George Whitefield, *ib.*—visit of John Wesley, 400.  
 Sellon, Walter, a Methodist lay preacher; his controversy with the Calvinists, 474.  
 "Serpent and the Fox," a libellous attack on John Wesley, 474 *n.*  
 Servetus, John Wesley's charitable opinion of, 370 *n.*  
 Servitors at the Universities, 34 *n.*  
 Seward, Mr., of Evesham, a convert to Methodism, 143—his death, 236 and *n.*  
 Shadford, George, a Methodist, sent to America, 505.  
 Shaw, a Methodist, advocates lay preaching, 162.  
 Shirley, Hon. Walter, calls John Wesley to account for certain doctrines, 473—progress of the controversy, 474.  
 Sheerness, history of the building of a Methodist chapel at, 387 *n.*  
 Singing in the Methodist chapels, 387.  
 Skinner, Thomas, case of, 446.

Solidifidianism denounced by John Wesley, 479.  
 Sortilege, practice of, by John Wesley, 80 and  
 n 130—by the Moravian brethren, 110.  
 South, Dr., on universal grace, 97 n.  
 Spangenberg, Augustus Gottlieb, a Moravian  
 pastor, catechises John Wesley, 54—em-  
 ployed as a mediator between him and the  
 Moravians, 217.  
 Stainforth, Sampson, story of, 332.  
 Story, George, life of, 334.  
 Swaddlers, a term of reproach applied to the  
 Methodists in Ireland, 419.

TABERNACLE, the name; why given to all the  
 chapels of the Calvinistic Methodists, 463.  
 Taylor, Jeremy, his "Rules of Holy Living  
 and Dying," 23.  
 Taylor, Thomas, an itinerant preacher; his  
 hardships in Scotland, 405.  
 Thorp, John, conversion of, 305.  
 Timmins, Stephen, an Antinomian teacher,  
 441 n.  
 Todd, Silas, a Methodist, devotes himself to  
 visiting condemned prisoners, 570.  
 Toplady, Rev. A. M., his character, 477—his  
 controversy with John Wesley, 46.  
 Trevecca, Lady Huntingdon's college at, 467.

UNDERHILL, JOHN, his assurance, 360 n.  
 Unitarian meeting-house at Norwich, John  
 Wesley's description of the, 387 n.  
 United Brethren, church of the; see Mo-  
 ravians.  
 Universalists, the sect of, 440.

VASEY, THOMAS, ordained a presbyter for  
 America, 515.  
 Vizelle, Mrs., John Wesley's marriage with,  
 428—their unhappy life, 430—separation,  
 431.

WALKER, Methodism in, 390—the Jumpers, 46.  
 Walsal, outrageous treatment of John Wesley  
 at, 277.  
 Walsh, Thomas, story of, 416.  
 Warburton, Bishop, censures the extrava-  
 gances of Methodism, 450—John Wesley's  
 reply, 452.  
 Watch-nights and love feasts, objectionable  
 institutions, 384.  
 Watteville, Baron Frederic de, joins the Mo-  
 ravian brethren, 109, 112.  
 Webb, Captain, becomes a Methodist and  
 preaches in his uniform, 504—forms a  
 society in Philadelphia, 505.  
 Wednesbury, outrageous treatment of the  
 Methodists at, 275.  
 Wesley, Bartholomew, a Nonconformist minis-  
 ter, 2 and n—practices medicine for his  
 support, 4, 5 n—his death, 6.  
 Wesley, Charles, birth of, 12—his education  
 at Westminster, 16—goes to Christ Church,  
 Oxford, 30—the name of Methodist applied  
 to him and his associates, 31—present at his  
 father's death-bed, 45—accompanies his  
 brother John to Georgia, 47—becomes

embroiled with the colonists, 59—interview  
 with Governor Oglethorpe, 60—returns to  
 England, 72—his illness, 91—influenced by  
 Peter Boehler, 95—his own account of his  
 conversion, 98—visits to condemned crimi-  
 nals, 130—interview with the Bishop of Lon-  
 don, 131—trouble with Shaw and others, 162  
 —his encounter with a follower of the  
 French prophets, 168—takes to itinerant  
 preaching, 173—his letter to John Cennick,  
 233—temporary difference with his brother  
 John, 238—lines addressed to his sister  
 Martha, 262—charged with praying for the  
 Pretender, 273—his danger at Devizes, 284  
 —his sermon on the ministry of angels, 363  
 n—ceases to itinerate, but officiates in  
 London, 575—a cause of jealousy to the  
 lay-preachers, 46.—musical talents of his  
 sons, 576—one of them becomes a Papist,  
 577—letter of John Wesley on the occa-  
 sion, 46.—his death, 584.

Wesley, Emilia, names the supposed goblin at  
 Epworth Old Jeffery, 17.

Wesley, John, the elder, his early death, 6.

Wesley, John, birth of, 10—his preservation  
 from being burnt to death, 12—educated at  
 the Charterhouse, 19—usage there, 46.—his  
 visits to the spot in after life, 20—sent to  
 Christ Church, Oxford, 46.—his dexterity in  
 the art of reasoning, 46.—his manners  
 whilst an undergraduate, 21—his scruples  
 as to taking the priestly office, 46.—consults  
 his parents as to the work of Thomas à  
 Kempis, 22 effect produced on him by  
 Jeremy Taylor's writings, 23—his anti-  
 Calvinistic opinions, 24—is ordained, 26—  
 elected to a fellowship in Lincoln College,  
 46.—begins to keep a diary, 27—appointed  
 Greek lecturer and moderator of the classes,  
 46.—his scheme of studies, 28—becomes  
 curate at Wroote, 29—returns to the Uni-  
 versity, 46.—his brother Charles and his  
 associates place themselves under his direc-  
 tion, 31—becomes acquainted with William  
 Law, 37—his perturbed state of mind, 38—  
 defends himself against his brother Samuel's  
 strictures, 39—illness, 40—refuses to meet  
 his father's wishes regarding the living of  
 Epworth, 41—present at his father's death-  
 bed, 45.

Wesley, John, goes as a missionary to Georgia,  
 46—his companions, 47—his ascetic prac-  
 tices, 48—course of life on board ship, 46.—  
 lands in Georgia, 54—declines to attempt  
 the conversion of the natives, 56—well re-  
 ceived by his parishioners, 57—soon disgusts  
 them by his intolerant discipline, 46.—nar-  
 rowly escapes drowning, 61—intimacy with  
 Sophia Causton, 63—her marriage, 66—re-  
 pels her from the Communion 68—proceed-  
 ings taken against him in consequence, 46.  
 quits Georgia, 72—lost in the woods, 46.—  
 voyage to England, 73—his state of mind,  
 75—his practice of sortilege, 80—his preach-  
 ing in London on his return, 91—goes to  
 Oxford, 46.—begins the practice of exhorting  
 chance company on his journeys, 92.

Wesley, John, becomes a pupil of the Mora-  
 vians, 93—letter to William Law, 95—his  
 own account of his conversion, 98—goes to

reside at Mr. Hutton's, 100—accused by Mrs. Hutton of deluding her son, 101—visits the Moravians in Germany, 103, 112—his companions, *ib.*—his interviews with Count Zinzendorf, 113—doubtful anecdote, 114 *n*—Journey to Herrnhut, 115—preaching of Christian David, 124—returns to England, 126—forms the Methodists into bands, *ib.*—his letter to the Moravian Church, 127—self-examination, *ib.* visits condemned criminals/130—asserts the doctrine of demoniacal possession, 131—Interview with the Bishop of London, *ib.*—advice of Archbishop Potter, 133—goes to Bristol, 145—letter to his sister-in-law, 151—reply of her husband, 152.

Wesley, John, foundation of the first Methodist preaching-house, 160—preaches on Blackheath, 163—his opinion of the French prophets, 168—defies the authority of the bishops, 172—accused of being a Papist, 173—his reply, *ib.*—his mother acquiesces in his proceedings, 175—his credulity as to the extravagances of his converts, 181—his aim, to work a national reformation, 208—separates from the Moravians, 209, 214—takes the Foundry in Moorfields for his followers, 214—letter to the church at Herrnhut, *ib.*—attempts at reconciliation, 217—conversation with Count Zinzendorf, 218—censures the Moravians, 221—differences with Whitefield, 223—the Calvinistic controversy, 225—John Cennick, 231—final separation from Whitefield, 237

Wesley, John, systematises Methodism, 240—becomes an itinerant, 245—his mode of winding up his sermons, 250—takes a journey to the north of England, 254—his preaching at Newcastle, 255—begins to build a meeting-house there, 256—draws up a set of general rules, 257—his account of the death of his mother, 260—letter to Mr. Hall, 261—preaches in Epworth Churchyard, 268—effect of his preaching, 270—offence given by his lofty pretensions, 271—suspensions and calumnies, 272—Interview with Beau Nash, 274—violently treated at Bristol, Walsall, and other places, 274, 275, 277—his treatment in Cornwall, 283, 284—his description of the dangers of field-preaching, 285—scenes of his itinerancy, 286—his intercourse with the uneducated poor, 294—his unfavourable opinion of the farmers, 296—his lay coadjutors, 298—his advice to them, 301—founds Kingswood School, 344—the Conference, 348.

Wesley, John, doctrines and opinions of, *ib.*—new birth, 352—justification by faith, 354—perfection, 361—his belief in the ministry of angels, 363—and in diabolical agency, 365—his notions concerning the day of judgment, 367—his opinions concerning the brute creation, *ib.*—his charitable judgment of Romanists and heretics, 369—his power over the Methodists, 373—his rules for his "helpers," 375—his objectionable institutions, 382—his views on chapel-building, 387—on psalmody, 388—in favour of brief services, 389—visits Scotland, 400—his dissatisfaction, 401—falsely imprisoned, 404—

visits Ireland, 400—his treatment at Cork 412—accusations against him, 413—his reply, *ib.*—his love for the Irish people, 427—his marriage, 428—domestic unhappiness, 429—his reluctance to a separation from the Church, 432—controversy with the Antinomians, 441—controversy with Bishop Lavington and Bishop Warburton, 450—his credulity, 453—deceived by a pretended prophet, 456—his disingenuous apology, *ib.* *n*—publishes a system of "Primitive Physic," 456—writes an epitaph for himself, 458—his reconciliation to Whitefield more apparent than real, 467—preaches Whitefield's funeral sermon, 469—denounces schismatism, 470—is joined by Fletcher, of Madeley, 471—assailed by Mr. Shirley, 473—the controversy carried on in a detestable spirit, 474—his sermon on Free Grace, 486—horror with which the high-flying Calvinists regarded him, 490.

Wesley, John, clerical coadjutors of, 491—the pretended Greek bishop, 497—baptism by immersion, 498—troubled by crazy enthusiasts, 499—his "Calm Address to the Americans," 505—declines controversy on the subject, 508—his advice to the Methodist preachers in America, 512—sends Dr. Coke to America to superintend the Methodists there, 515—his popularity in America, 521—his opposition to negro slavery, 522—settlement of the Conference, 542—his mode of dealing with dissentients, 543—imitates the Quakers in many of his regulations, 545—recommends plainness of dress, 547—prohibits any kind of pastimes, 549—regards laughter as the work of the devil, 550—monastic spirit of his legislation, *ib.*—his troubles with the school at Kingswood, 551—introduces the practice of taking the covenant, 553—his violent discourses and injudicious language, 556—his deliberate opinions more reasonable, 557—more liberal and benignant than his followers, 558—his harsh theory of education, 561—his advice concerning riches, 562—his own practice conformable thereto, 563 *n*—dissatisfied with the little moral effect produced on his followers, 564—his remonstrance against the application of the Conventicle Act, 572.

Wesley, John, his mode of life in old age, 573—lays the foundation of the new chapel in the City Road, 575—his great talents for government, 576—his letter on one of his nephews becoming a Papist, 577—publishes an essay against tea-drinking, 578 *n*—preserves his health and strength to extreme old age, 578—visits Holland, 583—his sight and memory begin to decay, *ib.*—death of his brother Charles, 584—writes his last letter to America, 585—delivers his last sermon, *ib.*—his death, 586—his burial and epitaphs, 587—his will, 588—conclusion, 589.

Wesley, Kessa, courted by Mr. Hall, 261—forsaken by him, 262—her early death, 264.

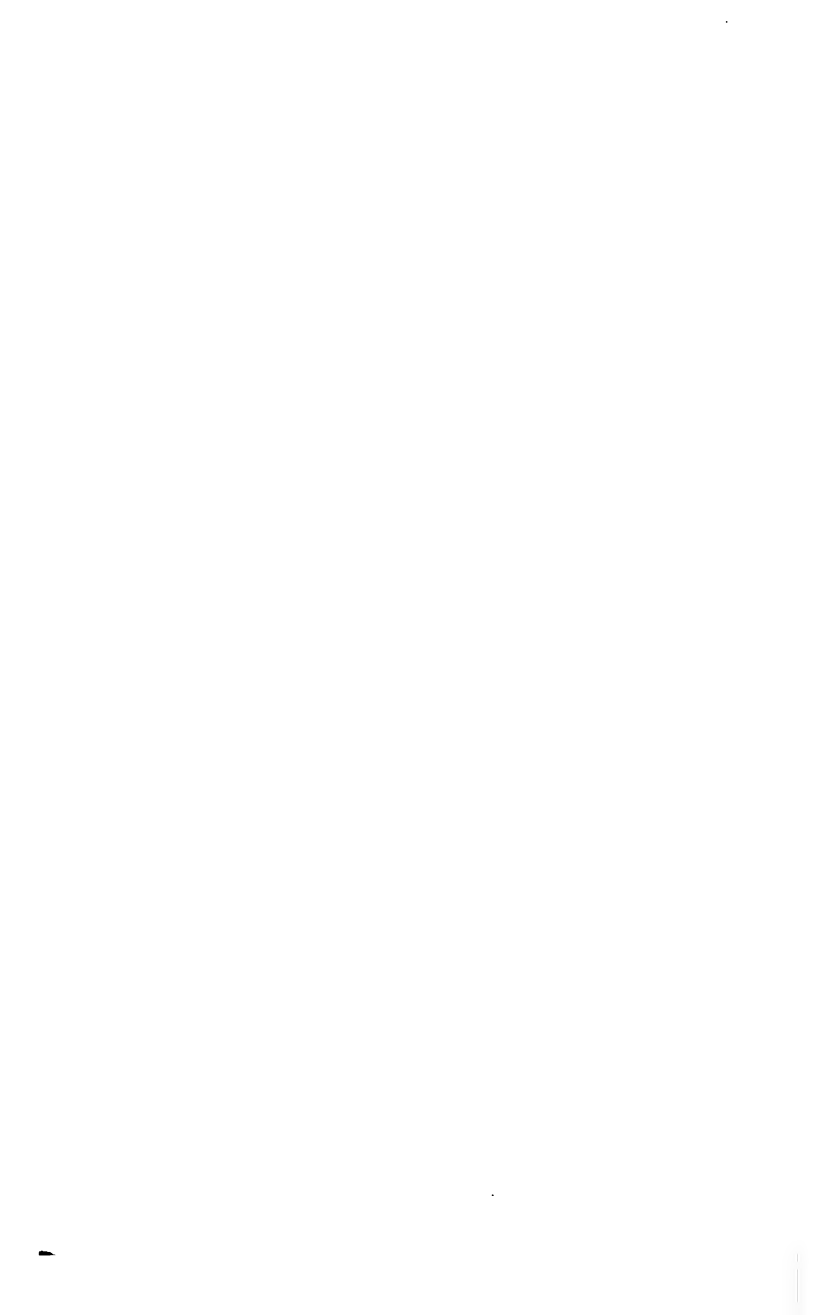
Wesley, Mrs., harshly treated by her husband (Samuel Wesley the elder), on account of her anti-Revolution sentiments, 10—her danger from fire, 11—conducts a religious ser-

- vice during her husband's absence, 13—her care for the education of her children, 15—her advice to her son John, 21—her attainments, *ib.*—her conduct on the death of her husband, 45—acquiesces in the proceedings of her son John, 175—her death, 260—her epitaph, 260 *n.*
- Wesley, Martha, lines to, 262—her marriage, 263—vile conduct of her husband, 264—her death, 265.
- Wesley, Mehetabel, her unhappy marriage and death, 265, 267.
- Wesley, Samuel, the elder, his facility in versifying, 3 *n.*—list of his works, 4 *n.*—his education at Oxford, 7—becomes a zealous Churchman, *ib.*—marriage, 8—presented to the living of Epworth, 10—his strong feelings in favour of the Revolution, *ib.*—offends his parishioners by his admonitions, 11—his house burnt by some of them, *ib.*—disapproves of his wife's conduct in holding religious meetings in his absence, 13—unaccountable disturbance in his house, 16, 593—letter to his son John, 21—suffers from age and infirmity, 29—approves of the proceedings of the Methodists at Oxford, 31—advises them to seek the approbation of the bishop, 38—touching letter to his son John, 41—his death, 45—distressed condition of his family, *ib.*
- Wesley, Samuel, his classical attainments, 15—patronized by Bishop Atterbury, *ib.*—differs in opinion from John Wesley, 39—visits him at Oxford, 40—accepts the mastership of Tiverton school, *ib.*—endeavours in vain to persuade John Wesley to accede to his father's wishes, 41, 42, 44—his remarks on John's extravagances, 102—contests his views of assurance, 152, 155—remarks on the extravagances of the Methodists, 170—on the discipline and doctrine of the Church, 171—expostulates with his mother on her acquiescence in the proceedings of the Methodists, 175—his death, 176.
- Wesley family, remarkable talents of the, 576.
- West Indies, Methodism in the, 529—visit of Dr. Coke, 532.
- Whatcoat, Richard, ordained a presbyter for America, 515.
- Wheatley, James, a Methodist preacher, villany of, 438.
- Whitefield, George, early life of, 32—assists his mother in her business, 33—goes as a servitor to Pembroke College, Oxford, *ib.*—forms the acquaintance of Charles Wesley, 35—becomes one of the Methodists, *ib.*—receives ordination, 83—officiates in a Hampshire parish, 85—meditates going to Georgia, *ib.*—his vehement preaching at Bristol and elsewhere, 87—calls for Georgia, 89—well received there, 136—returns to England to obtain priest's orders, 136—commences open-air preaching, 138—his interview with the chancellor of the diocese of Bristol, 139—anticipations of persecution, *ib.*—his sermons in and near London, 162—remarks on his conduct by Samuel Wesley, 171—beginning of differences with John Wesley, 223—his exaggerated expressions, 227—his letters to John Wesley, 229—meeting with Charles Wesley, 236—final separation, 237—visit to Scotland, 390—Dr. Franklin's account of his preaching, 395—its peculiar character, *ib.*—his sermon at Cambuslang, 399—his reconciliation with John Wesley, 400—visits Ireland, 414—his life endangered, 415—his marriage, 459—aspires to the gift of prophecy, 460—death of his wife, 461—his preaching in Moorfields, *ib.*—and at Marylebone, 462—his brutal treatment, *ib.*—builds the Tabernacle, 463—becomes acquainted with the Countess of Huntingdon, 464—occasional intercourse with John Wesley, 467—his death, 468—number of sermons delivered by him, 469 *n.*
- Whitelamb, John, a pupil of John Wesley, 267—marries one of his sisters, *ib.*—his letter to him, 268.
- Williams, Joseph; his account of Charles Wesley's preaching, 174.
- Williamson, Mr.; his marriage with Sophia Causton, 65.
- Wither, George; on church robbery, 193 *n.*
- Wotton, Sir Henry, on expense of living at Vienna, 34 *n.*
- Wright, Mrs., a niece of John Wesley, conveys treasonable intelligence to the Americans, 576.
- Wroote, the living of, given to Samuel Wesley, 10—John Wesley becomes curate there 29.
- ZETZSCHWITZ, the Lady JOANNA DE, establishes a girls' school at HERTNHUT, 109.
- Zeyst, the Moravian settlement at, 618.
- Zinzendorf, Count; his character, 107—gives shelter to the Moravian brethren, 108—settles near them, 109—is ordered to sell his estates, and is banished, *ib.*—studies theology, and is ordained, 112—his application to Archbishop Potter, *ib.*—his intercourse with John Wesley, 113—doubtful anecdote, 114 *n.*—specimen of his opinions, 123 *n.*—comes to England to confer with John Wesley, 219—formally disclaims any further connection with him, 221.

**LONDON:**

**PRINTED BY WILLIAM CLOWES AND SONS, STAMFORD STREET  
AND CHARDING CROSS.**













3 2044 014 209 80

THE BORROWER WILL BE CHARGED  
AN OVERDUE FEE IF THIS BOOK IS  
NOT RETURNED TO THE LIBRARY ON  
OR BEFORE THE LAST DATE STAMPED  
BELOW. NON-RECEIPT OF OVERDUE  
NOTICES DOES NOT EXEMPT THE  
BORROWER FROM OVERDUE FEES.

